Chhotelal Jain's

JAINA BIBLIOGRAPHY

Jaina Bibliography

An Encyclopaedic work of Jain References in World Literature

IN TWO VOLUMES

Planned and Compiled
by
Babu Chhote Lal Jain

Revised & Edited
by
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VIR SEWA MANDIR
21 DARYAGANJ
New Delhi-110 002 (India)

Published by
VIR SEWA MANDIR,
21, Daryaganj,
New Delhi 110 002
(India)

Second revised edition, 1982

Price Rs 300 00

Printed at ·
Emerson Press,
Delhi-110 006

Dedicated
to the propitious memory of
Pandit Jugal Kishoreji Mukhtar
The illustrious Founder of
Vir Sewa Mandir and
A great exponent of
Acharya Samant Bhadra.

A word from the Publisher

After publication of the First Edition of *Jaina Bibliography* in 1945, Babu Chhote Lal Jain continued to collect material for the Second Edition, visualising a modified plan of arrangement By 1966 he had covered new material published till 1960, bringing the total reference items to about 3,000 or so He had classified them according to his new plan which visualised publication of three volumes, the third one being the Index. His premature death in 1966 inflicted grievous blow to the progress of the scheme, particularly the making of the collection as upto-date as possible This revised edition is being published by Vir Sewa Mandir, a Research Institute and Study Centre founded by the late Pandit Jugal Kishore Mukhtar, whose memory we still profoundly cherish

This edition is a treasure house of Jain references found in books and periodicals published possibly the world over during the last 160 years or so Had Babu Chhote Lal Jain been living he would have mentioned this figure as 180 years, enriching the Bibliography with at-least 20 more years of new survey

Babu Chhote Lal Jain's attempt has been to name all the books (*including those mentioned in A Guerinot's three French books—Essai de Bibliographie Jaina, Repertoire d' Epigraphic Jaina Inscriptions, and Notes de Bibliographie Jaina, published between 1906 and 1909*) which deal with Jainism, in whole or in part, or refer to whatever topic concerning Jainism, directly or incidentally A brief outline of the content of the reference is also given so that the scholar or the reader becomes aware of the nature of the subjectmatter dealt with in the book under reference The reader can then decide whether it would be worthwhile to obtain the original book for study or not This in itself constitutes a great help

To facilitate research studies in a practical way, the Bibliography has been divided into two volumes and in ten sections Books in each section have been arranged chronologically so that some idea of the successive nature of the studies or expansion of the subject-matter is obtained

Babu Chhote Lal Jain's vision, labours and spade-work have been the foundations on which the edifice of the Bibliography is built So much of the contributory labour and editorial expertise in its making and its preliminary shape in print have

been of that great Indologist, one of the modern pioneers of Jain studies in a scientific way, late Dr A N Upadhye who worked hard till his last days also to edit the index cards and check up proofs mostly himself and through Shri Gokul Prasad Jain

It is the third volume, containing Index, that will actually complete the work as planned by the author Management of Vir Sewa Mandir hopes that the third volume will be made available soon

It is sad to reflect that Babu Nand Lal Jain, *elder* brother of Babu Chhote Lal Jain, is also no longer amongst us to receive this second edition of the Bibliography It was he who kept the project alive through all the vicissitudes

We remember with gratitude, late Sahu Shanti Prasad Jain, whose patronage was a great support for Vir Sewa Mandir We are thankful to his worthy and dynamic son, Shri Ashok Kumar Jain, Managing Trustee, Bharatiya Jnanpith, who is also our President, for his guidance and help towards fruition of the Bibliography Project

It is our earnest desire and hope that Bibliography will receive wide acclaim at the hands of scholars, enlightened readers and library managements, for the unparalleled source material that it offers in a field of rare scholarly interest

SUBHASH JAIN
GENERAL SECRETARY
VIR SEWA MANDIR

A Note

(By the first publisher)

The Bharati Jaina Parisat presents before the scholarly world this volume of "Jaina Bibliography" by Mr Chhote Lal Jain as the first number of its Jaina Bibliography Series The vast field of Jaina Literature, Art and Archaeology, Philosophy and Religion is still mostly unexplored The scholars of the East and the West have already made valuable researches into the Vedic and Buddhistic Literature, but unfortunately the Jaina Literature which covers a wide field of Indological studies has not been properly appreciated This is to a great extent due to the apathy of the Jaina Community who did not care to bring the religio-cultural heritage of their forebears within the easy reach of the modern scholars It is a happy sign nowadays that some patrons of the Jaina Culture are trying to organise cultural institutions for Jaina Studies, and there are some Jaina scholars trained in scientific methods who have already made valuable contributions to this branch of knowledge

But a research scholar should have as his constant companion a bibliography of the subject he is interested in There are the Vedic Bibliography, the Bibliographie Bouddique and similar bibliographies For the benefit of the Jaina scholars, Dr A Guerinot, a French savant compiled a Jaina Bibliography, but his book covered researches upto the period of 1906 Mr Jain has tried to supplement the treatise of Guerinot and this book covers researches till 1925 He intends to make it uptodate in another volume

Dated 25th July, 1945 S C SEAL
Calcutta

Foreword

(First Edition)

About half a century ago the celebrated French Orientalist, Dr. A Guerinot, Docteur es Letters of the University of Paris, undertook the first systematic survey of all the available printed books and articles on Jainism published in European languages Incidentally he gave valuable information with regard to the published as well as unpublished manuscript materials on Jaina religion and philosophy available in India and abroad His (i) Bibliographie Jaina and (ii) his Repertoire d' Epigraphie Jaina were published between 1906-1908 Since then many valuable articles and books on Jainism have been published, to mention among others, the surveys of Jaina thought and culture by two German scholars: Dr. Glasenapp and Dr. Schubring; but those books were not easily accessible to our Indian scholars. Indian periodicals and journals have continued to publish various studies on Jainism; such studies are growing in number and still remain scattered. To help the general public as well as students of Jainism to follow the main trends of Jaina studies in recent years was the laudable aspiration of Mr. Chhote Lal Jain, the Honorary General Secretary of the Vira Sasana Samgha In spite of his multifarious duties and obligations, and even in the midst of a serious break-down in his health owing to overwork, Mr. Jain with his characteristic devotion to the sacred cause, has completed the printing of his admirable work, Jaina Bibliography, Vol I, which brings the survey down to the end of 1925 The material for the second volume covering the last 20 years between 1925-1944 is also ready and will be published in due time.

Meanwhile, Mr. Chhote Lal Jain had the satisfaction of developing the plan of a centre of Jaina Culture on the occasion of the grand celebration in Calcutta commemorating the 2500th anniversary of the First Sermon delivered by Lord Mahavira. That celebration was attended not only by the Jaina community of North and Central India including Rajputana and by a few Jaina delegates from South India, but also by the leaders of Brahmanical and Buddhist religions representing the progressive thought of the majority communities of India.

The spiritual legacies of Jainism should not be confined to the Jaina community alone, but should be made available to entire humanity, especially in this age of crisis

when violence threatens to ruin the entire fabric of human civilisation The deathless principle of non-violence (ahimsa) is the noblest heritage of Jainism for which the whole mankind should ever be grateful Even if we fail at present to draw the precise chronological relations of the earlier Tirthamkaras (promulgators of the Sacred Law), we are now definite that in the age of Lord Śri Krisna of the Mahābhārata epoch his cousin, Aristanemi exemplified in his own life the sublime principle of ahiṁsā by renouncing the world on the very eve of his wedding, when he saw that hundreds of innocent animals were about to be slaughtered simply for the entertainment of the guests at that royal wedding That was the starting point of the realisation by Man of his kinship with the dumb animal world. differing from man only in linguistic expression, but animated by the same urge of life So it was Jainism which for the first time bridged over the gulf between human life and animal life, and preached the basic truth of one common life pervading the whole Society From such a profound realisation was born that creative compassion which made man look upon the dumb cattle as "Poems of Pity" in the inimitable words of Mahātmā Gāndhi, who, as we know, comes from Kathiawad-Gujarat, the home-land of Lord Nemināth (C 1200 B C) and which part of India even to-day is the stronghold of Jaina religion and culture Then came another great spiritual leader but the first systematizer of the Jaina Philosophy based on the *Chatur Yāma* or the four-fold principles, which were amplified by Lord Mahavir (C 600 B C), a senior contemporary of Gautama Buddha

Buddhism, no doubt, derived from Jainism its main inspiration as well as the principle of the church organization (*Saṃgha*) and the fundamental doctrine of Ahiṃsā or non-violence Buddhism simply applied to the life of the individual and of the nation as well as on international plane, the primordial historical truth of Ahimsā which Jainism for the first time discovered like the law of gravitation of the living universe If we want to keep intact the countless cultural heritages of man and if we want to develop the creative possibilities of mankind to its fullest extent we must discard the inhumane, nay, cannibalistic path of war and violence as preached by the immortal preceptors of Jainism Such a cause deserves the support and collaboration not only of all men and women of about 20 lacs of Jains scattered all over India, but also of all serious workers in the cause of human welfare, in fact, all servants of humanity in the East as well as in the West

The dream of my esteemed friend, Mr Chhote Lal Jain, and his colleagues, is to develop such an up-to-date centre of studies on Jaina religion and culture as would be able to give all facilities for research to men and women of all nations irrespective of caste, creed or colour We know that some western ladies actually joined the order of Jain Nuns and the catholicity of Jainism is remarkable even in this age Moreover, we can count upon the deepseated instinct of philanthropy which is ingrained in the Jaina community, and so we hope that the idea of developing a world centre of research or non-violence in the projected seat of Jain culture would soon mate-

rialise and that all organisations in the East and the West that are striving to make World Peace a reality would come forward to help my esteemed friend, Mr. Chhote Lal Jain and his colleagues His first volume of Bibliography will, I am sure, rouse the attention of many scholars to this much-neglected field of research, and, I am sure, the publications by the Vira Sasana Samgha that will follow will sustain the interest thus aroused Though the work of Mr. Jain is a preliminary work of compilation, he has spared no pains to make the book as useful and attractive to the general readers as possible. I wish him all success in his noble mission

11th July, 1945
Calcutta

KALIDAS NAG

Preface

(First edition)

The contributions of the Jains to the Indian Culture and sciences have been so vast that the history of India will be incomplete without a reference to them But, of the three great religions of India—Jainism, Buddhism and Brahmanism, Jainism has been least studied and most misunderstood for want of proper knowledge of the available literature. But still it is a matter of great pleasure and encouragement that the great French scholar, Dr A. Guerinot supplied the want to some extent by publishing his valuable volumes "*Essai De Bibliographie Jaina*" in 1906 and "*Repertoire d' Epigraphie Jaina*" in 1908 These books have been of great help to scholars and students interested in the study of Jainism

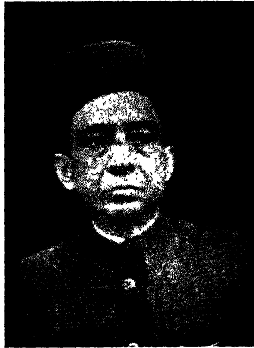
Much has been done in the field of Jaina study and many books have been published and numerous articles have appeared in the Indian and foreign journals, since the days of Dr Guerinot So it was my long desire to follow the foot-steps of the great French savant and supplement his works by bringing out two more volumes containing all available information about Jainism from 1906 With that aim in view I went on taking down notes of references to Jains and Jainism from works on various subjects As an humble student I had the privilege of working at the (Royal) Asiatic Society of Bengal for a number of years and this gave me the facility of using the books of the society. I have also referred to the collections of the Imperial Library and some other libraries

In the volume which is now published, I have excluded almost all the references found in Guerinot's books mentioned above and I have taken care to bring in all references not found in his works and all those published between 1906 and 1925 Bibliography of the books, publithed since 1925 up-to-date will appear in another volume which is now under preparation

I have to point out here, the departure I have made from the lines of Guerinot. While he has issued a separate volume for Jaina Epigraphy, I have included it under a separate section in this work Almost all the references given in this book relate to the books written in English and other European languages.

Calcutta, 25 July, 1945
Śrāvan Krṣna Pratipada
Vir Sambat 2471

Chhote Lal Jain



Babu Chhote Lal Jain

Ex General Secretary, Vir Shasan Sangh, Calcutta.
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Indologist, Writer and Author,
Author of Jaina Bibliography, Vol I
Ex-Honorary Member, Royal Asiatic Society
Ex-Vice President of All India Human League, Agra
Ex-Vice President of All India Music Conference, Calcutta
Ex-Treasurer of Indian Association of Mental Hygeine
Ex-Member, Bengal After-Care Association
Ex-Member, Executive Committee of All India Digamber Jain Parishad
Philanthropist, Savant and Social Reformer

Author of

1. Udaigiri-Khandgiri
2. Jain Murti-Yantra Sangrah

Contents

VOLUME TWO (PP. 1045-1916)

Abbreviations

ABAW = Abhandlungen der Bayerischen Akademie der Wissenschaften, Miinchen
ABI = Annals of the Bhandarkar Institute, Poona
AJ = The Asiatic Journal and Monthly Register for British and Foreign India, China and Australia, London.
BA = Baessler Archiv, Berlin, Leipzig
BAIS = Bulletin de l' Academic Imperial des Sciences, St Petersburg
BDG = Bengal District Gazetteer, Calcutta.
BMFA = Bulletin of the Museum of Fine Arts, Boston, Mass
BODG = Bihar and Orissa District Gazetteer, Patna.
CISC = The Central India State Gazetteer, Bombay, Calcutta.
CPDG = Central Provinces District Gazetteers, Allahabad, Bombay.
CR = Calcutta Review, Calcutta.
DSM = The Dawn and Dawn Society's Magazine, Calcutta
EI = Epigraphia Indica, Calcutta.
EIM = Epigraphia Indo Moslemica, Calcutta.
GSAI = Giornale della Societa Asiatica Italiana, Firenze
HOS = Harvard Oriental Series, Cambridge, Mass
HS = The Hakluyt Society, London.
IA = The Indian Antiquary, Bombay.
JA = Journal Asiatique, Paris.
JAOS = Journal of the American Oriental Society, Boston, New-Haven
J. Anth. SB = The Journal of the Anthropological Society of Bombay, Bombay.
JBBRAS = The Journal of the Bombay Branch of the Royal Asiatic Society, Bombay.
JBORS = The Journal of the Bihar Orissa Research Society, Patna.
JBTS = Journal (and Text) of the Buddhist Text Society of India, Calcutta
JCBRAS = Journal of the Ceylon Branch of the Royal Asiatic Society, Colombo.
JDL = Journal of the Department of Letters, University of Calcutta, Calcutta.

JHAS = The Journal of the Hyderabad Archaeological Society, Hyderabad, Deccan
JIH = Journal of Indian History, Oxford
JMBS = The Journal of the Mahabodhi Society, Calcutta
JPASB = Journal and Proceedings of the Asiatic Society of Bengal, Calcutta
JRAS = Journal of the Royal Asiatic Society of Great Britain and Ireland, London.
MDG = Madras District Gazetteer, Madras.
MJ — The Madras Journal of Literature and Science, Nungumbakum, Madras, London.
MR = The Modern Review, Calcutta
n = Note.
p = Page
PASB = Proceedings of the Asiatic Society of Bengal, Calcutta
JB = Prabuddha Bharata or Awakened India, Almora.
PDG = Punjab District (States) Gazetteers, Lahore.
QJMS = The Quarterly Journal of the Mythic Society, Bangalore.
RDG, RG = Rajputana District Gazetteer, Ajmer.
RSO = Rivista deghi Studi Orientali, Roma.
SAW = Sitzungsberichee der Akademie der Wissenschajter, Wien.
Sl = Serial
SBJ = Sacred Books of the Jains, Arrah, India.
SIR = The South Indian Research, Vepery, Madras
TAS = Travancore Archaeological Series, Trivandrum
TLSB = Transactions of the Literary Society of Bombay, London
VOJ = Vienna Oriental Journal, Vienna.
ZDMG = Zeitschrift der Deutschen Morgenliandischen Gesellschaft, Leipzig.

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VOLUME I

The Knowledge The five degrees of the knowledge. The six substances and the four elements The *Karma* Doctrine of the *Syādvāda*. The moral : The five vows. Morals and customs of the Jains —History · The first schisms The division of the *Digambaras* and of the *Śvetāmbaras* Essential differences between the two communities The canonical writings of the Śvetāmbaras The secular literature. Development and transformations of the Jainism The sects The Jaina art. The sanctuaries Buddhism and Jainism, resemblances and differences The Jaina tradition —Conclusion "The Jainism has come out of the philosophical movement which has equally given birth to the *Buddhism* in course of the 6th century B C"

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The Book of Knowledge Vol. 12 Calcutta pp 3023-25 Some founders of religions *Vardhamāna*, the founder of Jainism, was a truer teacher than the *Buddha* In the midst of much unintelligible stuff about *nirvāna* there is a kernel of solid virtue in Vardhamāna s teachings—Grass, trees, animals, and even water have souls (life)—Jainism better than *Buddhism*

6

H Jocobi Enclopaedia of Religion and Ethics, London, Vol II Ed. James HASTINGS

Pp 465-474, Jainism—1 Introductory 2 Jain view of their origin etc , 3. Canonical Literature of the Śvetāmbaras, 4 The *Doctrine of Jainism*, 5.—a) Philology, b) Metaphysics, 6 *History of Jainism*

(ii) DICTIONARIES

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H H Wilson Dictionary Sanscrit and English Calcutta, 1819

Preface No XXXIV-XXXVI Short review on the history of the Jainism The Jains would form a sect sprung from the *Buddhism*, the origin of which would go back to the first centuries of the Christian era The 12th, 13th and 14th centuries constitute the beautiful period of the Jainism, The Jaina literature The *history of the Jainism*, from the 16th to the 18th century

8

Hemacandra's Abhidhānacintāmani Herausgegeben, ubersetzt und mit Anmerkungen begleitet von O Bohtlingk und Ch. Rieu - St Petersburg, 1847 Besides its lexicographical value as much as dictionary of synonyms, the *Abhidhānacintāmani* is worthy

of interest by the explanation of the Jaina doctrine which it furnishes, especially as regards the Arhats, the gods, men, the different beings and the inhabitants of the inferior regions The critical edition of BÖHTLINGK and RIEU includes: An introduction The text of the *Abhidhānacintāmaṇi* The German translation. Numerous notes, and critical and grammatical notes on the ancient authors, and lastly, the text of the *Śeṣa* or *Śeṣasamgraha* complement of the *Abhidhānacintāmani* composed by Hemacandra himself.

9

A BERTRAND *Dictionnaire de toutes les religions du monde (Encyclopédie théologique de Migne,* vol 24-27) 4 volumes —Paris, 1848-1851

Jainas article Origin of the Jainas —Doctrines —Mythology —The Tirthakaras.—Transmigration of souls.—Succession and division of the time —Sciences of the Jainas —Moral duties —Rituals

10

G BUHLER. *The Deśīśabdasamgraha of Hemacandra (I.A* vol. II, pp 17-21).—Bombay, 1873

Description of the *Deśīśabdasamgraha* and of the commentary composed by Hemacandra himself Arrangement of the work. Extracts · 1. The first four verses (quoted and translated) containing the definition of a term *deśī*. 2. A series of *deśī* words commencing by *a*, with their Sanskrit equivalents.

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G BUHLER *On a Prakrit Glossary entitled Pāiyalachhī* (I A. vol. II, pp. 166-168),-Bombay, 1873

Arrangement of the glossary Considerations on the author. Text of the first fourteen verses with Sanskrit equivalents of Prākrit words

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G BÜHLER *The Author of the Pāiyalachchī (I A* vol. IV, pp 59-60) -Bombay,

By the study of stanza 279 of the *Pāiyalachchī*, BÜHLER shows that the author of this vocabulary is Dhanapāla

13

G. BÜHLER. *The Pāiyalachchī Nāmamālā*, **a Prākrit Kosha by Dhanpāla. Edited** by Gottingen, 1879,

Introduction. General character of the Pāiyalacchī; Biography of Dhanpāla after the final verses of the *Pāiyalacchī; a Gurvāvalī* of the 17th century and the *Prabandhacintāmaṇi of Merutunga* Analysis of the *Pāiyalacchī* and general considerations on the work The manuscripts Critical rules observed for the establishment of the edition Text of the *Pāiyalacchī* Prākrit-Sanskrit-English Glossary.

14

R PISCHEL and G. BUHLER *The Deśīnāmamālā of Hemacandra* Part I Edited by (Bombay Sanskrit Series, No XVII)-Bombay 1880

Introduction —Description of the manuscripts utilized These are Jaina manuscripts Graphic peculiarities Critical rules applied for the establishment of the text Text of the *Deśīnāmamālā*, with interpretations of the manuscripts

(Second Edition by P.V RAMANUJASWAMI with Introduction, Text and critical notes, and glossary, published from BORI, 1938, pp 31+345+120)

15

Th ZACHARIAE *Beitrage zur indischen Lexicographie* Berlin, 1883

Some paragraphs deserve to be pointed out here pp 53-69 - The Prākrit words in the native dictionaries, in particular (pp 65-67), in the *Anekārtha-saṃgraha* of Hemacandra. Pp. 75-78.- The commentary of Mahendra on the *Anekārthasaṃgraha*, general character of the work Pp 78-93 --Corrections to the edition of Calcutta of the *Anekārtha-saṃgraha*

16

G C. WHITWORTH *An anglo-indian Dictionary* —London, 1885

Jain article A very elementary review on the Jainism

17

Th ZACHARIAE *Der Anekārthasaṃgraha des* Hemacandra Herausgegeben von Quellenwerke der altindischen Lexikographie, I) Wien, 1893

Edition of the text with extracts of the commentary of Mahendra

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Th ZACHARIAE *Epilegomena zu der Ausgabe des Anekārthasaṃgraha* Wien, 1893 (Sitzungsberichte der phil -hist Classe der Kais Akademie der Wissen-schaften)

Critical observation on the text, the lessons, the interpretations and the sources of the *Anekārthasaṃgraha*.

19

Th. ZACHARIAE. *Die indischen Worterbucher (Kośa)* (Grundriss der indo-arischen Philologie und Altertumskunde, Band I, Heft 3, B).—Strassburg, 1897. 18. Review on Dhanañjaya and his *Nāmamālā*

21. The dictionaries of Hemacandra. 22 Review on the *Abhidhānacintāmanī* and the commentaries of which it has been the object 23. Analogous review on the *Anekārthasamgraha* 24. Short review on the *Nighanṭuśeṣa*, complement of the *Abhidhānacintāmanī*.

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Th. ZACHARIAE *Die Nachtrage Zu dem synonymischen Worterbuch des Hemacandra* (Wiener Zeitschrift fur die Kunde des Morgenlandes, vol. XVI, pp 13-44).—Wien, 1902

Reviews on the following lexicographical works *Śeṣasamgraha* of Hemacandra , Commentary of Vallabhagani on the *Śeṣasamgraha Silonchha* of Jinadeva Muniśvara, with commentary of Vallabhagani

Śeṣasamgrahanāmamālā of Sādhukīrti A certain number of words are the object of explanations and instruction The alphabetical list of it is given at the end of the memoir

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UMRAOSINGH TANK *The Dictionary of Jain Biograhy* Part I "A"—Arrah 1917

Dealing with Jaina luminaries, i.e , important Jain men and women , arranged alphabetically, this part contains entries under "A"

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23

S K AIYANGAR—Book Notice—*Pāia-Sadda Mahāṇṇavo* (Prākrata Śabda Mahārnava) OF HARGOVIND DAS SHETH (*Ind Ant* Vol LIV-1925, p. 38)

This Prakrit dictionary contains about 75,000 words. DO.I.A. Vol. LX. 1931, p.140. It covers 1300 pages; it advances the study of Prākrit and incidentally Jain Prākrit Literature.

24

RATNACHANDRAJI *An illustrated Ardha-Māgadhi Dictionary* With an introduction by A C WOOLNER vol I--Indore, 1923, vol II--Indore, 1927, vol III--Indore, 1930, Vol IV--Indore, 1932

Comprises about 50,000 Ardha-Māgadhi words with their Sanskrit equivalents, with explanations in Gujrati, Hindi and English, may be regarded as a Śvetāmbara Jain scripture, concordance, or a dictionary of the leading passages of all the Jain Sūtrās

25

Prasanna Kumar ĀCHĀRYA *A Dictionary of Hindu Architecture* 1927

Pp. 192-3 *Catur-Vimśati Tirtha*---the 24 Jain apostles-their names and distinctive signs P 216 Jina-(Ka)-The temple of the Jains, the Jain deity--description of the Jain deities. Pp 433-38 *Basadi*=A Jain temple, a shrine, a monastery, modern *Basti*—illustrations P 539 Vasati=A residence, a shrine, a Jain monastery or temple—illustrations pp 635-36 *Sū(Su)t-(t) ālaya*—An enclosure for religious retirement, a Jain monastery—illustrations

26

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P. 502. Jains · A sect of dissenters from Hinduism of great antiquity, its known history going back beyond 477 B C Its differences from Hinduism are theological and too abstruse for expression in brief Jains being largely traders the sect is wealthy, though comparatively small in size and influence

27

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Pp I-II Preface, pp III-XI List of Abbreviations A-Collections of MSS B—Texts—Publishing Series, C-Printed Books and Magazines pp 1-466 A list of Jain works in Sanskrit and the Prākrit languages including the Apabhramśa and also some old Gujrati commentaries and works

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(i) Collection A of 1879-1880

(ii) do A of 1881-1882

(iii) do of 1882-1883

(iv) do of 1883-84 (Introduction contains for the history of Jain Literature)

(v) do of 1884-87

(vi) do of 1887-91

All MSS mentioned in those 6 reports are kept at the Bhandarkar Institute, Poona

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P. 9 Ahi-chhatra, Ahi-Kshetra, a city lying north of the Ganges, being the capital of Northern Panchāla; the Adisadra of Ptolemy, its remains are visible near Rām-nagar.

P. 38 Bhāgavata Purāna enumerates 22 incarnations; the 8th being Ṛishabha, a righteous King, father of Bharata.

P. 92. Dig - Ambara, 'Clothed with space'. A naked mendicant. A title of Śiva

P. 187. While in exile the five Pāndavas each assumed two names, one for use among themselves and one for public use Sahadeva was Joyadbala in private and Arishtanemi, a vaiśya in public

P 221. Nava-Ratna nine gems, Vikramāditya, whose era the Saṁvat begins in 56 B C his court gems—Kshapanaka, Amarasiṁha etc.

P 267 Rshabha son of Nābhi and Maru, and father of a hundred sons, the eldest of whom was Bharata. He gave his kingdom to his son and retired to a hermitage, where he led a life of such severe austerity and abstinence, that he became a mere "Collection of skin and fibres, and went the way of all flesh" The *Bhāgavata Purāna* speaks of his wanderings in the western part of the Peninsula, and connects him with the establishment of the Jain religion in those parts The name of the first Jain Tīrthankara or saint was Rshabha.

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Pp xxviii-xxix. A note on Archaeological excavations in Pudukkottai State (1938-44)-by K R SRINIVASAN - Mounds called "śamanar-tidal" or" śamanar-medu (means Jain mound')—one such mound excavated in Mosakudi village—an extensive mound 4-5 ft high, on its slope were a nude standing Tīrthankara idol and a Yakṣī; one idol of seated Pārśvanātha removed from here to the state Museum. There is a Tamil inscription of the early Cōla period on the moulding of the plinth and it gives the name of the place as Peneñjar and of the temple as Perumpalli. During excavations were found a nude standing idol of Tīrthankara, a lotus base of a *Mānastambha* in stone, panels of gables and other figures made in stucco, and large quantities of large sized bricks, images of Ādinātha, Pārśvanātha and Mahāvīra, and Yakṣī; traces of a compound wall 134 ft. long and 100 ft. wide round the temple, all sculptures of the Pallava period (7th-9th centuries A.D).

Another Jain mound in Nallūr, 50′×50′ was excavated seated image of Mahāvīra with triple umbrella, chowrie bearers, two lions.

On a mound (85′×58′) in Śembāttur were found 3 stone pillars, two pilasters, all with lion bases, idols of Mahāvīra, a Yakṣī with an inscription, similar lion pillars belonging to this temple were traced out in temples of a much later date in two villages, nearby, features of the lion pillars and Mahāvīra indicate late Pallava times (8th-9th centuries A D.), which the Yakṣī's inscription is of the time of Cola, Rājarāj I (985-1014 A D).

These monuments illustrate the history of the temple architecture in the south and the evolution of the various motifs from the Pallava to the Cōla period; they show certain indigeneous motifs not found in the typically Pallava monuments round about Kanchi.

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K. VENKATESWARA SARMA. Index of papers submitted to the All - India Oriental conference Sessions I to XII (1919-1944); Poona, 1949. Title Index :

Ādīśvaracarita, the first book of the *Triṣaṣṭiśalākāpuruṣacarita* of Hemacandrācārya (summary) Helen M. JOHNSON Vth Conf Summaries, 67-70. Asoka and Jainism, KAMTA PRASAD JAIN. VIII conf; Sum. p. 71.

Bhāgvata and Jain religions, origin of the Prahlad C. DIVANJI Ann. Bh. Ori. Re. Inst. XXIII. XI. Sum 117-18 pp 107-25

Brāhmī Inscriptions, the caverns and, of Southern India H KRISHNA SASTRI I conf. vol. ii, 327-48. Buddhism section, Prākṛts, Jainism and N.P. CHAKRAVARTI IX conf. pp. 659-68.

Buddhist Studies, the present position of Prākrt, Jain and their future Prākṛta sec A.N UPADHYE, XI conf Jain Anti VIII & IX. pt. ii, 27 60. Cāmundarāya, Sangraha of (in Kannada) VIII, 125 Dhanabhūti, paleographic tests and the date of, and Khāravela, RAMAPRASAD CHANDA, II, Lii. *Diṭṭhivāda*, remnants of the Jaina Śrutānga, H.L JAIN, X conf. 214–32

Dharmaparīkṣā, Harisena's, A. N. UPADHYE. XI con 101-02 An. Bh Or Re Ins XXIII, 592-608.

Dravidian languages section, Kannada and other. Antiquiry of the Kannada literature as compared with that of the literatures of the sister languages of South India. R NARASIMHACHAR VIII con 801-13.

Gomata colossus, the art of the, M H. KRISHNA. VIII, 690 91.

Haribhadrasūri, the date of, Muni Jinavijayaji. I vol I c xxix-c xxvi

Harisena's *Dharmaparīkṣā* in Apabhramśa, A N UPADHYE An Bh Ori. Re. In. xxiii, 492-608 XI. 101-02.

Jain Antiquities in Vidarbha, the ancient Berar Y. K DESHPANDE. IX 816-22

Jain frescos of Sittannavasal—600-640 A.D. K.R SRINIVASAN X sum. 130

Jain relief at Mathura. a nativity scene on a, V S.AGRAWALA XII sum. pt. iii. p. iii.

Jaina, A Critical examination of Śvetāmbara and Digambara chronological traditions, H.C.SETH. XII sum. pt. ii pt. ii. 20-21.

Jaina and Buddhist studies, the present position of Prākṛt, and their future

A.N.UPADHYE. XI. pt. ii. Jain Anti. VIII. & IX. 27-60.

Jaina canonical literature, a dissertation on the earliest stratum in the development of the, P.C.BAGCHI, II. Liv.J. Dept. Lett. XIV, 1-7 (On the Purvās).

Jaina classical Sanskrit literature, a note on the, P.C.NAHAR II.li.

Jaina Dharma and Jaina Darśanas SUBBIAH SASTRI VIII. sum. 49.

Jaina epistemology. S.SRIKANTHA SASTRI VIII sum. 49.

Jaina Rāmāyanas, the D.L.NARASIMHACHAR VIII sum 58-59

Jainas, the mode of ascertaining the right time of study among the, AMULYACHANDRA SEN. XI. 106.

Jainism, a hidden landmark in the story of, H L JAIN, XII. pt. I,B.C. LAW vol. pt. ii. 51-60 122-23.

Jainism, Aśoka and, KAMTA PRASAD JAIN. VIII. Sum. 71.

Jainism in Kannada literature H CHENNAKESAVA AYYANGAR, IX 1299-1302

Jainism in South India, early history of, V R RAMACHANDRA DIKSHITAR VIII sum. 78-79.

Jainism, mystic elements in, A N UPADHYE IX 673-77

Jainism, Prakrts and, H L JAIN XII vol ii 131-46.

Jainism, women in, H R KAPADIA VII. 259-62.

Jains, the, in Pudukkotta state. K.R VENKATARAMAN IX sum. 91-94 J. Or. Re XIII 1-14.

Janaka, King, and the burning of Mithila (from Pali and Jain sources) C.V.RAJWADE I. vol ii. 115-124

Jaṭāsimhanandi of Kopbal inscription, A.N.UPADHYE X sum. 80-81

Kannada language and literature, a brief account of the, R NARASIMHACHARYA IV vol. i pro. 58

Kannada language, and literature, a short survey of, K. NARASINGA RAO, V sum. 62-63.

Kannada language, relationship between Prākṛts and the, R.S. PANCHAMUKHI XI. sum. 270.

Kannada language, state of the, from the early times to the 13th century A.D. H. SESHA AYYANGAR X. sum. 191.

Kannada literature, chronological history in, H. CHENNAKESAVA IYENGAR, XI sum. 136—37.

Karnataka—Śabdānuśāsana, authorship of, K VARADACHAR, VIII Sum. 129—30.

Khāravela, SUNITI KUMAR CHATTERJI VII Sum 73

Khāravela and Puṣyamitra, can, ever be contemporaries ?

T.L. SHAH. VII Sum. 131—33. (*Ancient India*, T. L SHAH) Khāravela's personal history, three points. B.M BARUA V, vol i. 364—385.

Maheśvarasūri's *Jñānapañcamīkathā*—Study A S. GOPANI XI Sum 103—5

Manuscript Bhandars, the Jain, at Patan a final word on their search J S KUDALKAR I. vol i cvii—cix An Bh. Or Re I III, 35—52

Padmaprabha and his commentary on *Niyamasāra* A.N. UPADHYE VIII 423—34 J uni Bom XI 100—10

Padmapurāna, *Paumacariya* and, B A. CHAUGULE XI. Sum 103

Pataliputra, the Jain tradition of the origina of, P.C NAHAR VI, 169—71

Paumacariya, the authorship and date of, the oldest extant epic in the Jaina Mahārāstrī language S C. UPADHYAYA VII. 109.

Rṣabhadeva on the identification of an image K. MITRA In. H. Q. XVIII 261—66 sum 162—63

Sanskrit literature, a note on the Jaina classical, P.C. NAHAR II h.

Śāntale, the queen of Visnuvardhana (Hoyasala). R. CHAKRAVARTI VIII. Sum. 126

Silappatikāram, the date of, E M. SUBRAHMANYA PILLAI III. 229—33.

Syādvāda, reference to, in the Ardha-māgadhi canon. A.N. UPADHYE IX 609—72.

Vrātyas, the, A CHAKRAVARTI III. Sum i—ii (*Jain Gazette*), xxi. 161 ff.

Index to Journal of the American Oriental Society, volumes 21 to 60, New Haven, Connecticut, 1955.

Subject Index:

P. 69. Jain, Jaina, Jainist Jainism, Caritas and Prabandhas as chronicles, *36* 55; categories *46* 268 f, as Dravidian reaction, *39* 125, *Kalpasutra*, date of a paper manuscript of *57* 118 f. ; Kathā(naka) writings, *36* 55f. ; Mahārāṣṭri, words found

in Vedas but not in classical Sanskrit. *44*.160, in North India, *52*.393—395; nuns in Hindu fiction, *44* 204, 236—242, sacred texts, earliest date of, *56*.371 Sanskrit, correspondences with Buddhist Sanskrit, *40*.342 f ; words and forms, in *Śālibhadra Carita*. *43*, 287—290.

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E. J RAPSON—*Catalogue of the Coins of the Andhra Dynasty . The western Kṣatrapas, the Traikutaka Dynasty and the 'Bodhi' Dynasty*, London 1908.

P XII F N 1. Local Character of Indian Coin types; Inscriptions prove that Brahmanism, Buddhism and Jainism continued throughout the two centuries before and after Christ to flourish side by side The coins, no doubt, reflect the particular form of religion which prevailed in the district in which they were struck

P XVII Hathigumpha inscription of Kharavela· date of the inscription 157 B C Khāravela's accession 170. B.C Vrddharaja father and Ksemaraja Grand-father of Khāravela (alias Bhiksurāja).

P.XXXIX Paithan on the Godāvari in the Nizam's Dominions, the ancient Pratisthān, is in Jain legend the capital of king Śalivāhana (Śatavāhana) and his son Śakti-Kumāra

CLXXV Nandipāda, the foot-print of Nandi The symbol associated with the Figures and Śiva and his bull but it is frequently seen, often in a more elaborate form, in Buddhist and Jain sculptures (e g *The Jaina Stūpa and other Antiquities of Mathura*, Ar. Svr. Ind.XXpl XL)

P. CLXXVII Symbols found on the most primitive coinage of Ancient India and most of them are of frequent occurence in inscriptions and sculptures, are common property of diverse sects in different parts of India—i. e the Brahmans, the Buddhist and the Jains.

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S.M. EDWARDES —*A review of Catalogue of the Indian collections in the Museum of Fine Arts*, Boston—by A.K. COOMARASWAMI —(Ind. Anti. vol. LIII—1924—Bombay).

P. 184. The Museum possess, illustrated Jain MSS, salient features of Jainism)

Pp. 273—276 The history of Jainism from the period to the modern times, remains to be written The work attempts the value of Jain contribution to the rich and fruitful streams of south Indian Culture, origin and early history of Jain-ism, migration of the Jains, Jain faith from the Sangham age, the authors of *Tirukural Tolkāpiyar, Kalingathuparani* were Jains, Kundakunda, the contemporary and instru-ctor of Śivaskanda of Kāñclu n the first century A.D.; Tiruvalluvar not a Jain; *Tolkāpiyar* was a Jain (according to Panan-baranār a contemporary), the Tamil

work *Periyapurānam* reflate with fanciful account of miraculous incidents which no modern student of history would care to accept; Appār a Jain spending his life in the Jain-cloisters at Tirupāpuliyur. Confusing persecution of the Jains—impalement of 8000 Jains, the frescoes on the walls of the 'Golden-city tank' at Madura (Mīnākshi temple), the age of the Ālvārs—exhibits a confusion; the Kalabhras were Jains not supported by evidence. Age of the Śangam

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S M EDWARDS : *Book Notice Catalogue of the Indian Collections in the Museum of Fine Arts*, Boston-1924 (Ind Ant. Vol. LV-1926 -Bombay)

P 40 Character of the Jaina religion; legends connected with Mahāvīra, Pārsvanātha & other protogonists of Jaina tradition and the Jaina cosmology, literature and paintings; miniatures reproduced from Ms., the art of Jaina paintings, represents the survival of an old hieratic tradition, contains 39 plates

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V S. AGRAWALA—*Catalogue of the Mathura Museum* (J U P. H S) Vol 23 (1950) Lucknow, 1952.

Pp. 36-51—Jain Tīrthankara Images (a) Dated images of the Kushāṇa period Descriptions and find places are given

B 71—Stele with 4 nude Jinas . Ins Text Trans mention Sam 4 Kotiya Gana, Uchenāgara Śākhā, the Brahmadāsika Kula, Mihila 1565 · Fragment—pedestal of a Jina image. Ins. Text translation mentions year 33, disciple of the preacher Ārya (Reign of Huvishka).

B. 70—Stele—4 nude Jinas Ins Text Tr. 35th year, Kottiya, Brahmadāsika, Uchchanāgari, Śrīgriha (Sambhoga)

B 29.—Fragments—pedestal of a Jina Ins Text. Tr Huvishka, year 50, (Kushāna period)

490—Fragment of a Tīrthankara Image Ins Text. trans mentions year 84 (162 A D) Vardhamāna-pratimā, a gift of Okharikā, daughter of Damitra and Datā; Satyasena, dharbṛidhi, of the Koṭṭiya Gana

B. 2—Image of Jina. Ins. Text Tr. mentions year 83 Mahārāja Vāsudeva ; gift of Jinadasi, daughter of Sena.

B. 3—Image of Jina. Ins. Text. Tr. year 83.

B. 4—Image of Ādinātha or Rishabhanātha—Ins. Text. Tr. mentions Vāsudeva, year 84, Koṭabhāva Ainnra, Bhaṭadatta Ugabhinaka, Kumāradatta, Bhagavato Arhato, Ṛishabhasya pratimā.

B. 5—Image of Jina Ins. Text mentions —Kottiya Gana. . . Undated Kushāna Images, both inscribed and uninscribed.

B. 8—Image of a Jina.

B 9—Torso of a Jina

B 12—Image of a Jina

B 13—Image of a Jina.

B 14—Fragment of a statue of a Jina. Ins Text Tr mentions—preacher Siha, the pupil of Datta .

B 16—Statuette of a Tirthankara.

B.17—Statuette of a Jina. Ins Text. mentions Dharmamitra, Jada, Dhimabodhiya.

B.18—Statuette of a Jina Ins. Text: Tr Kottiya Gana, Vachchhalika Kula, Vadhamāna pratimā, Choda Rishidāsa

B 27—Fragment of a Jina.

B 30—Fragment of a Jina

B.32—Image of a Jina.

B.34 to B. 42—Torsos of Jinas

B.43—Fragment of a Jina.

B. 55, B 57, B 58, B 62—Heads of Jinas.

B.63—Statuette of a Jina

B 64—Fragment

B.67—Stele with—2 nude Jinas—one with seven hooded Nāga and the other with straight hair falling on both shoulders.

B. 68—Stele with 4 nude Jinas Ins Text (Kushāna period)

B 69—Stele with 4 nude Jinas. Ins Text mention Sanghadeva.

B. 72—Stele with 4 nude Jinas.

B 73—Stele with 4 nude Jinas

B 78—Head of a Jina.

272—Fragment of a Tirthankara image. Ins begins Siddha (Kushāṇa period).

276—Pedestal of a four-fold Jina. Ins Text. Tr. mentions gift of Bhuṭṭidāma of Abhisara (Town) Preacher Rishidāsa, Kushān Period. Abhisār, the Aisares of the Greeks identified with Hazārā, the north-western district of the Peshawar Divisions.

291—Headless image of a Tirthankara. Inscription (Kushāṇa period).

373—Fragment—portion of Jina figure.

396—Fragment of a Jina Ins —dedicated in the reign of Kanishka (Kushāṇa period)

397—Fragment of Tīrthankar Statuette defaced Ins

433—Fragment of a colossal Jina (Kushāṇa period)

560—Upper portion of a four-fold Jina Kushāna.

564—Bust of a Jina. Kushāna

576—Fragmentary bust. Kushāna

577—Upper part of a Jina

723—Head of a Jina Kushāna

741—Bust of a Jina. Kushāna .

790—Fragment of a pedestal of a Jina. Ins mentioned Vachaka—Kushāna

794—Fragmentary bas-relief Kushāna period

972—Fragmentary image—Ins Text Tr mention Riddhila, pupil of Naga-nandi; Sabha, Bhavanaka, Datila Kushāna

1011—Statuette of Tīrthankar Kushāna.

1260—Head of a Jina Kushāna

1262—Fragment of a Jina Ins Text. mentions Arahitta-Chetiya

1263—Fragment of a Jina Ins Text. mention Jayadāsa, Śisurikā Later Kushāna period 3rd Centr A D

1531—Head of a Tīrthankar. Kushāna

1535—Head of Tīrthankar Kushāna.

1940—Detached head of a Colossal image

1977—Statuette. Kushāna

2082—Pedestal of a Jina. Kushāna

2126—Fragment of a seated Vardhamāna Ins Text Tr mention—Vardhamāna image, Data, Dharmadeva, Bhavadeva

2483—Fragment 2 naked Jinas with parasols. Kushāna

2488—Tīrthankar—Kushāna

2502—Upper part of an image—bust of Neminātha, Four-armed figure of a Nāgarāja with seven hoods, identified with Balarāma on account of Hala symbol in his hand; left figure, four-armed Vishnu Late Kushāna period.

2555—Head of a Jina Kushāna.

2605—Pedestal Ins Brahmi.

Pp. 52-71.

Tīrthankara. Images of the Gupta period.

B.1—Image of a colossal Jina Gupta Period on account of its ornamental halo and the treatment of the hair.

B.6—Image of Rshabhanātha attended by Nami and Vinami.

B.7—Statuette of Rshabhanātha

B.11—Image of a Jina

B 15—Statuette of a Jina, on the base 8 worshippers on both sides of a wheel placed on a pillar Similar devotional scenes found on Gandhara image Ins. Text. Tran. 75th year. Dr. VOGEL refers the date to the Gupta era. But the drapery and headdress of the attendant makes it Kushāna era.

B.28—Fragment lower portion of a Jina

B 31—Fragmennt of a Jina, a wheel on the throne Ins Text. year 97 mentions Kottiya Gana, Vajrī Śākhā Gupta era, because of the style of the figures and script A D 416 (Kumāra Gupta).

B.33—Fragment of a torso of Rshabhanātha Gupta

B.44—Mask of the head of a Jina

B.45—Mask of the head of a Jina. Gupta

B.46 to B 54— Heads of Jinas

B.59—Fragment of the head of a Jina

B.60. —do—

B.61. —do—

B 74—Fragment of a stele similar to Nos 65-73

B 75—Sculpture—a Tirthankara, a wheel and two deers, figure lines of Kubera with his money bag and of the goddess of fertility who holds a child and the sun, the moon and the five planets, Compare B 66 for figures of the eight planets, and B. 65 for Kubera and his wife. The sculpture forms a transition between the Tirthankara figures of the Gupta period like No B 6, 7 and 33 and those of the late middle ages like No B 77.

134—Head of a Jina with curly hair and elongated earlobes—Gupta

268—Stele with a nude Rshabhanātha. Ins Text Tr mentioned Rshabha-pratimā, Samudra, Sāgara and Sangaraka The value of the record list in the name of the Jina given, i.e. Rshabhanātha, who is represented with loose locks on both shoulders Compare B.6, B.7 and B 33, B.65, B 66, etc Early fourth century A.D.

488—Upper left of an image Gupta.

565—Head. Gupta.

566—Head.

624—Bust of a Jina. Gupta.

959—Headless Jina. Gupta.

983—Statuette. Gupta

1388—Pedestal; symbol *mīna, mithuna* according to the Digambaras the cognizance of the 18th Jina Aranātha. According to the Śvetāmbaras the Nandyāvarta symbol is given to Aranātha. Gupta.

1941—Head. Gupta.

2100—Head, hair arranged in S-shaped curves Gupta.

2348—Head, hair arranged in parallel crescent like waves. Gupta.

2499—Head, hair in parallel crescents Gupta

Pp. 58-65 Tīrthankara images of the Medieval period.

A 60—Statuette, two lions with a Dharmachakra between them. The circular piece of cloth marked on the rim under the legs makes it a Śvetāmbara image Medieval period

B 10—Lower portion of a seated Jina

B 91—Image of a Jina

B 20—Image of a Jina

B 21—Statuette, Ādinātha or Vṛishabhanātha A piece of cloth with garlands hangs down from the seat, below a couchant bull with other 24 Jinas Ins Nāgari Text *Om Pamdita Śrī Ganavara-Devāya*

B 29—Statuette—Neminātha Ins. Text Samvat 1104 (A D 1047) mention Śri Bhadreśvarāchārya Gachchha Mahila

B 23—Statuette—Ins Maha Sudi 8

B 24—Fragment Indistinct Nāgarī Ins S 1234 (1177 A D.)

B 25—Statuette, Ins Text Tr The year 1826 in the reign of Mahārājā, Rājā Kehar Singh at the Town of Dig Mahananda Sagar Sūri Chowdhary Jodh Rāj of the Pallivāla Clan of the Magiha family, resident of the town of Harasāṇā

B 26—Statuette either Supārśva or Pārśvanātha

B 65—Stele with a nude Jina, 7 headed Nāga, Kubera and Hāritī

NOTE Quadruple Tīrthankar image like B.65-74 are designated in the inscription as *pratimā sarvato bhadrikā* "an image auspicious on all sides" Also Chaumukha

B.66—Stele with 4 nude Jinas, between each pair of lions is a wheel In. one are two kneeling human figures on both sides of the wheel, nine planets

B.76—Sculpture—Ādinātha or Vṛishabhanātha bull, lock of hair on the shoulder.

B.77—Image. Neminātha, an ornamental cloth hangs down between the two lions, Medieval

B.79—Statuette.

B.80—Statuette.

G.46—Fragment—a nude Jina and a Yakshinī seated with a child on her left knee

251—Image, Pārśvanātha, Dharamchakra between two lions. Early Medieval.

259—Headless Tīrthankar Medieval

536—Stele 24 Jinas Medieval period.

553—Architectural piece with Jinas. Early medieval.

557—Headless Jina Medieval

559—Fragment of a Chaumukhi, Ādinātha and Supārśvanātha Early Medieval

715—Fragment

1194—Image. Triple Parasole Medieval

1207—Image, locks of hair on shoulders–Rshabhanātha

1504—Tīrthankara–*Dharmachakra* between two lions a deer like that on B 75 Early Med.

1505—Pārśvanātha. Med

1529—Stele Pratimā *Sarvotobhadrikā*. Med

1693—Arhat's head Med

2123—Headless Jina—with *Śāsana Devatās* Med.

2738—Image of Neminātha four armed Balarāma holding a cup , four-armed Vāsudeva with his usual *āyudha* (See No 2602) Early Med.

2796—Headless Jina Dated Sam 1548, Vaiśākha Sudi Digambar.

Pp 65–69 Miscellaneous Jain Images

D.6—Statuette of Goddess Chakreśvarī, the Yakshī of Rshabhanātha, supported by a Garuda

D.7—Statuette. Ambikā, she holds a bunch of flowers At the other side is a miniature Ganeśa , a Kubera, beneath are eight figures, probably Śaktis ; Balarāma holding *hala* and *musala* , Vishnu holding *padma* and *gadā*, *chakra* & *Śankha*. See No 2502

E.1—Statuette of Nemeśa or Naigameśa who presides over child-birth. Kushāna period

E.2—Goat-headed goddess

E.3—Goat-headed goddess—a replica of No. E.2.

E.4—Female Kushāna.

E.5—Fragment of a female figure.

For figures E.1 E.5—See Jain Antiquary, Arrah, March 1937 Pp. 75—79 "The presiding Deity of Child-birth among the ancient Jainas with special reference to figures in the Mathura Museum".

278—Sculptures; a miniature Tirthankara, on the trunk of the tree is an ascending lizard. On the pedestal two butting rams and a group of 6 children. Cf. R. 50, 1111 and 1578. A.S.R 1924—25.

799—Statuette; Naigameśa. Kushāna

909—Statuette Goat-headed male. Kushāṇa

1001—Head of Naigameśa Kushāna.

1046—Statuette. Goat-headed Nigameśa. Kushāna

1092—Statuette Goat-headed goddess. Med.

1111—Statuette—a male & female; on the tree a Tirthankara, the female carries a child Compare with Nos. 278 and 1578. See A.S.R. 1924-25 Meḍ.

1115—Statuette Harinaigameśa, goat-headed Kushāna

1210—Statuette. Goat-headed goddess. Kushāṇa.

1578—Statuettee. Dampati, a Tirthankar on a tree, the female holds a child; 7 miniature figures Med. Cf. 278 and 1111.

2482—Goat-faced Harinigameśa. Kushāṇa.

2547—Image Harinaigameśa, 4 children. Kushāna.

Pp 69—71—*Āyāga* Patas 2.2. Tablet of Homage or Āyāgr-pata Carved with a complete *stupa* and Gateway (*torana)* with 3 architraves, description given. Inscription Text. Tran. Adoration to the Arhat Vardhamāna Lonaśobhikā etc. *devkula*, a Temple which enshrined an image for religious worship

569—Fragment part of an Āyāgapaṭṭa. Kushāna

1603—Fragment of an Ā.'āgapaṭṭa. Ins. text. mentions—Kottiya *Gana Thāni-kiyo Kula*.

2313—Fragment. Brahmi Ins. Kusāna.

2563—Fragment of an *Āyāgapaṭṭa*. Ins. Text year 21, (78 A.D.) in honour of Arhat.

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Dayaram SAHANI *Guide to the Buddhist Ruins of* Sārnāth, Simla 1923.

P. 13—A *Stūpa* was built either to enshrine the corporeal remains of a saint or other great personage, or as a memorial of some remarkable event. Edifices of this kind were erected by the Jains as well as by the Buddhists.

P 36—Dhamekh Stūpa above the paved terrace of the Jaina temple adjoining it.

P. 38—This Jain temple is a modern temple, dedicated to the 11th Jaina patriarch Śreyānsanātha and was erected in 1824 A D

47

Agarchand NAHATA—*Palm-leaf Mss from Shri Mohanlalji Jaina Jñāna Bhandāra Surat* (Summaries of papers, A I.O C., XXth Session 1959) Bhubaneswar, 1959

P 93—Gives brief notices of a number of palm-leaf mss. at the said Bhandāra

48

V RAGHAVAN *Some new collections of Sanskrit Manuscripts* (proc. and trans A.I O C, XIXth Session) Delhi, 1961 part 11.

P 56—A rich Jain collection, 3000 strong at Nagaur, District Headquarters between Jodhpur and Bikaner At Sikar, there is a Mahāvira *Pustakālaya*, which has a Jaina manuscript collection Rajasthan possesses about 300 Jain *Mandirs* and most of them have manuscripts.

P 57—There are many (about 60,000 mss) Jain collections in Ahmedabad

49

H D VELANKAR *Jinaratnakośa or the Catalogus & Catalogorum of the Jai nuscripts.* (P.O Vol VIII 1943) P ii—editorial

50

H.H WILSON. *The Mackenzie Collection A descriptive catalogue of the oriental manuscripts* collected by C. MACKENZIE. Second edition Calcutta, 1828.

The mission accomplished at the commencement of the 19th century by C. MACKENZIE in the province of Mysore was especially fruitful as regards Jainism, of which it inaugurated some sort of scientific study It indulges, indeed, in collecting for the first time an important series of historical decuments and a rich collection of manuscripts.

Among these it is necessary to make a place aside to the *Purāṇas.* The most celebrated are due to Jinasena, preceptor of the king Amoghavarssa, the First.

Historical Notes

Pages.

40-41 Development of Jainism in the Deccan.

42. The Jaina grottos of Elūra.

62. Spread of the Jaina religion under the princes of the Kādamba dynasty.

65. Accounts of the kings of the name of Ballāla, of the Hoysaḷa dynasty, who professed the Jaina faith

Manuscripts.

The principal manuscripts described (Pp 176-188) are . The *Ādipurāna* the *Uttarapurāna*, the *Camundarāyapurāna* (with translation of two passages), —the *Jinadattarāyacaritra*, the *Kalpasutra*, the *Dharmāmrtakathā* and the *Āgamasamgraha*.

Pp 599-621 Account of an archaeological mission containing some indications relating to the Jains

Simon Casie CHITTY *A Catalogue of Books in the Tamil Language* with the names of the authors, the subjects and the dates, as far as they can be ascertained (JCBRAS, 1849, Pp 53-73)

P 53 *Nannul*, a grammar written by a Jain ascetic, named Pavanandi, and inscribed to the king Seyakanga, who is conjectured to have reigned at Madurā about 800 years ago

P 54 *Kangai*, a treatise on versification, by a Jain ascetic named Amṛta Sāgara

P 58 *Śulamani Nighanṭu*, a vocabulary written by Vira Mandala, a Jain king. Neither the name of his kingdom nor the chronology of his reign is known

P 63 *Chintāmani*, a poem in 10 cantos The name of its author is not mentioned but described as a Jain sage.

51

W TAYLOR —*A Catalogue systematic (Sic) of oriental manuscripts in the Library of the (Late) College Fort Saint George* 3 volumes—Madras, 1857-1862.

A certain number of Jaina manuscripts are described or marked out in this work

VOLUME I

Pages 369-391 Reviews on 45 mss

475 *Jainapujāvidhāna*

VOLUME II

681. Collection of legends entitled "*Trisastilaksanapurāna*".

VOLUME III

74-82 Reviews on 9 mss, among others the "*Caturvimśatipurāṇa*".

242-252 Reviews on 24 mss.

639. Reviews on 3 mss.

688. "*Ādipurāṇa*"

52

Th. AUFRECHT—*Catalogi codicum manuscriptorum Bibliothecae Bodleianae Pars octava, codices sanscriticos complectens* —Oxford, 1864

Jaina Manuscripts

No 326 "*Simhāsanadvātrimśatputrikāvārttā*" (*Vikramacarita*), important Jaina recension, at least by the prologue where it is said that Siddhasena Divākara engaged the king Vikramāditya to show himself tolerant towards the Jainism

329 "*Bharatakadvātrimśikā*", with the text of the recitals 4, 13 and 25.

378-380 Two '*Dhātupātha*' after the grammatical system of Hemacandra and the "*Vibhramasutra*", attributed to this author, with commentary of Ganacandra

410-411 Book VIII of the grammar of Hemacandra, dealing with the Prākrit grammar

422-426 "*Abhidhānacintāmani*" of Hemacandra Collection Wilson (Pp 361-388).

161. "*Tripañcasatkriyākathā,*" explanation of 53 Jaina rites by Krsnasimha

261. "*Pañcāśadgāthā,*" in Prākrit, with Sanskrit version & Persian commentary.

262. "*Karmakānda*", in Prākrit with Persian commentary

263. "*Kalpasutravyākhya*", commentary on the *Kalpasutra*

264. "*Satruñjayamahātīrthamahatmya*" by Dhanesvarasuri

265 "*Svāmikārttikeyānupreksā*" in Hindi, by Jaycandra

266. (a) "*Laghusantipurāna*" by Asaga

(b) "*Guruparipātī*" or enumeration of Jaina masters

267. (a) "*Vimalanāthapurāna*" by Krisnadāsa

(b) *Sāntipurāna*" by Asaga

268 "*Srīpālacarita*" in Hindi by Parimalla

269. '*Purusārthasiddhyupāya*" by Amritacandrasuri

270 "*Atmanuśāsana*" by Gunabhadra

271 "*Satruñjayamahātīrthamahatmya*"

370 Jaina Prayers

371 (a) *Jivavicāraprakaranavrtti*", commentary on the "*Jivavicāra* of Santisuri, by Ksmākalyāna

(b) "*Jīvavicāraprakaraṇa*" by Śāntisūri.

(c) *Jinadharma.*

(d) "*Puryuṣaṇāṣṭāhnikā*", in Hindusthani.

390. (a) "*Gotamaprecchā*" in Prakrit, with Sanskrit commentary by Mativardhana.

(b) "*Navatattva*", with Sanskrit commentary by Sadhuratnasūri.

(c) "*Navatattvabālāvabodha*" by Somasundara.

(d) *Navatattva*

(e) "*Śrāvakavrata*".

(f) "*Karmagranthiprathamavicāra*", work in Hindi in honour of Pārśvanātha.

(g) "*Kriyāsthānakavicāra*", in Prakrit

458 "*Pañcatthiyasamgahasutta*" by Kundakundācārya with Sanskrit commentary.

Collection Mill (Pp 388-396)

36. *Kalpasutra*

57-58 "*Triṣaṣṭilakṣanamahāpurānasamgrha*"

Jaina epic commenced by Jinasena and terminated by Guṇabhadra

70 "*Pārśvanāthakāvya*" by Padmasundara

Collection Walker (Pp 396-402)

124-125. (a) "*Jīvābhigamasutra*" with commentary of Malayagiri

(b) "*Gunasthānaprakarana*" by Ratnaśekhara

181. "*Niryuktibhāṣya*" commentary in Guzrati on certain Jaina precepts by Bhavyajīvana.

205 "*Karpūraprakarana*" by Hari.

206. (a) "*Gacchācāraprakīrnakasutra*"

(b) A Jaina recital.

Collection Fraser (Pp 403-404)

No 34 "*Siddhāntasāra*" in Guzrati

38. "*Jīvavicara*".

Collection Ouseley (P. 406).

136. Images of the 24 Tirthankaras and prayers in their honour.

53

John MURDOCH. *Classified Catalogue of Tamil printed Books, etc.* Madras, 1865.

Pp. xxi-xxiii. Oldest Tamil works now extant, are those which are written, or claimed to have been written, by the Jains, or which date from the era of the literary activity of the Jain sect

Jains of the old Pāndya country animated by a national and anti-Brahmanical feeling of peculiar strength

Extent of the Jain period probably from the 8th or 9th century A D to the 12th or 13th.

Jains finally expelled from the Pāndya country in the reign of Sundar Pāṇḍya.

Tol-Kappaya, a grammar, written at the very commencement of the Jain period, or about the 8th century A D

In Tiruvalluvar's age Jainism was rather an esoteric ethical school than an independent objective system of religion

The poem *Chintāmani* written by a Jain probably in the 10th cent A D

The *Nan-nul*, a Tamil grammar and the poetical vocabularies written by Jain Scholars came later than *Chintāmani*

P. lxxxiii Amirtasakaiar, a Jain, was a Sanskrit as well as a Tamil scholar He wrote *Karikai*, a grammar on Tamil verse

Appavaiyar, author of *Tandava Malai*, said to have been a Jain Appar though born of Saiva parents, entered a Jain monastery—Later returned to Saivism again—Lived about the 10th century A D

P. lxxxix. Mandala Purudar, a Jain ascetic, said to have lived in the time of Raja Krisna Rayar who reigned at Vijayanagar in the beginning of the 16th century—wrote tho poetic lexicon *Churamani Nikānda*

P. xcii Pavanandi, a Jain living at Sanakapur - wrote the Tamil grammar *Nan-nul*

P xciv. Kuna Pandya, first a follower of the Jain religion, afterwards embraced Śaivism under the influence of Sambandar, and was induced by him to impale 8000 Jains at Madura

Pp 65-66 Some finest compositions in the Tamil language are attributed to the Jains—Jains increased by immigrations from the north— At first the Buddhist and the Jain sects lived peacefully together in South India—Defeat of the Buddhists in a great dispute in the reign of Himaśitala, the Buddhist king of Conjeveram, about 800 A D —Jains overcome by the Śaivas, headed by Sambandar, at the time of Kuṇa Pāṇḍya of Madura, about 10th century A D —8000 learned Jains put themselves on the impaling stakes

P. 67. Rāmanuja's success in converting the King of Mysore from Jainism to Vaiṣṇavism.

P. 70. Extermination of almost all the Jains in some parts of the Deccan by the Vīra Śaivas.

P. 73. A few adherents of Jainism found around Conjeveram—None of their religious books seem to have been printed.

P. 182. The *Chintāmani* written by a Jain in about the 10th century A.D.—The commentator styles the author as "the master of the learned".

54

G. BÜHLER. *Report on Sanskrit mss., 1869.*—Bombay, 1869.

In this report it is only question of the visit made by BUHLER to several Jaina priests; of the examination of their libraries, of the making out of lists of Jaina books and of negociations in view of purchase of different manuscripts.

Th AUFRECHT, *A catalogue of Sanskrit Manuscripts in the Library of Trinity College, Cambridge* —Cambridge—London, 1869.

In matter of works which have some reference to Jainism, this catalogue mentions only two manuscripts .

Number

66a. Commencement of a short recension of the "*Simhāsanadvātrimśatikā*"

68. The "*Simhāsanadvātrimśatikā*" attributed now to Vararuci The text of the 7th recital is given as specimen.

55

F. KIELHORN. *Report on the search for Sanskrit mss. in the Bombay Presidency, during the year 1869-70* —Poona, 1870

List of 120 manuscripts, among which are 40 Jaina works. Other list of 15 manuscripts, of which 5 are of Jaina works.

56

G BUHLER. *Report on Sanskrit mss , 1870-71* —Surat, 1871

List of 13 manuscripts of Jaina works, comprising Dharma ... 7 mss. Grammer . . 2 mss. Religious poetry ... 3 mss Astronomy ... 1 mss.

57

G. BÜHLER *Report on Sanskrit mss 1871-72*—Surat, 1872.

List of 270 Jaina manuscripts, comprising ·

Dharma ... 114 mss. Legends, History . . 67 mss. Poetry . 63 mss. Diverse Treatises ... 26 mss. A summary of this Report is found in the "*Indian Antiquary*" vol. I, Pp. 379-380.

58

G. BÜHLER. *Report on Sanskrit mss., 1872-73.*—Bombay, 1874.

Pages : Report.

1-2. Review on the copiousness of certain Jaina libraries at Cambay, Limdi and Ahmedabad

4-5 Reviews on the manuscripts of the "*Bṛhatkalpasutra*" of the "*Ācārāṅgasūtra*", of the "*Niśīthasutra*", and of the "*Vyavahārasutra*", written on the leaves of palm-Tree.

5. Some notes of Jaina paleography, in particular on the letters *ı* and *gh*.

6. Brief historical notes on the celebrated Jaina commentators, Harıbhadra, Abhayadeva and Malayagıri.

6-7 Some remarks on the chief interest which the 'Deśīśabdasamgraha' Hemacandra and the "Pāiyalacchināmamālā" of Dhanapāla present

Catalogue.

Pp 9-17 List of 123 Jaina manuscripts which are classed in the following manner.

Dharma .. 72 mss. Legends, history . 23 mss

Poetry ... 9 mss Diverse treatises 19 mss.

Summary in the "*Indian Antiquary*" vol II

Pp 304-305

G BUHLER *Report on sanskrit mss , 1873-74* —Surat, 1875.

Acquisition of Jaina manuscripts, consisting especially of commentaries on the sūtras and of several historical legends

Visit of a celebrated and very rich Jaina Library at Thārad A certain number of works deals with the history of the Jainism

Acquisition, at Jodhpur, of important manuscripts of grammatical and lexicographical work of Hemacandra Visit of the library of the temple of Pārśvanātha, at Jessalmer, it contains some Jaina works of great rarity Jessalmer possesses also some Jaina private Libraries.

Review on a beautiful manuscript of the "*Pāiyalacchī*", and on "*Mahāvīracarita*" by Hemacandra

59

G. BÜHLER. *Report on Sanskrit mss., 1874-75.*—Girgaum, 1875.

P 2 Report on the library of the Tapā sect., at Ahmedabed. This library contains 887 manuscripts some of which are rare, among others the "*Prabhāvakacaritra*", which sets forth the life of the Jaina masters posterior to Vajrasvāmin.

Pp. 2-3. Visit to the library of Bhattārakji Jivankul, at Bhūj Among the 614 manuscripts of this collection is found an ancient copy of the "*Mahāniśīthas-ūtra*" with Guzrati version.

Pp. 3-6. Visit to Pātan This town, to-day as in the past, is the most important Jaina centre. A considerable number of Srāvakas have fixed their residence there, and one counts there more than twelve monasteries, some of which go up to the period of the Caulukya kings

Among the Jaina libraries, three are the object of special mention

The first, the Pophliāpāḍāno Bhanḍāi, contains about 500 manuscripts, among which some canonical treatises, a collection of legends in Prākrit and two works of Hemacandra The Bhābhānapāḍāno Bhandār includes approximately 300 manuscripts among others that of the "*Jamālis tra*"

At last, nearly 500 manuscripts are found in the "Sanghavināpādāno Bhanḍār", especially the complete collection of the Jaina Āgamas, with bhāsyas, cūrṇis and vrttis

P 13 Review on the "*Triṣaṣṭiśalākāpuruṣacarita*", containing the detailed biography of Mahāvira, by Hemacandra, and on a copy of the "*Pāiyalacchināmamālā*" of Dhanapāla.

Pp. 20-21. List of 15 Jaina manuscripts, namely·

Dharma ...	6 mss.	Biography .	2 mss.
Poetry	1 mss.	Diverse ...	6 mss

See a short summary in the "*Indian Antiquary*" vol IV P. 314-316.

60

Rājakīya—Vārāṇaśī—Vidyāmandira—Sarasvatī Bhavana-Vartti—Pustakanāmsucipa-tram (Pandit, vol. IX-X, Supplement).—Benares, 1869-1875.

P. ccxi-ccxii. List of 131 Jaina manuscripts.

G BÜHLER. *On the celebrated Bhandār of Sanskrit mss. at Jessalmir (I. Q. vol. IV, P. 81-83)*—Bombay, 1875.

Jessalmer is today one of the principal Jaina centres of India This town was founded towards the middle of the 12th century, after the destruction of Lodorva, the ancient capital of the Bhatti Rajputs. The Jains who, from Lodorva, came to settle at Jessalmir, brought with them a statue of Pārśvanātha, for which they construted a temple in the 15th century under the pontificate of Jinabhadra-sūri.

Eventually, six other temples were successively constructed and dedicated to other Tirthakaras. The Jaina Library of Jessalmer is celebrated among all. It contains some manuscripts on leaves of palm trees and on paper.

The manuscripts on leaves of plam tree consist only of a *"Dharmottaravṛtti"*, a *"Kamalaśilatarka"* a *"Pratyekabuddhacarita"*, a *"Viśesāvasyaka"*, some fragments of sūtras a great part of the grammar of Hemacandra, and a commentary (*"Anekārthakairavākarakaumudī")* composed by Hemacandra himself on his *"Anekārthasaṅgraha"*. The manuscripts on paper comprise a magnificent collection of canonical sūtras, dating from the 15h century

61

Rājendralāla MITRA *Report on the search for Sanskrit mss. during the year 1874*—Calcutta, 1875

This report mentions a collection of 7 Jaina treatises without indicating the titles of them

J C NESFIELD and *Deviprasada A catalogue of sanskrit manuscripts existing in Oudh* —Oudh—Calcutta—Allahabad

I 1875—Oudh 1875

Pp 34-35 Information on the *"Samyaktvakaumudī"* by Prabhācandradeva

II. September 1875—Oudh 1875.

Pp. 50-53 List of 15 Jaina manuscripts.

III. Fasciculus XI —Calcutta 1878

Pp. 34-37. List of 16 Jaina manuscripts

IV. Fasciculus XIII, for the year 1880—Allahabad, 1881.

Pp 114-115. Information on the *"Acāradyota"* by Madanasimhadeva

V. For the year 1881—Allahabad, 1882.

Pp. 112-113. List of 3 Jaina manuscripts.

VI. For the year 1887—Allahabad 1888

Pp. 132-133. List of 3 Jaina manuscripts

62

G. BUHLER. *Detailed Report of a tour in search of Sanskrit mss made in Kashmir Rajputana and Central India*—Bombay, 1877.

Appendix I.

P xxxxi—L. List of 228 Jaina manuscripts, comprising 141 digambara works and 87 śvetāmbara works.

Appendix III.

G CLXXI. Other list of 6 Jaina manuscripts.

A. E. GOUGH. *Papers relating to the collection and preservation of the Records of ancient Sanskrit literature in India.*—Calcutta, 1878.

This Volume is a Collection of letters, memoirs, reports, etc. concerning the search of the Sanskrit manuscripts in India.

Among these documents, those in which there is question of Jaina works are the following :

Pages.

14—37	Rāj MITRA, Report of 1875.		
49—58	G BÜHLER	...	1869
61—75	F. KIELHORN	...	1870.
75—80	G BUHLER	...	1870-71.
82—99	G BUHLER	.	1871-1872.
100—113	G. BUHLER	. .	1872-1873.
115—120	G BUHLER	...	1873-1874
125—137	G BÜHLER	...	1874-1875.

63

J.C. NESFIELD, DEVIPRASADA and Rajendralala MITRA *List of Sanskrit manuscripts discovered in Oudh during the year 1876*—Calcutta, 1878

P. 34—35. Information on two Jaina manuscripts, the "*Āryāṣṭasahasrikā*", anonymous collection of stanzas in honour of Mahāvira, and the "*Sarvarasasubhaṣitāvalī*" of Śrīvibudhanikara.

64

Liste der indischen Handschriften im Besitze des Prof. H. Jacobi in Munster i.W. (Zeitschrift der deutschen morgenlandischen Gesellschaft Vol (XXXIII, Pp. 693—697).—Leipzig, 1879.

The Jaina Collection comprises 88 manuscripts divided in the following manner ·

Canonical treatises	. . .	48 mss
Other treatises	, . .	40 mss.

Among the last is found all a series of Stotras.

65

A.C. BURNELL. *A Classified index to the Sanskrit mss in the palace at Tanjore,* 3 Parts—London, 1879-1880

Page. Manuscripts.

Part I.

46 *Abhidhānacintamani*

49 *Anekārthasangraha*

57 *Vāgbhatālamkāra*, with a notice on the conversion of the author, Vāgbhta, who abandoned the Brahmanism.

66 Jainism *Kalyānakaraka* by Ugrādityācārya

Part II

123 "*Avatdikadarśanasangraha*" of Gangādha—ravājapeyayājin, appeared to be extract of the "*Sarvadarśanasangraha*", explain the doctrines of the four Buddhistic schools and terminate by a sketch on the Jaina opinions

155 "*Māghakāvyatikā*" by Cāritravardhanācārya

157. "*Gadyacintāmani*" by Vādibhasimha

160 "*Bhojacarita*"

G BUHLER *Report on Sanskrit mss 1879-80* - Bombay, 1880

Visit to the libraries of Anahilvād—pātan and of Cambay. The library of temple of Śāntinātha, at Cambay, contains a great number of Jaina works, among which several "*Prabandhas*"

Among the manuscripts examined in the libraries of Anahilvad—Pātan, BUHLER points out in particular the "*Dvyaśrava*" and the "*Kumarapālacarita*" of Hemacandra (Reproduced in the Indian Antiquary Vol X, Pp 43—46)

66

Rajendralala MITRA *A catalogue of Sanskrit manuscripts in the library of his Highness the Maharaja of Bikaner*—Calcutta, 1880

Pp 668—705 List of 90 Jaina manuscripts, with short indication of the contents of each of them The commencement and the end are given in the orginal text

Nos.

1460. *Alamkāracudāmaniṭīkā*, Prākrit Commentary camposed by Hemacandra on his treatise of Sanskrit rhetoric.

1463. *Bhaktāmarastotra* of Mānatungasūri.

1468. *Chandraprabhapurāṇa* by Jinavardhanasūri.

1469. *Daivajñadīpavātikā*, treatise of liturgical astronomy, without name of author

1474. *Duritaharastotra*, hymn in honour of mahāvira, by Jinavallabhācārya.

1482. *Jainasarvabhtosa*, exposition of the Nyāya doctrin according to Jaina point of view, by Pañcāyasavijayagani.

1485. *Jīvābhigamasūtra*, with the commentary of Malayagiri.

1491 *Mahāvīracaritraṭīkā*, commentary on the 'Mahāvīracaritra' of Jinavallabha.

1499 *Navatattvaprakaranaṭīkā.*

1502 *Pārśvanāthacaritra* by Udayaviragani

1505. *Prajñapanāsutra*, with the commentary of Malayagiri.

1508. *Praśnavyakaraṇasutra*, with the commentary of Abhayadeva.

1514 *Samavāyāṅgasūtra*, with the commentary of Abhayadeva.

1516. *Sāntināthpurāna*

1533. *Qpāsakdaśāsūtra*

1534. *Uttarādhyayanasūtra*, with the commentary of Lakṣmivallabhagani

1536. *Aupapātikasūtra*, with the commentary of Abhavadeva.

1537. *Sthānangasūtra*, with the commentary of Payacandasūri.

1541. Vipakasūtra, with the commentary of Abhayadeva.

A certain number of other manuscripts relating to the legends, hymns, moral works etc. are equally indicated.

Pp. 709—713. Supplementary list of 41 Jaina manuscripts, with very brief indication of the contents.

Kāshi Nāth Kunte. *Report on Sanskrit manuscripts in the Punjab for the year 1880-81*—Lahore.

Pages 3—9 contain useful information on the Jaina religion, namely :

Review on Jina Deva, legendary founder of the Jainism. Enumeration of 18 Jaina sects, after an anonymous treatise, the *"Sabhāsṛṅgāra"*. Characteristic of three principal sects . the digambaras, the Śvetāmbaras and the Ḍhuṇḍias. List of the 24 Tirthakaras, with varied details on each of them Classification of Jaina canonical treatises. Review on the four kinds of commentaries, of which these treatises are ordinarily the object · *ṭīkā, tabā, niryukti* and *curni* While the canonical treatises are written in prākrit, the commentaries are composed in Sanskrit or in Gujrati. Guzrat and Sindh are the two regions where Jainism is widely prevalent.

Appendices

P 8 Review on the *"Jainīpratimāpratisthāvidhi"* a treatises of Sakalacandra-gani on the manner of consecrating the idols of the Tirthakaras.

Pp 36-55 List of 106 Jaina manuscripts with brief indication of the contents.

67

F KIELHORN. *Report on the search for Sanskrit mss in the Bombay Presidency, during the year 1880-81*—Bombay, 1881

P.VIII-X. Palaeographical notes on certain ancient forms of signs of numeration after Jaina manuscripts on palm leaves

Pp. 2—52 Description of the manuscripts on palm leaves collected during the years 1880-81 Almost all these manuscripts concern the Jaina works

No 5 *"Uttarādhyayanasutravrttisukhabodhā"*, with extracts notably of the colophon

7 *"Upamitabhavaprapañcakathā*, with some extensive extracts.

13 *' Kalpacurnī"*, commentary in Prākrit and Sanskrit on the *"Brhatkalpa-sūtra"*

16 *"Kṣetrasamāsa"*, of Jinabhadragani, with commentary by Malayagiri. Some extracts

22 *"Cālukyavamsadvyāśrayamahākavya"*, of Hemacandra, with the first five stanzas and the final stanza.

46 *"Pindaniryuktivrttisisyahitā"*, by Viragani, with long extracts.

47 *"Pindavisuddhi*, in Prākrit, by Jinavallabhagaṇi, with commentary by Yasodevasuri.

50 *"Moharājaparājaya"*, play in five acts, of Yaśahpāla. Some extracts.

58 *"Viśesāvasyakavrttiśisyahitā"*, with long extracts.

59. *"Satakavṛttivineyahitā"*, of Hemacandra. The commencement and the end have been quoted.

Pp. 76—79. List of 54 Jaina manuscripts on paper, collected during the years 1880-81.

Pp. 91—103. List of 170 Jaina manuscripts collected during the years 1873-74 and including :

Dharma	107 mss.	Biography, legends ...	24 mss.
Poetry ...	13 mss.	Diverse	26 mss.

F. KIELHORN. *Ancient Palm-leaf Mss. lately acquired for the Government of Bombay,* (I.A. Vol. X, Pp. 100—102)—Bombay, 1881.

Important collection of Jaina manuscripts, the date of which extends from Samvat 1145 (1088 A.D.) to Samvat 1359 (1302 A.D.).

The principal manuscripts are the following :

Anekārthasangraha, of Hemacandra.

Ācāraniryukti.

Uttarādhyayanasūtra three copies and commentary.

Upadeśakandalivṛtti by Bālacandra

Upamitabhavaprapañcākathā.

Ṛṣidattacarita, of Guṇapāla

Karmastavaṭīkā by Govindagani

Kalpacūrṇi, on the *Bṛhatkalpasutra.*

Kalpasūtra.

Kṣetrasamāsa, of Jinabhadragani with commentary of Malayagiri.

Caityavandanakulavṛtti by Jinakuśalasūri.

Caityavandanasutravṛtti by Haribhadra.

Lalitavistārapañjikā by Śrīmunicandrasūri.

Caulukyavaṃśadvyāśrayamahākavya of Hemacandra

Jītakalpacūrṇi by Siddhasena.

Śabdārṇavacandrikā, criticism of Somadeva on the *"Jainendravyākaraṇa".*

Niśīthasūtra, with commentary by Jinadāsagani.

Nyāyapraveśaṭīkā by Haribhadra.

Pakṣikasūtravṛtti by Yaśodevasūri.

Prajñāpanāpradeśavyākhyā by Haribhadra.

Vicārasāra by Jinavallabhagani.

Śatakavṛtti, of Hemacandra.

Śabdānuśāsana, with commentary of Malayagiri. Saptatikā with commentary of Malayagiri.

G. BUHLER. *Über eine kürzlich für die Wiener Universität erworbene Sammlung voh sanskritund prakrithandschriften*—Wien, 1881 (Sitzungsberichte der phil. hist. Classe der Kais Akademie der Wissenschaften).

General survey on the Jaina manuscripts acquired by BÜHLER for the University of Vienna. Short review on the celebrated Jaina commentators, Śilānkācārya, Abhayadeva and Malayagiri. Special review on Hemacandra, and in particular on his "*Caulukyavamśadyaśrayamahākāvya*", where there is a talk of the princes of the Calukya dynasty which reigned in Guzrat from the middle of the 10th century to the middle of the 12th century.

Long review on Dhanapāla, after the biography of this last, inserted by Merutunga in his "*Prabandhacintāmani*". Quotation, with translation, from the commentary written by Dhanapāla on the "Caturvimśatikā" of Śobhana

Conclusions on the biography of Dhanapāla .

Originally coming from a family of Madhyadesa, he was the brother of Sobhana, and their father was named Sarvadeva, he composed his lexicon entitled "*Pāiyalacchi*" in the year 1029 of the era Vikrama (972 A.D.) List of the Jain manuscripts acquired by BUHLER. These manuscripts, numbering 74, have reference to following categories

Aṅgas	13	mss.	Mūlasūtras	6	mss
Upāṅgas	5	mss	Stuti	10	mss
Prakirṇas	3	mss.	Works	21	mss.
Chedasūtras	2	mss.	Legends	9	mss.
Nandisūtra	1	mss.	Diverse Treatises	4	mss.

List of canonical books of the Jains. This list has been set up for BÜHLER by a yati savant in 1871, and reviewed afterwards by different Jain masters, among other Jinamuktisūri, of the Kharatara sect.

68

Catalogue of newly discovered, rare and old Sanskrit Manuscripts in the Lahore Division.— Lahore, (1881).

Pp. 22-23. List of 5 Jain manuscripts, namely :

"*Nyāyabodhinī*", essay of refutation of the philosophical systems, from the point of view of the Jains.

"*Adhyātmopaniṣad*", of Hemacandra.

"*Uttarādhyayana*", with notes.

"*Gamamkasūtravrtti*", of Tilakācārya.

"*Jñātādharmakathāsūtra*"

69

F KIELHORN--*Lists of Sanskrit manuscripts collected for the Government of Bombay in 1877-78, 1879-80 and 1881-82* --*Bombay*. s. d.

1877-78

List of 54 manuscripts, among which are 10 Jain works

1879-80

List of 62 Jain manuscripts.

1881-82.

List of 19 Jain manuscripts on plam leaves and of 51 on paper.

Kāshi Nāth KUNTE. *Report on Sanskrit manuscri in the Punjab for the year 1881-82.*— Lahore.

Appendix Pp. 11-12. List of 10 Jain manuscripts with rapid indication of the subject

70

Dhundhirāj ŚASTRI. *A catalogue of Sanskrit manuscripts in the North-Western Provinces.* Part VII.—Allahabad, 1882.

Pp. 72-75. List of 21 Jain manuscripts

71

Catalogue of manuscripts and books belonging to the Bhau Daji memorial.—Bombay, 1882.

This contains the information of Jain manuscrirts.

72

John ANDERSON—*Catalogue And Hand-book of The Archchaeological Collections In The Indian Museum Part II*—Calcutta, 1883.

Pp. 196–215 Jain Sculptures

Twenty-four Tirthankaras, names, Chinha & distinctive—signs, colour, place of Nirvāna

Pārśvanātha 777 B C The Digambaras and the Śvetāmbaras. Nirgranthas or Niganthas

P. 200 Connagar A small marble figure of Pārsvanātha, seated, inscribed, found at low water, at Connagar, on the right bank of the Hughlv.

P 201 Mānbhum Dist Jain temples (Col Dalton—JASB. Vol. XXXV, Part I p 186). Śantinātha, from an old Jain temple in the Mānbhum Dist

P. 202 Ādinātha—with the 24 Jinas, from an old Jain temple in the Mānbhūm Dist.

P 203. Kampilya Jain sculptures found in 1815 (Ar Su Rep Vol XI, P. II, Vol I, p 255).

P. 204. Panchala remains are also Jain (Cunningham Vol I p. 264 foot-note).

Four Jinas seated back to back. (Jain temple of Campela in Rohelcund—No. 7 of Col MACKENZIE's Memorandum)

P. 204. Four Jinas standing—presented to the As. Soc. of Beng. by Col. C. MACKENZIE in 1815).

P 205. Fragment of a sculpture (temple) with a standing Jina.

Pp 205—07. Tripura (modern Tewar) C. P Two Jain temples. Śitalnātha, seated, found at Karanbel A Jina from Karanbel. A fragment of a large statue of a Jina.

P. 208. Part of a Jain temple.

Pp. 208—12 Gwalior. The fortress an important seat of Jainism; founded in 275 A. D

A quadrangular tower made of copper; three storeys—each containing 12, 8 and 4 Jinas respectively. A figure of Chandraprabha seated. Three figures of Jinas.

Pp. 213-14. Miscellaneous Jain inscriptions. Figures of Pārśvanātha and other Jinas four in number.

73

L. de MILLOUE *Catalogue du Musee Guimet, Lyon*, 1883.

Pp. xli-xlix. Note on Jainism and names of 24 Tirthankaras and their emblems

P. PETERSON. *Detailed Report of operations in search of Sanskrit mss. in the Bombay Circle, 1882-83* (Extra nnmber of the Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XVI)—Bombay, 1883

Review.

Pp. 50—54. Jain manuscripts examined at Udaypur . "*Catuḥśaraṇaprakīrṇaka*", attributed to Vīrabhadra, one of the 14,000 saints whom Mahāvīra should have taught himself

"*Anekārthakairavākarakaumudī*", a commentary of Mahendrasūri on the "*Anekārthasaṃgraha*" of Hemacandra. Some verses of this commentary have been quoted and interpreted.

Commentary on the *Bhayaharastotra* of Mānatuṅga, with brief biographical information on the author, Jivaprabha *Jagatsundarīyogamālā* of Hariṣeṇa.

Commentary on the "*Samyaktvasaptatīkā*" by Sangatilakasūri (of the Rudrapalliya), which indicates his religious genealogy in going up to Vardhamāna. "*Prākṛtaprabodha*", commentary on the book VIII of the grammar of Hemacandra, by Naracandrasūri.

Pp. 55-56. Account rendered of a visit made by PETERSON to Kanakakīrti, a Jain priest of Udaypur.

Pp. 57-58. Note on a manner of paging the Jain manuscripts with the help of syllabic signs.

Pp. 58-59 Jain manuscripts examined at Cambay

"*Vasudevahiṇḍi*", of Hemacandra.

"*Śrījinendracaritra*" or still.

"*Padmanābhakāvya*" by Amaracandra.

"*Śāntināthacaritra*", of Devasūri, quotation of two verses of this poem one concerning Hemacandra, and the other Devānandasūri.

Commentary of Bhadrabāhu on the "*Āvaśyakasūtra*", with notes of Tilakācārya. Very detailed analysis of this commentary and quotation of several passages. The religious genealogy of Tilakācārya is given after the notes of the letter.

"*Śatapadikā*" of Mahendrasimha.

Commentaries of Bhadrabahu on different sūtras. Commentary of Hemacandra on the "Jīvasamāsaprakarana". Quotation of the colophon in which Hemacandra is given the epithet of "Paramanaisthikapaṇḍita-śvetāmbar'ācārya", very devout śvetāmbara master and savant".

"*Śabdānuśāsanavrtti*" of Hemacandra.

"*Yogaśāstra*" of Hemacandra. Recall of the religious genealogy of Mānatuṅgasūri.

Commentary of Siddhasena Divākara (Siddhasenasūri) on the "Pravacanasāroddhāra" of Nemicandra.

Summed-up history of Siddhasena Divākara.

Different commentaries, among others those of "Abhayadevasūri" on four aṅgas.

"*Kaviśikṣā*", a manual for the poet, due to Jayamangalācārya.

"*Śobhanastuti*" of Sobhanācārya.

Pp. 88—94—Extracts

"*Bhayaharastotra*" of Mānatuṅga and commentary of Jinaprabha

"*Anekārthakairavākarakaumudi*", of Mahendrasūri

Catuhśaraṇaprakīrnaka.

"*Jagatsundariyogamālā*", of Harisena.

"*Prākrtaprabodha*", of Naracandrasūri.

Commentary of Sanghatilakasūri on the "*Samyaktvasaptatikā*

Pp 122–132. List of 136 Jain manuscripts acquired by PETERSON for the Government.

Appendix I.

List of 180 manuscripts on palm leaves examined at Cambay.

Appendix II.

Pp. 111-112. Note on the honorary epithet "*bhaṭṭāra*" employed by the

ancient Jains in order to disignate those who have abandoned secular life, and on the *"Dharmasarmābhyudaya"*, a historical poem by Bhaṭṭāraka Haricandra.

Recension : G. BÜHLER, *Indian Antiquary.* Vol. XIII, Pp. 28—32.

74

R.G. BHANDARKAR. *Report on the search for Sanskrit manuscripts in the Bombay Presidency during the year 1882-83*—Bombay, 1884.

Pp. 41—49—Reviews.

"Kalpamañjari", commentary of Sahajakirti on the *"Kalpasutra"*.

"Anekaśāstrasārasamuccaya", series of short works due to different authors.

"Vivekavilāsa" of Jinadattasūri.

"Ṣaḍdarśanasamuccaya".

"Samayasāraprābhṛta", of Kundakundācārya, the celebrated Digambara master.

"Sūktimuktāvali", of Somaprabhācarya.

"Śabdabhuṣana", treatise of grammar under metric form, by Dānavijaya.

Dhātupātha", with commentary, by Harṣakirti, which mentions some of the most eminent representatives of the Tapa sect, to which it belonged.

"Karpūrmañjarī, the piece is attributed here to Vacanācārya, disciple of Jinasāgara, but it does not differ from the work of Rājasekhara

"Bhojaprabandha", of Merutuṅga.

Short analysis of part of a commentary of Sumatigani on the *"Ganadharasārdhaśataka"* of Jindatta. This fragment relates the lives of several Jain pontiffs of the Kharatara sect, namely, vardhamāna, Jineśvara, Jinacandra. Abhayadeva, Jinavallabha and Jinadatta.

Review on *"Rāmacaritra"* in prose, by Devavijayagani Pp. 86—91. List of 61 Jain manuscripts in Sanskrit and Prākrit, and of 8 in modern dialects.

Pp. 155—161. The same list reproduced in devanāgari characters.

Pp 225—229—Extracts.

"Suktimuktāvalī", of Somaprabhācārya.

Śabdabhuṣaṇa", of Dānavijaya.

"Dhātupātha", of Harṣakirti.

"Subhāsitaratnasamdoha", of Amitagati (with respect to the *Bhojaprabandha* of Merutuṅga).

Two passages of the commentary of Sumatigani, concerning the Jain pontiff Jinavallabha.

"Rāmcaritra", of Devavijayagani.

(Recension . G. BUHLER. Indian Antiquary. Vol. XIV, Pp. 62—64).

75

P. PETERSON. *A second Report of operations in search of Sanskrit mss. in the Bombay Circle, 1883-84.* (Extra number of the Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XVII)—Bombay, 1884

Reviews

Pages.

33—49. A much developed analysis of the *"Yaśastilaka"* of Somadeva. Several passages of the poem have been quoted and translated. After the colophon, the work should have been composed in Śaka 882.

54—57. Information on two Jaina commentaries on the "Kumārasambhava", and more extensive review on a third commentary due to Matiratna, who belonged to the sect Upakeśa.

64—66. Review relating to the commentary of Jñānavimala on the *"Śabdabheda-prakāśa"* of Maheśvara. At the end of his work, Jñānavimala gives his religious genealogy in going up to the origin of the sect Kharatara

67—74. Long critical discussion on the subject of the *"Jainendravyākarana"*, which would be the work of a digambara master called pujyapāda. This summary of grammatical science, in use among the Digambaras, should have been supplanted by the *"Pañcavastuka"*, due to Devanandin

74—76. Review on the *"Ācārasūtra"*, with respect to the commentary on this treatise by Vasunandin The *"Ācārasutra"* plays, among the Digambaras, the same role as, to the Svetambaras, the *"Ayāramgasutta"*, of which it is moreover an adaptation and a summary, due to 'Vattakeracārya".

76-77. Short notice on *"Cāritrasāra"*, a manual in view of the deliverance, by Cāmundarāya

77-78. Biographical idea on Haricandra, author of the *"Dharmaśarmābhyudaya-kāvya"*, some verses of which have been quoted.

78—80. Review on the "*Tattvārthavārtika*" and biographical ideas on the probable author of this commentary. Akalañka. This work contains a short survey of the digambara cãnon.

80—86. Extract quotations of the "*Satprābhrta*" of Kundakundā—cārya, and review relating to a commentary on this work by Śrutasāgara.

86—88. Rapid analysis of the "*Prabandhacintāmani*" of Merutunga.

Pp. 134—166—Extracts.

Commentary of Vasunandin on the "*Ācārasutra*" *Caritrasāra*.

"*Dharmaśarmābhyudayakāvya*" of Haricandra.

"*Yaśastilaka*" of Somadeva.

Tattvārthavārtika.

"*Satprābhrta*" of Kundakundācārya, and commentary of Śrutasāgara. Commentary of Amrtacandrasūri on the *Samayasāraprābhrta*.

Text of a Pattāvali contained in the "*Pākstkapratikramanakriyā*" of the "*Āvaśyakasutra*."

Appendix.

List in Devanāgari characters, Pp. 14—16, and in Latin characters, Pp. 27—29, of 38 Jain manuscripts acquired by the Government; 19 of these manuscripts concern some digambara works, and 19 śvetāmbara works.

Recension G BÜHLER, Indian Antiquary. Vol. XIV, Pp. 352—355.

76

Lewis RICE. *Catalogue of Sanskrit manuscripts in Mysore and Coorg*—Bangalore 1884

Pp. 300—321. Simple list of 131 Jain manuscripts classed under the following heads —

Kāvya	25 mss	Purāna	11 mss
Stotra	2 mss.	Pūjā	6 mss.
Nātaka	5 mss.	Mantra	3 mss.
Alankāra	2 mss.	Sangita	2 mss.
Tarka	10 mss.	Śilpa	3 mss,
Vyākarana	13 mss.	Jyotiṣa	4 mss.

Kannada Vyākaraṇ	3 mss.	Gaṇita	3 mss.
		Vaidya	2 mss.
Vedānta	20 mss.	Bhūgola	8 mss.
Dharma	7 mss.	Anirdiṣṭa	2 mss.

77

G. OPPERT. *Lists of Sanskrit manuscripts in private Libraries of Southern India.*—2 Volumes Madras, 1880—1885.

One finds in the Vol. II, Pp. 677—678, under tne head of: "*Alphabetical index according to subject matter, G Miscellaneous,*" the alphabetical list of the 52 Jains manuscripts, the indication of which is furnished in the entire work.

78

E. HULTZSCH *Ueber eine Sammlung indischer Handschriften und Inschriften* (Zeitschrift der deutschen morgenlandischan Gesellschaft, Vol. XL, Pp. 1—80)—Leipxing, 1886.

List of 115 Jain manuscripts of which 41 are canonical and 74 non-conomical.

79

C. BENDALL. *A Journey in Nepal and Northern India* —Cambridge, 1886.

Pages

24. The Jain community at Benares. The Library of the temple.

32. The Jain temples of the village Ahar, near Udaypur. Statue of a Tirthankara dated Samvat 1031. Diverse short inscriptions of the 16th century

46—48. List of Jain manuscripts acquired in Rājputānā This list comprises 14 canonical treatises and about 60 non-canonical treatises.

49—51. Other list of 140 Jain manuscripts acquired at Bombay.

60—65. Speial reviews on different Jain manuscripts :—

1. Commentary on the '*Damayantīkathā*' or '*Nalacampu*' by the two Jaina Candapāla and Guṇavinavagaṇi which gives their spiritual genealogy.
2. "*Vagbhaṭālamkāra*", with anonymous commentary.

3. "*Alamkāratilaka* or *Kāvyānuśāsana*" of a Jain of the name of Vāgbhaṭa, the same without doubt as the author of the '*Vāgbhaṭālaṃkāra*'.

4. '*Sambodhipañcaśikā*' short treatise in verse on the Jain doctrines, by Gautamasvāmin.

5. "*Dharmaṅgraha*", work in verse on varied subject by Medhāvin.

6. "*Pramāṇanirnaya*" discussion on the different sorts of knowledge.

7 "*Lumpākamatakuṭṭana*", compilation of the Svetambara canon due to a member of the Kharatara gaccha, Samvat 1687.

8 *Upadeśarasāla,* moral composition by Sādhuranga disciple of Bhuvanasoma, equally of the Kharatara gaccha, Samvat 1587.

9. "*Vicārasangraha*" or "*Paramitavicārāmṛtasaṅgraha*".

10 "*Vicāraśāraprakarana* or *Mārganaśataka*' with a pattavali of the Kharatara gaccha.

11 '*Gunavarmacantra*" by Mānikyasundarasuri, of the Ancala gaccha author of the '*Pṛthvicandracarıtı.*'

12 "*Vratakathākośa*" or "*Vratopākhyānakathā*" by Śrutasāgara

13. "*Varadattagunamañjarīkathā*".

14. "*Jayatihuyanavṛtti*", Prākrit hymn.

88—91 List of manuscripts contained in the library of the Jaina temple of Benares.

80 (i)

P. PETERSON *A third Report of operations in search of Sanskrit mss. in the Bombay Circle, 1884—86.* (Extra number of the Journal of the Bombay Branch of the Royal Asiatic Society, Vol XVII).—Bombay, 1887.

Pp I—XXX. Alphabetical list, with very precise indications, of all the works, of which there is a talk in the three first reports of PETERSON A very great number of Jain works have been quoted, and the principal among them are the object of special references to the study of WEBER, "*Die heiligen Schriften der Jaina*".

Reviews.

This third report gives an account of visits made by PETERSON at Ahemadabad,

in the Rājputānā and at Cambay. The Jain manuscripts which have appeared worthy of a particular notice are the following (Pp. 3—40):

"*Gāthāsahasrī*" of Samayasundara. This collection contains a great number of stanzas relating to the Jain events The more interesting have been translated and interpreted and the review all entirely must be considered as one of the most important contributions to the history of Jainism.

"*Visamvadaśataka*", in which the same author, Samayasundara, shows the disagreement which exists sometimes among the canonical treatises.

"*Candraprabhā*", Commentary of Meghavijaya on the "*Śabdānuśāsana*" of Hemacandra.

"*Pañcasūtra*", with commentary, by Haribhadrasūri.

"*Dharmaparīkṣā*" of Amitagati, the ingenious genealogy of which is indicated

"*Gāthākośa*", of Municandrasūri, with translation of some of the stanzas.

"*Vicāraratnasamgraha*", of Jayasomasūri. This work includes chronological lists of the highest interest and of the commentaries on diverse Jain Works.

"*Yamakastuti*", of Dharmaghosasūri

"*Atmabodha*", of Jinalābhasūri.

"*Kumāravihāraprośastikavya*", of Vardhamanasūri disciple of Hemacandra.

"*Kathāmahodadhi*", of Somacandra

"*Kavyaprakāśasamketa*", Commentary of Manikyacandrasuri on the *Kavyprakaśa*

"*Dvyāśrayamahakavya*", of Hemacandra, with commentary by the author himself.

"*Darśanasara*", of Bhattāraka Devasena. The review devoted to this work contains some information relating to the author and to his other writings. Besides, the first 15 verses of the *Darśanaśara* have been translated.

"*Jayatihuyanastotra*", of Abhayadevasūri, with commentary relating in which conditions this hymn was composed. '*Pañjikā*' commentary of Rajaśekharasūri on the "*Nyāyakandalī*" of Śrīdhara.

The ingenious genealogy of Rājaśekharasūri is briefly related after this commentary.

Elaborate commentary of Sādhuratna on the '*Yatijītakalpa*', with review on the origin of this last work

"*Upamitibhavaprapañcānāmasamuccaya*", of Vardhamānsūri. Commentary of Paramānanda, disciple of one Abhayadevasūri, on the '*Karmavipāka*' of Gargarṣi.

"*Dharmābhyudayamahākāvya*" or "*Saṃghapaticarita*", of Udayaprabhasūri, with review on the biography of the latter.

"*Nandyadhyayanaṭīkā*" or commentary on the "*Nandısūtra*", by Malayagiri.

"*Upadeśapada*" of Harıbhadrasūri.

"*Dharmabındu*" of the same Harıbhadrasūrı, with the commentary of Municandrasūri.

Commentary of Sıddhasenagaṇı on the *Tattvārthasūtra* of Umāsvātı.

Cammentary of Śīlāṅka on the *Ācārangasūtra*

Amamasvāmıcarıtra of Mnnıratnasūrı, with analysıs of thıs work.

Vevekamañjarı of Āsada, with the commentary of Bālacandra

Appendıx I.

Lıst of 158 manuscripts of palm leaves examıned at Cambay. Thıs list is the series of that whıch constıtutes the Appendix I of the first Report of PETERSON. Some extracts, sometimes very extensive, of these manuscripts have been reproduced. The following Jaina manuscrıpts are thus the object of quotations

Pages.	
2—5	*Upamıtıbhavaprapañcānāmasamuccaya* of Vardhamānasūrı.
6-7	*Karmavıpāka* of Gargarsi, and the passages corresponding to the commentary of Paramānanda.
16--19	*Dharmābhyudayamahākāvya* of Udayaprabhasūrı.
35—37	*Nandyadhyayanaṭīkā* of Malayagırı.
37—45	*Sıddhajayantıcarıtra* of Mānatungasūrı and commentary of Malayaprabhasūri
46	*Upadeśapada* of Harıbhadrasūrı.
49-50	*Kammapayadi*, and commentary of Malayagirı
53-54	*Dharmabındu* of Harıbhadrasūrı, and commentary of Munıcandrasūrı
60—62	Commentary of Abhayadevasūri on the *Jñātādharmakathā*.
64—66	*Pārśvanāthacarıtra* of Devabhadragaṇi.
66—70	*Tilayasundarırayanacūḍakahā* of Devendragaṇi,

Nos.

74—77 *Yogaśāstra* of Hemacandra.

78—82 *Ākhyānamaṇikośa*, of Nemicandrasūri, and commentary of Āmradevasūri.

83—86 Commentary of Siddhasenagaṇi on the *Tattvārthasūtra.*

86—89 Commentary, called *Subodhā*, of Nemicandra on the *Uttarādhyayanasūtra*

90—99 *Amamasvāmicaritra* of Muniratnasūri

100—109 *Vivekamañjari* of Āsada and commentary of Balacandra

118—124 *Samarādityacaritra* of Haribhadrasūri

128—130 Commentary of Yaśodevasūri on the *Pākṣikasūtra.*

131—134 *Pāṇḍavacaritra* of Devaprabhasūri.

134—142 *Kathāratnakośa* of Devabhadrasūri.

146—153 *Upamitibhavaprapañcakathā* of Siddharṣi

155—157 *Bhavabhāvanā* of Hemacandra

157—164 *Pārśvanāthacarita* of Māṇikyacandra

165—170 *Upadeśamālā* of Dharmadāsagaṇi, and commentary of Ratnaprabhasūri.

174—176 *Śālibhadracaritra* of Dharmakumārasādhu

Appendix II.

Extracts of 159 manuscripts, mostly Jains. The principals are

Pages.

245—247 *Jayatihuyaṇastotra* of Abhayadevasūri.

255—260 *Rāyamallābhyudayamahākāvya* of Padmasundara

272—276 *Nyāyakandalī* of Śrīdhara, with the commentary, called ***Pañjikā***, or Rājaśeharasūri.

277—279 High commentary of Sādhuratna on the *Yatijītakalpa.*

280-281 *Navatattva* of Jinacandragaṇi, with commentary of Abhayadevasūri and of Yaśodevasūri

284—290 *Gāthasahasrī* of Samayasundara.

294—297 *Dharmaparīkṣā* of Amitagati.

297—302 *Gāthākośa* of Municandrasūri

302—310 *Vicāraratnasamgraha* of Jayasomasūri.

316—320 *Kathāmahodadhi* of Somacandra (table of recitals).

357—360 *Nalāyana* or *Kuberapurāṇa* of Manikyasūri.

374—379 *Darśanasāra* of Bhaṭṭārak Devasena.

Appendix III.

List of manuscripts acquired on account of the Government. Among these manuscripts, 103 concern some digambara works and 83 śvetāmbara works.

Recension . G BUHLER, *Wiener Zeitschrift f. d. Kunde d. Morgenlandes.* Vol. I, Pp. 319—324.

Pp. 16-22—Account of another visit made at Ahmadabad, also in several Jain libraries.

To mark out among other manuscripts that of a Prākrit anthology, entitled "*Vajjālagga*", and due to a śvetāmbara of the name of Jayavallabha

Reviews.

Pp. 91—126 Digambara literature.

1. Analysis of the "*Pravacanasāra*" of Kundakuṇḍācārya. This work, written in Prakrit gathas, containns an explanation of the Jain doctrine by one of the most notables among the Digambara masters.

2 Review on the "*Niyamasara*" of the same Kundakundācārya.

3. Brief analysis of the "*Dharmāmrta*" summary of the life of the author Āśādhara, and list of his works.

4. Analysis of the "*Tattvārthasāradīpaka*" of Sakalakirti, who lived towards saṃvat 1520. This work contains the enumeration of the treatises which constitute the canon of the Digambaras.

5. Analysis of the "*Kārtikeyānuprekṣā*" of Kārtikeyasvāmin, with the commentary of Subhacandra.

6. Review on the "*Praśnottaropāsakācāra*" of Sakalakirti.

7. Reivew on two treatises concern the ritual the "Jinasaṃhitā" and the "*Jainendrayajñavidhi*".

8. Review on Raviṣeṇa and one of his works, the '*Padmapurāṇa*'.

9. Short analysis of the *Ādipurāna* of Jinasena. The introduction of this work recalls the names of several Jain authors.

10. Copious analysis, with historical identifications, of a praśasti which terminates the "*Uttarapurāna*", composed by Gunabhadra, disciple of Jinasena.

11. Review on the "*Śāntināthacaritra*" of Sakalakīrti.

12. Review on the "*Pārśvanāthacaritra*" of the same Sakalakīrti.

13. Brief review on the "*Harivamśapurāna*" of Jinadāsa.

14. Some indications on the "*Śrīpālacaritra*" of Nemidatta, and on the "*Jīvamdharasvāmicaritra*" of Śubhacandra.

15. Review on the "*Subhaumacaritra*" of Ratnacandra, and particularly on the chronological list which terminates this work—To this purpose R.G. BHANDARKAR indicates in some pages (124—126) the succession of the most ancient Jain priests. This passage constitutes a precious contribution to the Jain chronology.

Pp. 126—157—Svetāmbara literature.

1. Review on a praśasti of the Kharatara sect. This praśasti is found at the end of a commentary of Vallabhagani on the "*Abhidhānacintamani*" of Hemacandra.

2 Some information on the "*Aṣṭalakṣyārthī*" of Samayasundaragani.

3. Analysis of a sthavirāvalī which serves as introduction to the "*Āvaśyakaniryuktyavacurni*, the Niryukti of which is due to Bhadrabāhu.

4. Review on Śantyācārya, with respect to his commentary on the "*Uttarādhyayanasūtra*"

5 Review on Devendragani and his commentary on the "*Uttaradhyayanasutra*".

6 Summary of a pattāvalī of the sect Añcalika, which terminates in the "*Upadeśacintāmani*" of Jayaśekharasūri.

7. A very extensive analysis of the "*Rṣimandalaprakarana*" of Dharmaghosagani.

8. Historical information on a sthavirāvalī contained in a commentary of Samayasundara on the *Kalpasutra*.

9. Review on Brahmamuni, commentator of the "*Jambudvīpaprajñapti*".

10. Review on Gunavinaya, commentator of the "Damayanticampū"

11. Some historical ideas after a commentary of Mānvijayagani on his own work the "*Dharmasamgraha*".

12. Enumeration of the five kinds of śramanas, distinguished by Malayagiri in his commentary on the "*Nandisūtra*".

13. Detailed analysis of the "*Pravacanaparīkṣā*", in which the author, Dharmasāgara, who belonged to the Tapā sect, gives long information on ten heterodox sects. To mark out particularly three paṭṭavalīs (Pp 150, 151 and 154).

14. Review on Munisundara author of the '*Mitracatuṣkakathā*'.

15. Review on Rājahaṃsa, author of a commentary on the "*Vāgbhaṭālaṃkāra*".

16. Summary analysis of the "*Vivekavilāsa*" of Jinadatta, with review on the latter.

17. Summary of a chronological list which terminates a commentary of Ratnaśekhara on the "*Śrāvakapratikramaṇasūtra*".

Pp. 276—282. List of 72 Jain manuscripts, the principles of which have precisely made the object of the precedent reviews This collection comprises :

37 Śvetāmbara works.

28 Digambara works.

7 Works in modern dialects.

Pp. 311—466—Extracts.

Short extract of the gurvāvalī examined at Pātan.

Text of the Pattāvalī found equally at Pātan.

"*Vajjālagga*" Prākrit anthology of Jayavallabha.

"*Pravacanasāra*", of Kuṇḍakuṇḍācārya.

"*Dharmāmṛta*", of Āśādhara.

"*Tattvārthasāradīpaka*", of Sakalakīrti.

Text of the chapter XII of the '*Kārtikeyānuprekṣā*". Integral text of the "*Tattvārthādhigama*" of Umāsvāti.

Text of the first book of the "*Padmapurāṇa*" of Raviṣena

Extract of the first canto of the "*Ādipurāṇa*" of Jinasena

"*Uttarapurāṇa*", of Gunabhadra.

"*Śāntinathacaritra*", of Sakalakīrti.

"*Pārśvanāthacaritra*", of Sakalakīrti.

"*Harivaṃśapurāṇa*", of Jinadāsa.

"*Śrīpālacaritra*", of Nemidatta.

"*Jīvamdharasvāmicaritra*" of Śubhacandra.

Text of the chronological list which terminates the "*Subhaumacaritra*" of Ratnacandra.

Commentary of Vallabhagani on the "*Abhidhānacintāmani*" of Hemacandra.

Commentary of Śāntyācārya on the *Uttarādhyayanasūtra*".

Commentary of Devendragani on the same sūtra.

"*Upadeśacintāmani*" of Jayaśekhara.

' *Rṣimandalaprakarana* of Dharmaghosa

80 (ii)

Gustav Oppert. Index to sixty-two Ms. Volumes deposited in the Government Oriental Manuscripts Library, containing references to Archaeological, Historical, Geographical and other subjects (MJ, 1887)

The index to this volume has reference to many Jain matters.

81 (i)

R.G. Bhandarkar Report on the search for Sanskrit manuscripts in the Bombay Presidency during the year 1883-84—Bombay, 1887.

Of all the reviews of R G Bhandarkar, this one is most abundant in information relating to the Jain religion Among others, the pages 91—157 contain important reviews on the Digambaras as on the Svetambaras. One will judge it by the short analysis which is as follows

Pp 1—15. Account of a visit made during the month of December, 1883 in different Jain libraries of Patan Among the numerous manuscripts examined, it is proper to quote

(a) A Gurvavali comprising 20 gathas with commentary The list commences with Sudharamasvamin and terminates with Hiravijayasūri, who would be dead in Samvat 1622.

(b) A pattavali containing the chronological lists of the great priests of a sect of the Svetambaras, probably the sect Vata, with mention of the most important events which happened in the period in which these pontiffs lived.

Commentary of Samyasundra on the "*Kalpasutra*".

Commentary of Vinayarāma on the '*Kirātārjunīya*'.

Commentary of Brahamamuni on the '*Jambudvīpaprajñapti*'

"*Tarkaphakkikā*" of Ksamākalyāṇa.

Commentary of Gunavinaya on the '*Damayantīcampu*'.

Text of the Praśasti which terminates the '*Dharmasamgraha*' of Mānavijayagan

'*Pravacanaparīkṣā*' of Dharmasāgara.

'*Mitracatuṣkakathā*' of Munisundara.

'*Vivekavilāsa*' of Jinadatta

Commentary of Ratnaśekhara on the "*Śrāvakapratikramanasūtra*."

(Recension G. BUHLER, *Indian Antiquary*. Vol. XVIII, Pp. 184—192).

81 (ii)

S. R. BHANDARKAR. *A catalogue of the collections of manuscripts deposited in the Deccan College*—Bombay, 1888.

This catalogue contains indication of a great number of Jain manuscripts without other information

Pp. 6—12—Collection of 1869-70

41 Manuscripts of varied purports sutras, commentaries, chronological lists, legends, religious poems, etc

P 17 --Collection of 1870-71

13 manuscripts sūtras, commentaries, grammar, astronomy, religious poetry.

Pp 27—40—Collection of 1871-72

114 manuscripts concerning the dharma (sūtras and commentaries) ,

63 varied poems ,

67 works of biography, history and legends ,

26 diverse treatises

Pp 46 –52—Collection of 1872-73.

72 manuscripts relating to the dharma ,

32 religious poems ,

20 diverse treatises.

Pp. 60—68—Collection of 1873-74.

107 manuscripts having reference to the dharma ,

13 manuscripts having reference to the poetry ,

24 manuscripts having reference to the biography and to the legends ;

25 manuscripts of diverse treatises.

Pp. 71-72—Collection of 1874-75.

6 manuscripts relating to the dharma ,

1 religious poem ,

2 manuscripts concerning the biography ,

6 manuscripts of diverse treatises.

Pp 106—119—Collection of 1875-76.

142 manuscripts of digambara works ,

87 manuscripts of Śvetambaras ,

besides a supplement (P 123) containing the indication of 6 manuscripts.

Pp. 145-148—Collection of 1879-80.

62 manuscripts of diverse works.

Collection of 1880-81.

Pp 164—173 Information on some manuscripts on palm leaves.

Pp. 191—194. List of 54 diverse manuscripts

Collection of 1881-82.

Pp. 195-196. Information on some manuscripts on palm leaves.

Pp. 205—210. List of 51 varied manuscripts

Pp. 274—279 —Collection of 1882-83

69 manuscripts of diverse works.

Pp. 320—336—Second collection of 1882-83.

136 manuscripts of different works

Pp. 356—363—Collection of 1883-84.

37 manuscripts of Śvetāmbara works.

28 manuscripts of Digambara works.

10 manuscripts of modern dialects.

Pp. 411—414—Second collection of 1883-84.

19 manuscripts of Digambara works.

19 manuscripts of Śvetāmbara works.

82

G. BÜHLER. *Two lists of Sanskrit Mss. together with some remarks on my connexion with the search for Sanskrit Mss.* Zeitschrift der deutschen morgenlandischan Gesellschaft, Vol. XLII, Pp. 530—599)—Leipzing, 1888.

The first of the two lists contains the catalogue of the manuscripts which constituted the private collection of BUHLER.

The Jain literature is represented there by 29 manuscripts, of which the following are the principal manuscripts

I. Āgamas of the Śvetāmbaras.

Anuttarovavāisutta.

Kalpapradīpikā by Saṅghavijayagani

Daśavaikālikasutra

Niśīthasutra.

Brhatkalpasūtra.

II Śvetāmbara legend and history.

Kumārapālacarita by Jinamandana

Several gurvāvalis.

Jagadūcarita by Sarvānandasūri.

Tribhuvandīpakaprabandha by Jayaśekharasūri.

Pariśiṣṭaparvan of Hemacandra.

Prabandhakośa of Rājaśekharasūri.

Prabandacintāmani of Merutuṅga.

Prabhāvakacarita by Pradyumnasūri,

Vastupālacarita by Jinahaṃsagaṇi.

Sukṛtasaṃkīrtana by Arisiṃha.

III. Diverse Śvetāmbara works.

Dīpālikalpa of Jinasundarasūri.

Saddarśanasamuccaya, with commentary.

IV Digambara legend

Fragment of a poem in honour of a saint by Ajitasena.

83

Catalogue of Sanskrit manuscripts in the Sanskrit College Library,—Benares-Allahabad, (1889).

Pp. 458-459. List of 11 Jain manuscripts, among which are two copies of the '*Kalpasūtra*' and a cammentary on the '*Suryaprajñapti*'.

84

R. G BHANDARKAR. *Principal results of my last two years studies in Sanskrit manuscripts and literature* (Berichte des VII, internationalen Orientalisten-Congresses, Pp. 66—68).—Wien, 1889

Some of the results obtained by R G. BHANDARKAR interest the history of the Jainism. They are as follows :

1. Jinadatta, the author of the *Vivekavilāsa*, lived towards the middle of the 13th century. His disciple was Amaracandra who wrote the *Kāvyakalpalatā* and whose contemporary was Arisimha.

28. The Jainism is not a sect of Buddhism Some of the Jaina doctrines represent a compromise between the Sāmkhya and Vedanta systems on the one hand, and the Vaiśesika philosophy on the other hand

30. The *Padmapurāna* of Ravisena was composed in 1204 of the era of Mahāvira, that is to say in Samvat 716 or 660 A. D

31. Jinasena who wrote his *Harivamśa* in Saka 705, mentions Siddhasena, Akalanka and other authors in his introduction to the *Ādipurāna*

32. A Praśasti at the end of the *Uttarapurāna*, of Gunabhadra relates that the work was consecrated in Saka 820, by Lokasena. The king Amoghavarsa Ist was a devotee of Jinasena.

33. The Jainas had not the literature written before 139 A. D. Their religion although as ancient as the Buddhism, did not take the importance than towards the 3rd century of the Christian era.

85

RAJENDRALALA MITRA. *Notices of Sanskrit mss. published under orders of the Government of Bengal.* (1st series) 10 Volumes.—Calcutta, 1870—1892.

Volume III (1876).

Pp. 66—69. Review on a manuscript of the *Kalpasutra.*

Classification of the Jain canonical treatises after "*Siddhānta-dharmasāra*".

Some information on the particular estimation which the "*Kalpasutra*" enjoys among the Jains.

Citation of the commencement, of the end and of the colophon of the manuscript in question.

Reproduction in facsimile of one page of another illuminated manuscript of the "*Kalpasūtra*", about 300 years old

Volume IV (1878).

Pp. 97-98 Review on the "*Syādvādamañjarī*" This work, from which Madhavacarya has made borrowings in his "*Sarvadarśanasamgraha*", is a commentary on a hymn of Hemacandra

Volume VI (1882).

Pages

70—74. Rapid analysis of the "*Punyacandrodayapurāna*", a Jain adaptation, in 23 cantos, of the *Rāmāyana*

77—97. Detailed analysis of the *Harivamśapurāna.* This Brahmanical imitation of the *Harivamśa*, composed by Jinasena, gives information on several Jinas, exposes some legends and contains details on the ceremonies and Jain rites.

97—104. Analysis of the "*Trilokasāra*", a description in Prākrit verse, with Sanskrit commentary, the three regions of the Universe.

105—108. Review on the "*Āptamīmamsā*" of Samantabhadra. The manuscript of this work contains besides a commentary of Vidyānanda.

108—109. Review on a "*Bhagavatīvṛtti*".

Volume VII (1884).

Pages

97—98. Review on a manuscript of the "*Kalpasutra*", with a commentary entitled "*Kalpadrumakalikā*" by Laksmivallabha.

176-177. Brief review on the "*Parīkṣāmukhasutra*", an anonymous treatise of Jain logic.

177 Short review on a manuscript of the "*Suktimuktāvalī*" by Somaprabhasūri

178. Information on anonymous "*Sahasranāmastotra*". The question is of a hymn where Mahāvīra is celebrated by thousand epithets A commentary explains the value of these epithets

178—181 Analysis of the "*Jñānārnava*" by Śubhacandra The work, in Sanskrit, is accompanied by a Hindi commentary.

181-182. Review on the "*Siddhipriyastotra*", which celebrates the merits of the 24 Jinas.

182 Brief notice on the "*Śāntyaṣṭakastotra*", a hymn in honour of Mahāvīra, at the same time a prayer in view of deliverance

183—185 Analysis of the "*Samayasāra*", the manuscript of which contains also a commentary, the "*Atmakhyāti*"

186—187 Review on the "*Prameyakamārtanda*" or "*Parīkṣāmukhālamkāra*", commentary of Prabhācandra on the "*Parīksamukha of Vidyananda*"

187—190 Analysis of the '*Tattvārthasutra*' of Umāsvati A commentary entitled "*Śrutasāgarī*" by Vidyānanda, accompanies the text

258-259 Short review relating to a commentary of Bhoja on the "*Dravyānuyogatarkanā*"

266 Analysis of the "*Dravyānuyogatarkanā*"

Volume VIII (1885)

This part describes 154 Jain manuscripts The following are the principal manuscripts.

Pages.

33—36. *Kumārapālaprabandha* by Jinamandana. This history contains a biography of Hemacandra.

Nos.

47-48. Review on a manuscript of the *Nayatattva*

51-52. Short analysis of the *Kalpasutra.*

53-54. *Kalpakiraṇāvalī*, Sanskrit commentary on the *Kalpasutra.*

56—58 *Gautamīyamahākāvya*, Sanskrit poem in 10 cantos on the life of Mahāvīra, by Rūpacandragaṇi

58 *Gautamīyaprakāśa*, commentary on the previous poem, by Kṣemakalyāṇagaṇi.

60-61 Commentary of Malayagiri on the *Prajñāpanāsūtra.*

70—72. Analysis of the '*Prajñāpanāsutra*'.

80 *Daśāśrutaskandhasūtra.*

82-83 *Pradyumnacarita* by Mahāsena

83-84 *Yaśodharacarita* by Śrutasāgara.

84-85 *Vidhiprapāsūtra.*

86-87 Two commentaries on the *Sūtrakṛtāṅga*, one in Guzarati by Paśacandra, and the other in Sanskrit by Śīlaṅka.

89—91 *Sāmācārīśataka* by Samayasundara.

109—111. *Śrīpālacaritra*, in Prakrit v with Sanskrit commentary by Jinaharsasūri

111. *Śrīkalpasiddhānta* or *Paryuṣaṇakalpadaśāśrutaskandha*, review on the 24 Jinas. The Prakrit text is accompanied by a Sanskrit commentary.

113-114. *Candraprajñaptisutra*, with the commentary of Malayagiri.

119. *Daśavaikālikasūtra.*

120—122. Analysis of the *Sūtrakṛtānga.*

122—124. Analysis of the *Triṣaṣṭiśalākāpuruṣacarita* of Hemacandra.

139-140. *Tapāgacchapaṭṭāvalīsutra* by Dharmasāgara.

142—150. *Caturviṃśatistuti.*

147—150. *Dānādikulaka*, poem, with commentary, praising the Jain merits and containing some ancedotes on different Jinas.

Nos.

154 Commentary of Nemicandrasūri on the *Uttarādhyayana.*

161—163 *Karmaprakṛti* with the commentary of Malayagiri.

163—165 *Bharatādikathā* or *Kathākośa* by Śubhaśīla. Collection of legends, the heroes of which are found in the Buddhistic or Brahmanical works, notably in the *Mahābhārata.*

165-166 *Ślopādeśamālā*, other historical collections, by Jinacandrasūri with commentary in Gujarati by Merusundara.

168 Commentary on the *Daśavaikālikasutra* by Vinayahaṃsa.

169-170. *Vīravikramādityacaritra* by Rāmacandrasūri.

180. *Kalpalatā*, commentary on the *Kalpasutra* by Samayasundara.

184-185. Guzarati comment on the *Prajñāpanāsutra* by Vanavimala.

188—191 *Tattvaprakāśa*, poem in 11 cantos on the superiority of the Jain religion by Śīlaratnasūri

222—224. *Gunamālā*, anonymus description of the virtues, with which the Siddhas, śrāvakas etc are endowed

226 *Mahīpālacaritra* by Vīradevagani

229—231. *Samavāyāngasutra*, with the commentary of Abhayadevasūri.

231-232. *Samyaktvakaumudi*

236-237. *Santhāraprakīrna.*

240-241. *Uttarādhyayanavṛhadbṛttikathā*, collection of 25 Jain legends extracted from a Prakrit commentary on the *Uttarādhyayana* and translated in Sanskrit by Padmasāgaragani.

243—245. Analysis of the *Pradyumnacarita.*

312. Anonymous commentary in Guzarati on the *Jīvābhigamasutra.*

315-316. Analysis of the *Jñātādharmakathāsūtra.*

Volume IX (1888).

An account of 13 pages precedes the description of the manuscripts indicated in this volume. Some passages concern the Jains, namely

P. 5 Note on the "*odium theologicum*" which exists between the Jains and the Brāhmans. Quotation of a proverb in this subject.

P. 7-8. Recall of some catalogues of manuscripts in which some Jain works have been enumerated. Importance of Guzārati which constitutes the language of the modern Jains. Many Jain treatises have been translated in Guzarati.

Pp. 11-12. Survey on the number and the value of the Jain manuscripts of which there is a talk in this valume. Among these 108 manuscripts, it is convenient to point out the following :

Pages.

1-2 *Kalpalatā* by Samayasundara. This work has no other intention than to be a commentary on the *Kalpasūtra*. However, it contains a great number of historical information, notably on three sthaviras who bore the name of Kālakācarya.

6—8 *Ātmaprabodha* by Jinalābhasūri

81. *Vinodavilāsarasa*, collection of histories concerning the princes, the saints, the merchants etc. by Udayaratna

102-103. *Pratiṣṭhāvidhi*, treatise of rituals.

133 *Dhanapālacaritra*, history of the banker Dhanapāla, by Devendrasuri.

125. *Ratnapālacaritra*, in Guzarati verse by Kavimohan

282 *Yogasāra*, with commentary by Yogacandramuni

Volume X (1892).

Of the 105 manuscripts, of which there is a talk in this volume, the following are the most important :

Pages.

27-28 *Nemiduta*, an imitation of the *Meghaduta* of Kālidāsa by Vikrama.

35—37. *Dharmaśarmābhyudaya* by Haricandra.

45-46. *Śrāvakadinakṛtya*, an anonymous treatise in Prakrit on the duties of the śrāvakas : a short analysis of it has been given.

46-47. *Upadeśamālāprakarana*, by Dharmadāsagaṇi.

Nos.

47-48. *Yogavindu*, an anonymous treatise on the Jain yoga in Sanskrit.

96 *Muktidvātrimsikā*, polemic work in Sanskrit establishing the Jain doctrine of deliverance and criticising other doctrines on the same subject

128—130 *Samarādityacaritra*, adapted from the Prakrit of Haribhadra in Sanskrit Some indications on the intellectual geneology of Haribhadra and on the Jain works which are habitually recited in religious congregation

134—39 Analysis developed from the *Rāmacharitra* or *Ramāyana* an imitation of the classical epic poem, by Padmadeva

146-147 *Śrīpālanarendrakathā*. Besides the history of Śrīpāla, this work in Prakrit verse contains an explanation of the nine fundamental doctrines of the Jain faith, at the same time as the description of certain tantrical rites

147 148 *Jambucaritra* in Sanskrit by Sakalaharsa The matter is of the history of Jambūsvāmin, accompanied by 18 other moral histories

86

A WEBER *Verzeichniss der Sanskrit—und Prakrit—Handschriften der Koniglichen Bibliothek zu Berlin, Zweiter Band.*—Berlin, 1886—1892

The second part and almost all the third part of this second volume are devoted to the Jain works They constitute the best anthology that one possesses until now of Jainism The review of each of the manuscripts described is, indeed accompanied by copious extracts and of historical and bibliographical references, which make a great catalogue of WEBER, an work of the highest order by the number and copiousness of the documents which it includes

First classification (1886)

1580 Jain drawing up in verse of the "*Pañcadandachatraprabandha*" of Rāmacandra, by Vivekamandanagani.

1581-82. Fragments of a Jain collation of the *Simhāsanadvātrimśikā*.

1597 Fragments of the commentary of Bhuvanapāla on the *Saptaśataka* of Hāla

Nos.

1604. *Prithvīcandracaritra* of Maṇikyasundarasūri.

1610. *Ṣaddarśanasamuccaya* of Haribhadra, with commentary of Guṇaratnasūri.

1634. *Jainendravyākaraṇa* of Devanandin (?) with commentary of Abhayanandin.

1638 *Cintāmaṇi*, commentary of Yaksavarman on the *Śabdānuśāsana* of Śākatayana.

1639. *Sārasvatavyākaraṇadīpikā* of Candrakīrtisūri.

1640—1695 Grammatical works of Hemacandra.

1696. *Haimavibhramasūtra*, with the commentary of Guṇacandra.

1699—1702. *Abhidhānacintāmaṇi* of Hemacandra, with different commentaries

1708. Commentary of Jñānavimalagaṇi on the *Śabdabhedaprakāśa* of Maheśvara

1709. *Chandonuśāsana* of Hemacandra

1717 *Kāvyānusāsana* of Vāgbhata, with the commentary of the author.

1718. *Vāgbhatālamkāra*.

1719-1720. Commentary of Jinavardhana on *Vāgbhatālamkāra*.

1722. *Jalpakalpalatā* of Ratnamaṇḍana, disciple of Ratnaśekhara.

1728. Commentary of Jinaprabhasūri on the *Vidagdhamukhamaṇḍana* of Buddhist Dharmadasa

1741 *Āramahasiddhi*, summary of astrology by Udayapraphadevasūri, with commentary of Hemahaṃsa.

1764 Short manual al ritual (*Tapavidhi*), of recent date

1770 *Siddhasārasvatastotra* (*Bhuvaneśvarīstotra*) of Prithvīdhara, with commentary of Padmanābha.

Second Classification (1888).

The second part describes especially the manuscripts of the canonical treatises.

1. Aṅgas.

Nos.

1773-1775. *Āyāramgasutta*, text.

1776. Tīkā of Śīlaṅka on the *Āyāramga*.

1777. *Suyagadamga*, with dīpikā of Harsakula.

1778. Text only of the *Sūyagadamga*.

1779-1780. *Thāna*, text.

1782-1782 Commentary of Abhayadevasūri on the 3 Angas

1783—1785. Text of the Samavāyāṅga.

1786. Commentary of Abhayadeva on this anga

1787-1788 *Bhagavatī*, text

1789 *Bhagavatī*, commentary of Abhayadeva

1790-1791. The reverting treatises to the *Bhagavatī* the *Pudgalasattrīmśikā* of Ratnasimhasūri, and the *Pañcantgranthi*

1792—1797. *Nāyādhammakahā*, with the commentary of Abhayadevasūri

1798—1801. *Uvāsagadasāu*, text

1802—1805. Different comments of the *Uvāsagadasāu*

1806—1809. *Amtagadadasāu*, text

1810—1814. *Anuttarovavāiyadasāu*, text and diverse comments

1815—1817 *Panhavāgaranāim*, with the commentary of Abhayadeva.

1818—1821. *Vivāgasuya*, with commentary of Abhayadeva

1822-1823 Fragments of the 12 aṅga, the *Diṭṭhivāya*

2. Upāṅgas

1824—1828. *Aupapātika*, with the commentary of Abhayadevasūri

1829—1832. *Rāyapasenaiyya*, with the commentary of Malayagiri.

1833—1835. *Jīvābhigamasūtra*, text.

1836. Commentary of Malayagiri on the *Jīvābhigamasutra*

Nos.

1837-1838. *Paṇṇavanā-bhagavatī*, text.

1839-1840. Commentary of Malayagiri on the *Paṇṇavaṇā*.

1841—1843. Text of the *Suriyapannatti*.

1844—8846. Text of the *Jambuddivapannatti*.

1847. Commentary of Śānticandragani on the *Jaṃbuddīvapaṇṇatti*.

1848. *Jambudvīpasamgrahani* of Haribhadrasūri, with the commentary of Prabhānandasūri.

1849—1853. *Camdapannatti*, with the commentary of Malayagiri.

1854—1860. Upāṅgas 8—12, may be the *Nirayāvalisutta* with the commentary of Candrasūri.

3. Paiṇṇas (Prakīrnas).

1861—1864. *Causarana*, with anonymous preface.

1865. *Āurapaccakkhāṇa*.

1866 *Bhattaparinnā*

1867 *Samthāragapaya*

1864—1869. *Tamdulaveyāliya*

1870 Collection of the 10 paiṇnas

1871 Collection of 9 painnas

4. Chedasūtras.

1872—1874. *Nisīthajjhayaṇa*.

1875. *Nisīthabhāṣya*, still called *Nisīthacūrni*

1876. *Mahānisīha*.

1877. *Vavahāra*.

1878-1879. Commentary of Malayagiri on the *Vyvahāra*.

1880-1881. *Dasāo*.

1882—1886. *Kalpasūtra*, with different commentaries.

1887. *Samdehaviṣauṣadhi*, commentary of Jinaprabhamuni on the *Kalpasūtra*.

Nos.

1888—1890 Different commentaries or comment on the *Kalpasutra.*

1891-1892 *Kalpāntarvācyāni*, sort of commentary on the *Kalpasūtra.*

1893 *Bṛhatkalpasūtra*

1894. *Kalpacūrṇi*

The 6 chedasūtra is not represented by any manuscript

5 Nandisūtra and Anuyogadvārasūtra.

1895 *Nandisūtra*, with anonymous preface

1896 *Naṃdisuttakahā.*

1897—1900. *Anuyogadvārasutra*, with the commentary of Hemacandra.

6. Mulasūtras.

1901—1906. *Uttarajjhayana*, with commentaries

1907—1910 *Śiṣyahitā*, ṭikā of Śantisūri on the *Uttarajjhayana*

1911 *Ṣaḍāvaśyakasutra*

1912-1913 *Āvaśyakaniryukti* of Bhadrabāhu

1914. Commentary of Haribhadra on the *Āvaśyaka*

1915 Commentary of Hemacandra on the *Viśeṣāvaśyakabhāṣya* of Jinabhadra

1916—1918 Secondary commentary on the *Āvaśyaka*

1919—1921. *Dasaveāliya*, with different commentaries. Some manuscripts of the 4th Mulasūtra are wanting

7 Miscellaneous

1922—1925 *Oghaniryukti*, with preface

1926-1927 *Pākṣikasutra*, with preface

1928 Text in prose relating to some legends.

8 Review on the Siddhānta of the Digambaras

9. Additions and corrections.

Third Classification (1892).

Preface.

Note on the acquisition of the Jain manuscripts of the Library of Berlin Importance of these manuscripts for the knowledge of the Jain doctrines

Classification of the non-cononical Jaina treatises ·

1. Dogmatic and discipline.

2. Stava and Stotra

3. Historical-legendary literature.

4 Didactic literature under the form of stories, narrations etc.

The principal works acquired by the Library of Berlin in each of these series.

General ideas on the Jain manuscripts They are written with care; almost always the copyists recall their names and the date of their work, enumeration of the words, abreviations and diverse indications. The tradition of the canonical texts.

The codification of the Śvetāmbara canon by Devarddhigani (5th century A. D.) and of the Digambara canon by Puspadanta.

External aspect of the Jaina manuscripts. The place and the writing of the commentaries with reference to the text The customary diagram

System of writing of the manuscripts, and in particular of the group of consonants

Catalogue and description of the manuscripts.

Dogmatic and discipline.

Nos.

1929. *Ācāravihi*, on the domestic observances, by one anonymous

1930. Anonymous commentary on the 5 karmagranthas of Devendrasūri and on the *Saptatikā* of Candramahattara

1931. *Gotamaprccha*, with modern commentary

1932 *Thānasattarisaya* of Dharmaghoṣa and his student Somatilaka

1933. *Navatatta*, with Sanskrit comment

1934. *Pratikramanasutra*, with anonymous commentary.

Nos.

1935 *Pravacanasāraprakarana*, extract of the *Darśanaśuddhiprakaraṇa* of Haribhadrasūri.

1936—1939. *Pravacanasāroddhāraprakarana*, sort of scientific encyclopaedia by Nemicandra, with commentary of Siddhasenasūri.

1940-1941 *Bhavabhāvana* of Maladhari Hemacandrasūri, with anonymous commentary.

1942 *Laghuksetrasamāsa*, treatise of mythical geography by Ratnaśekhara, with the author's own commentary.

1943 *Vicāraṣaṭtrimśakā* of Gajasāra, disciple of Dhavalacanda.

1944-1945 *Vihimaggapaya* of Jinaprabhasūri.

1946 *Śrāddhajitakalpa* of Dharmaghosa, with Sanskrit commentary

1947. *Sraddhapratikramanasutra*, with the commentary of Ratnasekharasūri.

1948-1949. *Saṣṭiśataprakarana* of Nemicandra.

1950 *Samghayanī* (*Samgrahanī*) of Candrasūri, with the commentary of Devabhadrasūri

1951. *Sāmāyārīvihi* by Paramānanda, disciple of one Abhayadeva (?)

1152. Commentary of Vidyānānda on the *Āptaparīkṣā*

1953 *Jñānārnava* (*Yogapradīpādhikāra*) of Śubhacandra.

1954 a. *Dharmavindu* ,

b. *Yogavindu*, attributed to Haribhadra with commentaries.

1955 *Pratikramaṇavidhi* of Jayacandrasūri

1956—1959. *Yogaśāstra* of Hemacandra, with diverse commentaries or comment.

1960. *Vicārāmrtasamgraha.*

1961. *Śrīsamghapaṭṭakaprakarana* of Jinavallabhasūri.

1962. *Gāthās on the 14 Gunasthānas* by Jivarāja (Saṃvat 1665).

1963. *Nayacakratīkā* by Hemarāja (Samvat 1736).

1964. *Vicāramañjarī* of Śripati (?) (Saṃvat 1603)

II. Stava and Stotra.

Nos.

1965. a *Ullāsikkamastotra* of Jinavallabha;
b. *Bhayaharastotra* of Mānatuṅga.

1966 *Ṛṣabhapañcāsika* of Dhanapāla.

1967. Different short treatises of dogmatics or of religious poetry.

1968 a *Kalyāṇamandirastotra* of Siddhasena Divākara;
b. *Bhaktāmarastotra* of Mānatuṅga

1969. Commentary on the *Bhaktāmarastotra.*

1970-1971. *Syādvādamañjarī*, commentary of Mallisenasūri on the *Dvātriṁśikā* of Hemacandra.

1972 *Vihāraśataka* of Ramacandra.

1973 *Śobhanastuti (Tirtheśastuti)* of Śobhanamuni

III Historical-legendary literature.

1974 *Prabhātavyākhyāpaddhati*, comment on the *Ṛṣimandalatīkā*, by Harsanandana; 50 legends

1975 *Kālasaruva* of Dharmaghosa, with anonymous preface, called *Kālasattari.*

1976. *Kupakṣakauśikāditya (Pravacanaparīkṣā)* of Dharmasāgara (book I and beginning of the book- II), with commentary of the author

1977-1978 *Kūrmmāputracaritra* of Jinamānikya

1979 *Ganadharasārdhaśataka* of Jinadattasūri, with the commentary of Sarvarājagani

1980. *Gurvāvalīsutra* of Dharmasāgara, with commentary of the author

1981. *Jambudiṭṭhanta (Jambuajjhayana, Jambūsvāmikathānaka, Jambūcaritra).*

1982. *Śrīpālakathā* of Ratnaśekhara.

1984-1985. Fragment of a work on the *Harivaṁśa.*

1986. *Upadeśaśata (Mahāpuruṣacarita)* of Merutuṅga.

Nos.

1987. *Gautamīyamahākāvya* of Rūpacandra.

1988 *Nemijinapurana* of Brahmanemidatta.

1989. *Paṭṭavalīvācanā* (anonymous) of the sect Kharatara.

1990. *Pariśiṣṭaparvan (Sthavirāvalīcarita)* of Hemacandra.

1991. *Pradyumnacarita* of Ratnacandra

1992. *Yaśodharacaritra* of Manikyasūri.

1993. Extract of the *Śatruñjayamāhātmya* of Dhaneśvara.

1994 Editing in prose of the *Śatruñjayamāhātmya* by Hamsarantna.

IV Didactic literature, shorts, recitals etc.

1995 *Ajāputrakathā.*

1996 *Ajāputrakathā* and *Ārāmanandanakathā*

1997. *Amjanāsundarisambandha.*

1998 *Antarakathāsangraha*

1999 *Uttamacaritrakathānaka.*

2000 *Uttamakumāracarita*

2001-2002. *Uvaesamālā* of Maladhāri Hemacandra

2003-2004 *Uvaesamāla* of Dharmadāsa

2005—2007. *Silovaesamālā* of Jayakirti, commentary (*Śīlataranginī*) of Somatilakasūri, and anonymous preface

2008. *Upadeśaratnamālā* of Sakalabhūsana.

2009—2013 Different collections of Kathās.

2014 *Karpuraprakara (Subhāṣitakośa)* of Hari

2015 *Kathāmahodadhi* of Somacandra

2016. *Kathāratnākara* of Hemavijayagani

2017 *Campakaśreṣṭhikathānaka* of Jinakīrti

2018. *Dhanadakathā*

2019 *Dharmaparīkṣā* of Amitagati

2020 *Pañcaśatīprabodhasambandha* of Śubhaśīlagaṇi.

Nos.

2021. Commentary of Devendra on the *Praśnottararatnamālā* of Vimalacandra.

2022—2024. *Samyaktvakaumudīkathānaka.*

2025. *Sindūraprakara* of Somaprabha.

2026. *Sulasācarita* (*Samyaktvasambhava*) of Jayatilakasūri.

2027. *Susadhākathā.*

Supplement.

2299. *Sūyagodamga*, with the commentary of Śīlāṅka.

2300. *Uvāsagadasāo*, with version in modern dialect

2301. Commentary of Abhayadeva on the aṅgas 7—9.

2302. *Pannavanā-bhagavatī*

2303 *Karmakānda.*

2804. *Lokaprakāśa* of Vinaya.

Additions and Corrections.

The notes relating to the Jaina literature are found in Pp. 1209—1216

Indices.

Among the seven indices, the most important are the last three :

5 Alphabetical index of the titles of works.

6 Alphabetical index of the authors.

7. General index.

Facsimiles of manuscripts.

I. *Uttarādhyayanaṭīkā*, on palm leaves.

III. (a) *Nandisūtra.*

IV. *Āyāravihi* and commentary on the *Sadaśītikā* (4th Karmagrantha) of Devendrasūri.

V. (a) *Bhagavatī*

87

Peter PETERSON. *Catalogue of the Sanskrit manuscripts in the Library of His Highness the Maharajā of Ulwar*—Bombay, 1892.

Contains names of Jain Manuscripts in the library and names of twenty-one manuscripts under the head "Jain and other works in Prakrit"

88

Th. AUFRECHT. *Florentine Sanskrit manuscripts examined.*—Leipzig, 1892.

Jaina Manuscripts

Nos.

71. Commentary on the canto I of the *'Naiṣadhīyacarita'*.

174—180. Different grammatical and lexicographical treatises of Hemacandra, with commentaries.

183. *'Sārasvataprakriyādīpikā'* of Candrakīrti chief of the Tapā sect at Nāgpur, quotation at the end of this commentary in which is found some information on the school of Candrakīrti

189. *'Vākyaprakāśa'*, treatise of syntax by Udayadharma, disciple of Ratnasimhasuri.

190—195. Different lexicographical treatises of Hemacandra The number 194 contains a commentary, called *'Nāmasārodhāra'*, composed on the *'Abhidhānacintāmaṇi'* by Vallabhagani, disciple of Jñānavinaya.

205-206. Commentary on the *'Alamkaraśāstra'* of Vāgbhata.

285. *'Janmapattrīpaddhati'* by Mahimodaya.

300—303 *'Nāracandra'* astrological treatise, by Naracandra.

503 *'Kalpasūtra'*

89

Cecil BENDALL *Catalogue of Sanskrit, Pali and Prakrit Books in the British Museum acquired during the years 1876—92*—London, 1893.

P. 620 Names of 12 works on Jain religion.

P. 624. Names of 42 works in Jain Prakrit both canonical and non-canonical on miscellaneous subjects

F. L PULLE. *The Florentine Jaina Manuscripts* (Transactions of the Ninth International Congress of Orientalists, Vol. I, Pp. 215—218)—London, 1893.

Preliminary remarks of M.F. LEUMANN, who points out particularly the manuscript of the "*Pindaniryuktisūtra*" and that of a "*Niśīthacūrni*".

List of 65 manuscripts of canonical treatises, nanely ·

Aṅgas	.	20 mss.	Chedasūtras	...	9 mss
Upāṅgas	...	7 mss.	Nandisūtra	...	1 ms.
Prakīrnakas		12 mss.	Mulasutras	...	14 mss.

90

E LEUMANN. *Liste von transcribirten Abschriften und Auszugen vorwiegend aus der Jaina-Literatur* (Zeitschrift der deutschen morgenlandischen Gesellschaft, Vol. XLV, P 454, Vol. XLVII, Pp. 308—315).—Leipzig 1891 et 1893.

This catalogue of copies and manuscript extracts, constituting the private collection of M.E. LEUMANN, comprises 128 numbers

Of this total, 106 concern the Jain literature

A first group (1—68) has reference principally to the canonical treatises, texts, commentaries, criticism. etc.

A second series (91 and following) admit works of all kinds, which are classed in alphabetical order of titles.

Alphabetical Index of Manuscripts in the Government Oriental mss Library, Madras—Madras, 1893

Here is the list of the Jaina manuscripts indicated in this catalogue

Sanskrit Manuscripts.

Titles		Authors.
Ātmānuśāsana	...	*Gunabhadrasvamin.*
Upāsakācāra		
Karmaprakrti.		
Kṣattracudāmani.		Vadībhasimhasuri.
Gomaṭhasāra.		
Candraprabhajinagadyamālikā.		
Jinasamhitā.		
Jinastuti.		

Titles.	Authors.
Jinendrālayaviṣaya.	
Jainadevatāpūjāvidhi	
Jainadevatāstotra.	
Jainapūjāvidhāna.	
Jainapūjāhoma.	
Jainamatasārasangraha	
Jainastotra.	
Tattvārthasūtravṛtti.	Bhāskaranandin.
Dravyasangraha	Nemicandra.
Dravyasangrahasūtravṛtti.	
Dharmaśarmābhyudaya.	Haricandra
Nāgakumāracaritra.	Malliṣena.
Nītikāvyāmṛta	
Neminirvanakāvya.	Vāgbhata.
Nyāyamaṇidīpikā (Prameyaratnamālāvyākhyā)	
Pañcaparameṣṭhisvarūpanirūpana	
Parīkṣāmukhalaghuvṛtti.	Anantavīryaya
Prameyakaṇṭhikā.	Śāntivarṇin.
Prameyaratnamālā	Hīrapa
Ratnakaranda.	Samantabhadrasvāmin
Ratnakarandaṭīkā.	
Saptabhangītaranginī.	
Sindūraprakarasubhāṣitakośa.	

Tamil Manuscripts.

Kaumudikathai.

Jainamataviṣaya.

Tirunūṟṟantādi (with commentary).

Titles.		Authors.
Pañcamargotpatti.		
Pūrvakarmam-aparakaramam.		
Yatidarmam-śirāvakadarmam.		
Sadurvimśatipurāna.		
Śindāmani (with commentary of Naccinārkkiniyar).		

None a series of historical documents. cf.

Alphabetical index of Tamil Records, in particular, P. 24.

Canaras Manuscripts.

Añjanācaritre.	.	Māyaṇa.
Anantanakathe.		
Aparājiteśvaraśataka.	...	Brahmayya.
Id.	...	Hamsarāja.
Abhisekhasandhi.	.	Bhadraprabha.
Aṣṭavarnatilaka.	...	Surupuraderiappa.
Āroganeyasandhi.	...	Bhadraprabha.
Karmanirjarā.		
Karmaharāṣṭamiyanompi.		
Kalpakujadanompi.		
Kāmanakathe.	...	Kalyānakirti.
Ganitaśāstra.		
Gurudattaracaritre.	...	Uttuṅgakavi.
Gomaṭheśvaracaritre.	...	Candraṇṇa.
Jinakathe.	. .	Ravikirtirāya.
Candradarśananompi.		
Jinadattarāyacaritre.	...	Padmanābha.
Jinamunitanayaśataka.		
Jinavacanāmritaśaradhi.		
Jinasiddhāgama	...	Akalaṅkadevaśiṣya.

Titles.		Authors.
Jināgama	.	Bhadraprabha.
Jīvandharanacaritre.		Sarvajñabhāskara.
Jīvahitārtha.	..	Cidambarapurusa.
Jainakadamba		
Jainaganita.		
Jainabirudāvalī.		
Jainarabastiyadhavaladahādu.	.	Akalaṅkadevaśiṣya
Jainavarnāśrama.		Akalaṅka.
Tīrtheśapūjāsandhi.	...	Bhadraprabha.
Tripuradahanasāngatya.	.	Rājakavi.
Trilokaśataka.	..	Rajahamsa.
Trisaṣṭilaksanapurāna.	.	Cāmundarāya.
Trailokyarakṣāmaniśataka.		
Dvādaśanuprekse.	..	Arhatparameśvara.
Dharmapariksе.	...	Vrittavilasa.
Dharmāmritapurāna.	...	Nayasendeva.
Navanidhibhandāradanōmpi		
Nāgakumāranakathe.	...	Bāhubali
Nāgakumāranacaritre.	..	Rājahamsa.
Nāgakumārapañcamiyanōmpi	..	Bahubali.
Nāgarapañcami.		
Nemicandracaritre (Jaina Bhārata)	..	Maṅgarasa.
Padmāvatiyacaritre.	...	Padmanābha.
Pālanasandhi.	...	Bhadraprabha.
Puṣpadantapurāna.	...	Gunavarman.
Pūjyapādacaritre.	...	Devayya.
Prabhañjanacaritre.		
Bijjalacaritre.	...	Dharaṇīndra.

Titles.		Authors.
Bharateśvaracaritre.		Kāladhara.
Id.		Niranjanasiddha.
Bharateśvaravaibhava.		
Bhavyānandanompi.		
Mīgeyanompi		
Ratnākaragangaḷapadajāti.		
Rayaṇasārasūtravritti.		
Lokasvarūpa.		Candrakīrti.
Varānganrīpacarita.		Dharanipandita.
Vardhamānabhaṭṭārakapurāna	.	Camundarāya.
Vijayakumārīyacaritre.		
Śāntīśvarapurāna	..	Kamalabhava.
Śivarātriyakathe.		
Śrutaskandanompi.		
Sanatkumārakathe.	...	Bomma
Saptajyotiyakathe		
Samyaktvakaumudī	...	Mangarasa.
Siddharan mpi		

Marāthi Manuscripts.

Ādipurāna.	.	Malūcandra

91

P. PETERSON. *A fourth Report of operations in search of Sanskrit Mss. in the Bombay Circle, 1886–92* (Extra number of the Journal of the Bombay Branch of the Royal Asiatic Society, Vol XVIII). - Bombay, 1804.

Pp. I—XLIII—Index of Authors.

This index is conceived following the Sanskrit alphabetical order. Each of these authors mentioned is the object of a biographical and bibliographical review more or less extensive. Most of the authors are Jains.

The most important reviews are devoted to ·

Abhayadeva	...	Jineśvara	...	Municandra
Umāsvāti	...	Devabhadra		Muniratna
Kuṇḍakuṇḍa	..	Devasūri	...	Merutuṅga
Jayacandra	...	Devendra	...	Ratnaśekhara
Jinacandra	...	Dhanapāla	..	Rājaśekhara
Jinapati	...	Dharmaghosa	...	Śāntisūri
Jinaprabha	..	Padmadeva	...	Śilāṅka
Jinabhadra	..	Bhadrabāhu	...	Saṅghatilaka
Jinalābha	...	Bhadreśvara	..	Siddhasena
Jinavallava	..	Malayagiri	...	Haribhadra
Jinasena	...	Manikyacandra	...	Hemacandra
		Māntuṅga		

Pp. 4—17—Reviews.

Summary of the Jain legend concerning Mallavādvācārya after the *"Prabandha-cintāmaṇi"*. This author has written a commentary on the *"Nyāyabindutīkā"* of the Buddhist Dharmottara.

Review on Siddharṣi , author of the *"Upamitabhavaprapañcākathā"*.

Religious genealogy of Hemacandra, after a manuscript of the *Mahāvīracaritra* of this master.

Religious genealogy of Śrīcandrasūri, after his work, the *"Munisuvratasvāmi-caritra"*.

Review on the *Dharmavidhi* of Śrīprabhasūri, after the commentary written on his work by Udayasimhācārya, whose religious genealogy is recalled.

Biography of Devacandra, after a manuscript of his *"Sininahacariya"*,

Religious genealogy of Gunacandra, extract from the *Vīracariya* of this author.

Review on the *Kumārapālapratibodhamahākāvya* of Somaprabhācārya, and ingenious genealogy of the author. List of 55 manuscripts of work mostly Jains.

Review on Rāmacandra, disciple of Hemacandra, with respect to a manu-script of his drama, the *Raghuvilāsa*

Extracts.

Aṣṭalakṣī or *Artharatnāvali* of Samayasundara.

Jayantakāvya of Abhayadeva.

Tīrthakalpa of Jinaprabhasūri.

Padmacaritra of Vimalasūri.

Śatapadisāroddhāra of Merutuṅgācārya.

Upadeśaratnamālā of Sakalabhūsana.

Ārādhanākathākośa of Brahmanemidatta.

Jambūsvāmicaritra of Jinadāsa

Triṣaṣṭilakṣanamahāpurāna of Gunabhadrācārya.

Dharmaratnākara of Jayasena

Pandavapurāna of Śubhacandra.

Harivamśapurāna of Jinasena.

List of Manuscripts

Pp 43—58 List of 337 Jain manuscripts. Recension G. BUHLER, *Wiener Zeitschrift f d Kunde d Morgenlandes*, Vol. X, Pp 328—333.

92

R G. BHANDARKAR. *Report on the search for Sanskrit manuscripts in the Bombay Presidency during the years 1884-85, 1885-86 and 1886-87*—Bombay, 1894.

Pages

13—19. Detailed analysis and translation of some passages of a work, up to that time unknown, the "*Dharmaparikṣā*" of Amitagati, which belonged to the order of the Digambaras.

19. Religious genealogy of Amitagati

19-20 Chronological review on Dhanañjaya, the author of the "*Dvisandhānakāvya*", the exact title of which would be "*Rāghavapandavīya*"

101—109. List of 126 manuscripts of Digambara works, of which .

64 Concerning the dharma,

39 Concerning the legends, and

23 Concerning the śastras, poems etc,

Pages

110—127. List of 244 manuscripts of Śvetāmbara works

95 have reference to the dharma,

80 have reference to the history and to the legends

69 have reference to the śastras, poems etc

134—138. Extracts of the "*Dharmaparīkṣā*", containing the religious genealogy of the author, Amitagati

138. Quotation of two ślokas concerning Dhanañjaya

93

F. L. PULLE *Catalogo dei Manoscritti g'ianici della Biblioteca nazionale centrale di— Firenze* —Firenze, 1894.

Each article comprises three parts .

1 A descriptive review of the manuscript studied.

2. A bibliograpy relating to the work and divided in three sections—

(*a*) Edition, (*b*) Translations and (*c*) Critical works

3. A detaliled analysis of the work

The only part published deals with the following three manuscripts ·

1 '*Āyāramgasutta* (*Ācārāngasūtra*)

2 Ācārāṅgasūri' (incomplete manuscript) by Māṇikyamandiramuni, disciple of Udayacandragani

3 '*Sūyagadamgasutta*' (Sūtrakṛtaṅgasutra)

94

F. L. PULLE *Les manuscrits de l'Extra-Siddhanta* (*G'ainas de la Bibliotheque nationale centrale de Florence* (Actes du X Congres International des Orientalistes, II Partie, Section I, Pp. 17—24) —Leide, 1895

This collection comprises 176 manuscripts which are divided in the following manner

Dogmatic and religious rule	60 mss
Stava & Stotra	24 mss.
History and legends	33 mss.
Short stories and news	46 mss.
Woks of Hemacandra	7 mss.
Lyrical and dramatic poetry	6 mss.

95

P. PETERSON. *A fifth Report of operations in search of Sanskrit manuscripts in the Bombay Circle, 1892—95*—Bombay, 1896.

P. I—LXXXVI.—Index of Authors

The principal Jain authors of whom there is a talk in this new index are .

Akalaṅka	...	Trivikrama		Bālacandra
Ajitaprabha	..	Dhaneśvara	...	Śāntisūri
Udayasiṃha	.	Dharmaprabha	..	Śubhacandra
Ksemakīrti	...	Naracandra	...	Sādhusundara
Jinasena	...	Nemidatta	.	Somaprabha.

The religious genealogy of almost all these masters has been given

Appendix 1.

Extracts of Jain maunscripts of palm leaves preserved at Anahilvād Pātan. The most extensive works concern the following works

Mahāvīracaritra of Hemacandra.

Munisuvratasvāmicaritra of Candrasūri.

Commentary of Trivikrama on the *Vrttaratnākara.*

Mahāvīracariya of Gunacandragani.

Kumāra-pālapratibodha of Somaprabhācārya.

Upadeśakandalī of Āsada, with commentary of Bālacandra.

Sāntināthacaritra of Devacandra.

Risahadevacariya of Vardhamānasūri

Dharmopadeśamālāvrtti of Vijayasiṃha

Samarādityacaritra of Haribhadrasūri.

Ṭika of Ksemakīrti on the *Brhatkalpasūtra.*

Dharmavidhi of Śrīprabhasūri, with commentary of Udayasimha.

Puhaicandacariya of Śāntyacārya.

Śāntināthacaritra of Ajitaprabhasūri.

Upadeśamālāvrtti of Ratnaprabha.

Gurustuti of Dharmaprabhasūri

Jīyakappacuṇṇi, with commentary, of Śrīcandrasūri.

Raghuvilāsa, drama of Rāmacandra.

Appendix II.

Extracts of Manuscripts on paper preserved at Anahilvād-Pātan. There is scarely anything to recall than the following

Pages

156—160 *Dhaturatnakara* of Sādhusundara

165-166 *Mulaśuddhiprakarana* of Pradyamnasuri with commentary of Devendra.

170-171 *Jainadharmavaramstavana* of Bhavaprabhasūri, with commentary of the author

Appendix III

Extracts of Manuscripts examined on account of the Government The most remarkable Jain manuscripts are

Pages

199—201 *Anansundara* of Sarvavijaya.

203—206 *Parśvanathacaritra* of Bhavadevasuri

208—215 *Srīcandracaritra* of Śilasimhagani

216—219 Commentary of Laghusamantabhadra on the *Astasahasrī*.

Appendix IV.

Pp 276—317 List of 383 Jain manuscripts.

Recension G BÜHLER, *Wiener Zeitschrift f d Kunde d. Morgenlandes*, Vol. X, Pp 328—33

96

E LEUMANN. *A list of the Strassburg Collection of Digambara Manuscripts* (Wiener Zeitschrift fur die Kunde des Morgenlandes, Vol. XI, Pp. 297—312).—Wien, 1897.

Important collection of manuscripts, among which are the following works :

Akalankastotra by Akalanka

Aṣṭaprābhṛta of Kundakunda.

Aṣṭasahasrī or *Āptamīmamsālamkāra* by Vidyānanda

Ādipurāna of Jinasena and Gunabhadra

Āptaparīkṣā by Vidyānanda
Āptamīmamsā or *Devāgamastotra* by Samantabhadra

Upasargaharastotra by Bhadrabahu

Jñānasūryodaya, drama of Vādicandra

Candraprabhacaritra by Vīranandin

Jñānarnava by Subhacandra

Tattvārthasutra of Umasvati

Trilokasara by Abhayanandin (?)

Dravyasamgraha by Nemicandra

Dharmaparīkṣa of Amitagati

Dharmasarmābhyudaya by Haricandra

Niyamasara of Kundakuṇḍa

Padmapurana of Ravisena

Pāndavapurāna (Mahābharata jaina) by Subhacandra

Parsvābhyudaya, imitation of *Meghadūta*, by Jinasena

Pravacanasara of Kuṇḍakuṇḍa

Prasamarati of Umasvati

Bṛhaddharivamsapurāna of Jinasena

Bhadrabāhucaritra by Ratnanandin

Mulācāra by Vattakera

Yasastilaka by Somadeva

Vardhamānapurāna by Sakalakīrti

Samayaprābhrta of Kuṇḍakunda

Subhāṣitaratnasamdoha of Amitagati

Harivamsapurāna by Sakalakīrti and Jinadāsa

97

R. G. BHANDARKAR. *Report on the search for Sanskrit manuscripts in the Bombay Presidency during the years 1887-88, 1888-89, 1889-90 and 1890-91.*—Bombay, 1897.

Pages 73—81. List of 79 manuscripts of Digambara works, of which

53 relating to the dharma,
13 relating to the legends, and
13 relating to the śāstras.

Pages.

81—110. List of 369 manuscripts of Śvetāmbara works .
223 have reference to the dharma,
60 have reference to the legends; and
86 have reference to the śāstras, poems etc.

112—114. List of Jain manuscripts in modern dialects
3 are of Digambara works; and
28 are of Śvetāmbara works.

98 (i)

Seshagiri ŚASTRI. *Report on a search for Sanskrit and Tamil Manuscripts for the year 1896-97.*—Madras, 1898.

Pp. 34-35. Review on the '*Yāpparungalakkāngei*' treatise of prosody in Tamoul, composed by Amṛtasāgar, and commented by Gunasāgar. The list of authors and of works quoted by the commentator is recalled.

P. 49 Review on the "*Aranerīccāra*" Tamoul poem of Muṅaippadiyār, who was to profess the Jain faith, references to the Jain dogmas contained in the work have been given.

Pp. 182—189 Extracts of the "*Yāpparungalakkāngei*".

Pp 241-242. Short extracts of the "*Aranerīccāra*"

P. PETERSON. *A sixth Report of operations in search of Sanskrit Mss. in the Bombay Circle, 1895—98.*—Bombay, 1899

Pp. I—XXV—Index of authors.

Among the Jain authors, the most important reviews have been devoted to :

Gunaratna	Devendra	Yaśovijaya
Guṇākara	Bhāvadeva	Śīlasiṃhagaṇi.

Appendix I.—Extracts of Manuscripts.

The Jain works, the extracts of which have been given (Pp. 38—56) are the following :

Aṣṭasahasrīvivarana of Yaśovijaya.

Ācārapradīpa of Ratnaśekhara.

Upamitibhavaprapañcākathāsārodhāra of Devendrasūri.

Navyabṛhatkṣetrasamāsa of Somatilaka, with a commentary of Gunaratnasūri.

Mahāpuruṣacaritra of Merutuṅga.

Yogavindu, with commentary, of Haribhadrasūri

Rucitadandakastuti, with commentary, of Jineśvara.

Vijayacandracaritra of Candraprabhamahattara.

Viśeṣāvaśyakavṛtti of Hemacandra.

Sudarśanacarita of Devendragani

Bhagavatyārādhanā of Śivācārya.

Ratnakarandaka of Samantabhadra.

Appendices II and III—Lists of Manuscripts

Pp. 111—134. List of 1895—98 : 150 Jain manuscripts

Pp 140—144. List of 1898—99 . 34 Jain manuscripts.

98 (ii)

Seshagiri ŚASTRI. *Report on a search for Sanskrit and Tamil Manuscripts for the year 1893-94* —Madras, 1899.

P. 83. Review on the "*Śṛngāramañjarī*", short poetical treatise composed by Ajitasenadevayatiśvara, who lived in the second half of the 10th century A D.

Pp. 104—111. Long review on the *Tolkāppiyam*', treatise of grammar in Tamoul, and on the commentary of Naccinārkhiniyar The latter is generally considered as a Sevaite ; but he was rather Jain or Buddhist The information on his Life and works are contained in this review.

Pp. 129—131. Review on the "*Paṛmamoṛi*", moral poem in Tamoul, of Muñru-ai Araiyan, who seems to have professed the Jain faith. Some extracts of his work have been given in note.

Pp. 231—234. Extracts of the '*Sṛṅgāramañjarī*'.

Pp. 263—292. Very extensive extracts of the commentary of Naccinārkkiniyar on the "*Tolkāppiyam*".

99

A V. KATHAVAṬE *Report on the search for Sanskrit manuscripts in the Bombay Presidency during the years 1891-92, 1892-93, 1893-94 and 1894-95* —Bombay, 1901.

Pp. 20-21—Reviews

Five manuscript collections of diverse legends, "*Kathāsamgrah*". Among these lengends, it is necessary to point out that of Bharata and Bāhubali and that of Nala and Damyantī. Samayasundara and one of his works, the "*Artharatnāvalī*". "*Tapotamatakuṭṭana*", in which the author divides the heterodox Jains in three categories—Tapota, Mudgalo and Sakini.

"*Dvijavadanacapetā*", polemic work against the Brahmanical religion.

"*Nāmamālāśesa*", supplement to the '*Abhidhānacintāmani*' of Hemacandra.

Pages.

67—77. List of 182 manuscripts of Digambara works, of which

91 concern the dharma and the stotra,

43 concern the legendary literature,

44 concern the śāstras, poems etc, and

4 concern the grammar

78—91. List of 207 manuscripts of Śvetāmbara works, namely—
92 relating to the dharama and to the stotra, and
30 to the lengendary literature and to the śāstras, poems etc

98—103 List of 128 manuscripts in modern dialetcs, of which 20 of Digambara works, 108 of Śvetāmbara works

Pp 117—121—Extracts

Commentary of Jayaśekhara on the '*Upadeśacintāmani*'

'*Artharatnāvalī*' of Samayasundara.

'*Tapoṭamatakuṭṭana*' of Jinaprabhasūri.

'*Dvijavadanacapetā*'.

100

Th. AUFRECHT. *Katalog der Sanskrit—Handschriften der Universitats-Bibliothek zu Leipzig*—Leipzig, 1901.

Jain manuscripts.

Nos.

416. "*Meghadūta*" with Jain commentary of Kanakakīrtigani, disciple of Jayamandira. A specimen of this commentary has been given.

780-781. "*Lingānuśāsana*" of Hemacandra.

782. "*Vākyaprakāśa*", syntax of the verb with examples in Sanskrit and in Jain Prākrit, 129 sūtras, composed in 1451 by Udayadharma, disciple of Ratnasiṃhasūri.

798--802 "*Abhidhānacintāmani*" of Hemacandra.

815 Commentary on the "*Śrutabodha*" by the Jain Hamsarāja, disciple of Jīmūtanāda.

822-823. *Vāgbhatālamkāra*".

824 Commentary on the "*Vāgbhatālamkāra*", this commentary is extract of that of Simhadevagani.

1101. "*Janmapattrīkāpaddhati*", treatise analogous to the precedent by a Jain equally anonymous.

1100 "*Janmapattrīlekhanaprakāra*", treatise of astrology relating to the birth, by an anonymous Jain

1185 (5) "*Yogacintāmani*", medical treatise by Harsakīrti of the Tapāgaccha.

1188-1189. The same work with comment in Guzarati.

101

C. BENDALL. *Catalogue of the Sanskrit manuscripts in the British Museum*—London, 1902.

This catalogue is devoted to the Brāhmanical and Buddhistic manuscripts. Some numbers, however, have reference to the Jain literature. These are the following .

Nos.

218. "*Raghuvamśa*", with commentary of Dharmameru, disciple of Muniprabhagaṇi.

225. "*Avacūrṇi*", on the Meghdūta due to a certain Kanakakīrtigaṇi, of the religions descent of Jinacandrasūri of the Kharatara gaccha,

Nos.

254. Commentary on the Śatakas of Bhartrhari by Dhanasāra, disciple of one Siddhasūri of the Keśa sect.

281. "*Pañcadandachattraprabandha*", unique manuscript, a copy of which was utilised by WEBER for his edition.

286 "*Prabandhakośa*" of Rājaśekharasūri, disciple of Tilakasūri (14th century).

327-328. Commentary (nyāsa) of Hemahamsagani on his own treatise of logic entitled "*Nyayamañjūṣā*" or "*Nyāyarthamañjūṣika*". The author belonged to the Tapa gaccha.

329. "*Tarkatarangiṇī*", treatise of logic composed by Gunaratna, who belonged to the Kharatara sect and lived probably at the end of the 16th century.

376. "*Kriyāratnasamuccaya*", a treatise on the verbal origins followed by a pattāvalī of the Tapā sect, by another Gunaratna. This author lived at the end of the 14th century and was the third principal disciple of Devasundarasuri of the Tapa gaccha The most remarkable reviews of the pattāvali concern Mānadeva (19th suri) Vimalendu (Vimalacandra, 34th), Devendra (45th), Dharmaghosa (46th), Somaprabha (47th) and Devasundara (49th) whose disciple was Gunaratna.

382 "*Dhāturatnakara*" or "*Kriyākalāpalata*" by Sadhusundaragani, of the Kharatara sect, of which a pattāvalī terminates the manuscript. The principal masters marked out are Jineśvara, Jinasimha, Jinarāja, Jinasāgara and Vimalatilaka

396. Commentary on the "*Śabdaprabheda*" of Maheśvara composed in 1598 by Jñānavimalagani of the Kharatara sect

403. "*Abhidhānacintāmani*" of Hemacandra, with the commentary called "*Saroddhāra*" of Vallabhagani, disciple of Jñānavimala

409. "*Unādināmamālā*" by Śubhaśilagani of the Tapā gaccha, the disciple of Laksmīsagarasūri and of Munisundara.

421—423. "*Vāgbhaṭālamkāra*", with the commentary of Jina-Vardhanasūri.

426 "*Praśnottara*" or "*Praśnottaraikasastiśata*" or still "*Praśnāvalī*" by Jinavallabhasūri

428. Commentary of a Jain of the name Kṣemahaṃsa on the *Vṛttaratnākara* of Kedāra.

431. "*Chandoratnāvalī*" by Amaracandra, disciple of Jinadattasūri, of the Vāyada sect (end of the 13th century).

Nos.

451. "*Ganakakumudakaumudī*", commentary of Sumatiharṣagaṇi on the "*Karaṇakutūhala*", an astronomical treatise of Bhāskara. This commentator lived in the 17th century, he belonged to the Añcalika sect and was the disciple of Harṣaratnagaṇi himself the disciple of Udayarājagaṇi.

485—487. "*Ārambhasiddhi*", astrological treatises by Udayaprabhadevasūri, with the commentary of Hemahaṃsa

556. "*Jyotiṣasāroddhāra*" of Harṣakīrtisūri.

102

List of Sanskrit, Jaina and Hindi manuscripts purchased by order of Government and deposited in the Sanskrit College, Benaras, during 1897, 1898 1899, 1900 and 1901. --Allahabad, 1902.

Pp 37-38. Of the introduction. Alphabetical list of the Jain manuscripts, of which there is a talk in the work.

Pp. 110—119. List of 46 Jain manuscripts collected during the year 1898.

Pp 166-167. List of 16 Jain manuscripts collected during the year 1899.

103

Syāmsundar DAS *Annual Report on the search for Hindi manuscripts for the year 1900*—Allahabad, 1903

Each of the manuscripts mentioned in the catalogue is the object of a concise review accompanied by the introduction and the conclusion of the original text. It is convenient to mark out the following Jain manuscripts

Nos.

91. "*Srīsīlarāsa*", history of Sīla, son of Nemināthа, by Vijayadeva.

94. "*Srīsatarabhedapūjā*", treatise on the 17 manners of adoring Jina Deva, by Guṇasāgara

95. "*Pṛthivīcandraguṇasāgaragīta*", without the name of the author.

97. "*Bhagavatīgīa*", hymn in honour of the goddess Sarasvatī, according to the Jain faith, by Vidyākamalla.

101. "*Ekībhāvabhāsā*", short treatise on Jainism, by Dyānatei

102. "*Bhūpālacaubīsī*". translation in Hindi verse, by Bhūdharamalla, of a Sanskrit work of Bhūpāla on Jainism.

103. "*Viṣāpahārabhāṣā*", Hindi translation of a Jain stotra entitled "*Viṣāpahāra*".

Nos.

104. '*Kalyāṇamandirabhāṣā*'', Hindi translation of the stotra of Siddhasena Divākara.

105. "*Sādhubandanā*", or description of the 28 virtues of the sādhus, according to the Jain doctrine, by the poet Banārasī, who lived at Agra under reign of Shahājahān (1628—58 A D)

106. "*Mokṣamārgapaidī*", that is to say, the method of arriving at deliverance following the Jain religion, by the same Banārasī.

107. "*Karmabatīsī*", dealing with the soul and and karma according to Jainism; without name of the author.

110. "*Dharmadattacaritra*", by Dayāsāgarasūri

113. "*Puṣpāñjalīpūjājapamālā*", indicating the five methods of adoration according to the Jains

114 '*Ādityakathābadī*'', the author of which is probably the poet Govri.

116. *Sambadhipañcāśikā*", translated in Hindi by Bihārīdasa

118 "*Yogīndrasārabhāṣā*", or method to escape transmigration, by Buddhajana.

119. *Svadṛaṣṭatarangiṇī*", anonymous work on Jainism and dealing with the manner of writing holy books.

120. "*Prabodhacintāmaṇi*" by Dharmamandiragaṇi.

122 "*Dharmaparīkṣā*", or history of Jina Deva, by Manohar Khandelvāl.

123. *Hanuvantamokṣyagāmīkathā*" by Brahmarāī.

132. "*Samayasāranāṭikā*, description of the seven elements, by the poet Banārasī.

133. "*Cetanakarmacaritra*", or struggle between the soul and the passions, by Bhagotidāsa.

134. "*Ātmānuśāsana*" of Gunabhadra, translated in Hindi verse by Todaramalla.

104

Th. AUFRECHT. *Catalogus catalogorum. An alphabetical Register of Sanskrit Works and Authors* —Leipzig, 1891—1903.

The great work of AUFRECHT is properly speaking, specially devoted to Sanskrit literature. However, it indicates a certain number of Jain authors and works.

The names of same and the titles of works have been recalled in the following tables —

Part I (1891)

Pages	Column	Name of authors	Titles of works
6	1	Ajitasena	
23	2	Abhayacandra,	
23	2	Abhayanandin,	
28	1	Amitagati	
62	1	Ugrāditya	
65	2	Udayaprabhadeva	
182	1	Candrasena	
198	2	Jambūkavi	
213	1		*Jyotiṣasārasamgraha*
262	1	Devendrasūri	
266	2	Dhanañjaya	
270	1		*Dharmaśarmābhyudaya* by Puṣpasena
284	2		Nāḍiparīkṣā
321	2	Padmanandin	
325	2		*Paramātmaprakāsa (?)*
338	1		*Piśācakālacakrāyuddhavarnana*(?) by Nāthamalla
433	2	Malayagiri	
445	1	Mahendrasūri	
447	2	Maṇikyacandra	
464	2		*Mūtraparīkṣā*
466	2	Meghavijaya.	
467	1	Merutuṅga	
468	1		*Maithilīnāṭaka.*
491	2	Ratnaśekhara	

Pages	Column	Name of authors	Titles of works
502	2	Rājaśekhara.	
512	1	Rāmacandra.	
553	2	Vardhamānasūri.	
558	1		*Vākyamañjarī.*
559	1	Vāgbhata.	
562	2	Vādicandrasūri	
563	1	Vādibhasiṃha.	
569	2		*Vikramādityacaritra* (two works of this name are Jains)
576	2	Vinayavijaya.	
594	1	Vīrācārya.	
638	2		*Śākaṭāyanavyākarana.*
679	2		*Saddarśanasamuccaya*
680	1		*Saṣṭisamvatsarī* by Durgadeva.
696	2	Samantabhadra.	
704	2	Sahajakīrti.	
705	2	Sāgaracandra.	
707	2	Sādhukīrti.	
715	1	Sāréśvarapaṇḍita.	
716	2	Siṃhatilaka.	
728	1		*Subhāṣitamuktāvalī* of Amitagati.
735	1	Somatilakasūri.	
736	1	Somaprabha.	
758	2	Haribhadrasūri.	
765	1	Hastimallasena.	
768	1	Hemacandra.	*Adhyātmavidyopaniṣad*
771	2		*Nyāyadīpikā* by Abhinava-
772	2		dharmabhūṣaṇa.

Part II (1896).

Pages	Column	Name of authors	Titles of works
13	1	Udayadharma.	
28	2		*Ganitasārasamgraha*, commentary on the sūtras attributed to Mahāvīra.
40	2		*Janmapattrīpaddhati* by Mahimodaya.
66	2		*Nemidūta*, poem imitated from the *Meghadūta* by Vikrama, son of Sangana.
68	1		*Nyāyatātparyadīpikā*, commentary of Jayasimha on the *Nyāyasāra*.
102	2	Mahimodaya.	
132	1	Vāgbhata, son of Soma and author of	
134	2	Vikrama, son of Sāṅgana.	
158	1		*Śṛngāravairāgyataranginī* of Somaprabhācārva.
162	1		*Saddarśanasamkṣepa.*
162	1		*Saddarśanasamuccaya.*
168	2	Sahajakīrti.	
184	2	Hemacandra.	

Part III (1903).

Pages	Column	Name of authors	Titles of works
2	1	Ajitasena.	
52	1		*Trilokasāra* by Nemicandra.
56	1	Dīkṣitadevadatta.	
90	1		*Bhojacaritra.*
157	1	Haribhadrasūri.	

Pages	Column	Name of authors	Titles of works
158	2	Hemacandra.	
159	2		Quotation of the first two works of the *Bhojacharitra*.

105

J. EGGELING and E. WINDISCH. *Catalogue of the Sanskrit Manuscripts in the Library of the India Office.* Parts I—VII —London, 1887—1904

Part II (1889).

Nos.

811-812. "*Śabdānuśāsana*" of Hemacandra, with the commentary of the author (*Laghuvṛtti*).

813-814. "*Lingānuśāsana*" of Hemacandra, with avacūri.

942—944. Prākrit grammar of Hemacandra.

1004—1009. "*Abhidhānacintāmaṇi*".

1010—1013. "*Anekārthasamgraha*".

1045 "*Ekākṣaranāmamālikā*" or "*Ekāksaranighanṭu*", lexicographical treatise in 49 stanzas, by Sudhākalaśa, disciple of Rājaśekharasūri.

1086. Commentary of Harsakirtisūri, disciple of Candrakīrtisūri, on "*Śrutabodha*", attributed to Kālidāsa.

Part III (1891)

1153-1154. '*Vāgbhaṭālalamkāra*'.

1156. Commentary of Jinavardhanasūri on the "*Vāgbhaṭāslamkara*".

1157. "*Kāvyānuśāsanavṛtti*" or "*Alamkaratilaka*", other poetical treatise by Vāgbhata.

1183—1187. "*Kānyakalpalalā*" by Amaracandrayatīndra, disciple of Jinadattasūri, of the Vāyada sect

Part V (1896).

3001. "*Jyotiṣasāroddhāra*", summary of Jain astrology, by Harsakirti.

Nos. Part VII (1904).

3846. "*Balabhārata*" of Amaracandra.

4098—4102. "*Simhāsanadvātrimśatikathā*".

106

A. B. KEITH. A *Catalogue of the Sanskrit and Prakrit Mss. in the Indian Institute Library, Oxford*—Oxford, 1903.

Pp. 16—39 —Jaina Literature.

Nos.

29. Commentary of Śilānkāchārya on the '*Ācārānga-sūtra*'.

30 Commentary of Abhayadeva on the Sthānāngasūtra.

31. *Bhagavatī-sūtra.*

32. *Jñātādharmakathā.*

33 Commentary of Abhayadeva on the '*Upāsakadaśā*'.

34. *Antakṛtadaśā*

35. *Anuttaraupapātikadaśā.*

36 & 38. *Praśnavyākarna.*

37. *Vipākasruta*

38—40. *Aupapātika* and commentary of Abhayadeva.

41. *Rājapraśnīya* with the commentary of Malayagiri.

42 *Jīvābhigama-sūtra*

43 Commentary of Malayagiri on the '*Prajñapanā*'.

44 '*Jambudvīpa-prajñapti*' with comments in Sanskrit

45. *Nirayāvaliya.*

46. *Āturapratyākhyāna.*

47—49. '*Uttarādhyayana*' (two mss., one of which with comment in bhāsā, and the other with kathās in Sanskrit), and anonymous comments.

50. *Āvaśyaka-niryukti.*

51. '*Daśavaikālika-sūtra*' with comment in Sanskrit.

52. '*Nandi-sūtra*' with comment in bhāṣā.

53 & 55. '*Pratikramaṇa-sūtra*' and commentary of Tilakāchārya.

Nos.

54 Commentaries of Tilakāchārya on the *'Caityavandanā'*, the *'Vandaraka'* and the *'Pratyākhyāna'*

56 & 57. *'Kṣetra-samāsa'*, treatise of mythical geography more ancient than that of Ratnaśekhara, and commentary of Haribhadra.

58. *'Kṣetra-samāsa'* of Ratnaśekhara with interlineary comment in bhāsā.

59 *'Navatattvā'* in 54 stanzas

60. *'Samgrahanī'* of Chandrasūri, with comments

61. Comment on the *'Yogaśāstra'* of Hemachandra (Summary of his own commentary).

62. *'Antarakathā-samgraha'* by Rājaśekhara.

63. *'Padmacharita'*, Kavya in 123 cantos by Ravisena

64. *'Śāntinātha-charitra'* by Bhāvachandrasūri.

65. Commentary of Tapachārya on the *'Kalyānamandira-stotra'* of Siddhasena Divākara

66. Commentary of Jayavijava gani on the *'Śobhanastuti'*

67. Comment in Sanskrit and in bhasa on the *'Vītaraga-stotra'* of Hemachandra

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List of Sanskrit, Jaina and Hindi manuscripts deposited in the Sanskrit College, Benares, during 1902.—Allahabad, 1904.

P 17. Mention of a single Jain manuscript the *"Kulakavṛtti"* of Devavijayagani.

SYAMSUNDAR DAS *Annual Report on the search for Hindi manuscripts for the year 1901*—Allahabad, 1904

This catalogue conceived in the same way as the precedent, only marks out a single Jain manuscript No 109, *'Jinerasa'* treatise on the Jain principle, composed in Samvat 1779 by Benirāma, disciple of Dayārāma.

108

A Classified List of Sanskrit Manuscripts in the Library of the Bombay Branch of the Royal Asiatic Society. N.I. *The Bhagvanlal Indraji Collection (Journal of the Bombay Branch of the Royal Asiatic Society,* Vol. XXI, Appendix)—Bombay, 1904.

Pp. 23—28. List of 46 Jain manuscripts among which almost all are canonical sūtras, and several commentaries, some are stotras and others are poems.

109

KUNJA VIHARI Kavyatirtha. *Catalogue of Printed Books and Manuscripts in Sanskrit belonging to the Oriental Library of the Asiatic Society of Bengal,*—Calcutta, 1904

Names of 12 printed and 12 manuscript works on general Jain subjects.

J.F BLUMHARDT *Catalogue of the Marathi, Gujarati, Bengali, Assamese, Oriya, Pushtu and Sindhi Manuscripts in the Library of the British Museum,*—London, 1905

Pp 1—17 Names of 34 manuscripts on Jain religion.

110

M. WINTERNITZ and A.B. KEITH. *Catalogue of Sanskrit Manuscripts in the Bodleian Library* Vol. II.—Oxford, 1905.

Jain Manuscripts.

Nos.

1105. *Nāmamālā* of Dhanañjaya

1107 *Abhidhānachintāmani* of Hemachandra

1108. Commentary of Hemachandra on the preceding dictionary.

1109 *Abhidhānachintāmani* and *Śeṣasmgrahasārodhāra* of Hemachandra.

1110. *Śeṣasamgraha-sārodhāra* of Hemachandra.

1111 *Anekārthasamgraha* of Hemachandra, with the *Anekārthaśeṣa* and a commentary At the end, the second 'pariccheds' of the Nāmamālā of Dhanañjaya.

1120 *'Prakriyā-kaumudī*, according to Pānini by Rāmchandra.

1136-1137. *'Sārsvata-dīpikā'*, commentary of Chandrakirtisūri on the *Sārasvata-vyākarana'*.

1138. *"Sārsvatīya Dhātupāṭha"* by Harṣakirti.

1139. *"Dhātu taranginī"*, commentary by Harsakirti himself on the preceding work.

1140. Commentary of Hemachandra on his *'Śabdānuśāsana'* adhyāyas V-VIII—*'Naya-vṛtti* belonging to the grammar of Hemachandra.

1141. *'Nayaya-vṛtti'*, beloning to the grammar of Hemachandra

1142. Commentary on the *"Śabdānuśāsana"* of Hemachandra

Nos.

1143. *'Lingānuśāsana-vivaraṇoddhāra'*, commentary of Hemachandra on his *'Lingānuśāsana'*.

1154 Commentary of Somachandra on the *'Vṛttaratnākara'* of Kedāra. This commentary was composed in 1273 A. D.

1250-1251, and 1253 Jain commentaries on the *Meghadūta* of Kālidāsa.

1276. Jaina Manuscript of the *'Simhāsana-dvātrimśatkathānaka'* (Vikrama or Vikramāditya charita).

1334—1356. Commentaries on the canonical treatises by Abhayadevasūri, Vinayachandra, Lakṣmivallabha, Malayagiri, Jñānasāgara, Tilakāchārya and Haribhadra

1357—1374. Commentaries on the non-canonical treatises, among others the *'Karmagranthas'*, the *'Gautama-pṛchā'*, the *'Navatattva'*, the *'Samgrahaṇī'*, the *'Jīvavichāra'*.

1375. *Ātmānuśāsana'* of Gunabhadra.

1376. *'Yogaśāstra'* (I—IV) of Hemachandra.

1377 *'Gunasthāna-kramārohana-prakarana'* of Ratnaśekhara

1378. *'Nyāya-dīpika'* of Dharmabhūsana.

1379. *'Puruṣartha-siddhyupāya'* of Amṛtachandrasuri

1380—1388 Different hymns, among which the *'Vītarāga-stotra'* of Hemachandra.

1389. *'Ādipurāna'* of Jinasena.

1390—1392. The cantos I, VIII and X of the *'Triṣaṣṭi-salākāpuruṣa-charita'* of Hemachandra.

1393—1395. *'Śatruñjaya-māhātmya'* of Dhaneśvara

1396—1406. Other legendary works, among others the *'Pandavapurāna'*, a Jain adaptation of the *'Mahābharata'*, by Śubhachandra (No. 1400).

1407. *'Uapdeśamālā-vṛtti'*.

1408. *'Balinarendrākhyānaka'* of Hemachandra.

1409—1413 *'Sindūra-prakara'* of Somaprabha.

1414. *'Karpura-prakara'* of Hari.

1415 *'Dīpālikā-kalpa'* of Jinasundara.

Nos.

1416. '*Chitrasena-Padmāvatī-charita*' of Rājavallabha.

1417. '*Samyaktva-kaumudī-charitra*'

1418. '*Daśa dṛṣṭānta-kathā*', choice of Prākrit stanzas abstracts of the '*Upadeśa-mālā*' of Hemachandra.

1481. '*Saddarśana-samuccaya*' of Haribhadra.

1541-1542. '*Ārambha-siddhi*', work of astrology by Udayaprabhasūri.

1543-1544. '*Grahabhāva-prakāśa*' or '*Bhuvana-dīpikā*', other work of astrology by Padmaprabhasūri.

111

J. F. BLUMHARDT. *Catalogue of the Marathi, Gujarati, Bengali, Assamese, Oriya, Pushtu and Sindhi Manuscripts in the Library of British Museum.*—London, 1905.

Marathi Manuscripts.

Nos

1, 2. Narrative relating to the controversy happened between Śaṅkrāchārya and the Jain Amarāchārya.

1, 3 List of 18 terms applicable to the Jains and to the Buddhists, in Sanskrit and Marathi

53, 5. '*Gorakh-Machindar-charitra*', legend of two Jain saints by Kṛiṣnadāsa.

Guzerati Manuscripts.

1. '*Acārānga-sūtra*', with the Guzerati commentary of Pārśvachandra, disciple of Sādhuratna, of the Tapā gaccha.

2. '*Jñātādharma-kathā*' with notes in Guzerati.

3. '*Aupapātika-sūtra*', with bālabodha by Rājachandra.

4. '*Rājapraśnīya-sūtra*, with Guzerati commentary.

5. '*Coatuhṣorana-sūtra*', with Guzerati commentary.

6. "*Ṣadāvaśyaka-sūtra*', with a Guzerati commentary by Nemihaṃsa Gani.

7. '*Daśavaikālika-sūtra*', with comment in Guzerati.

8. '*Kalpasūtra*', with the Guzerati commentary of Sukhasāgara gaṇi, disciple of Dīpasāgara gaṇi.

Nos.

9. '*Bhaktāmara-stotra*', with Guzerati commentary.

10. The first four chapters of the '*Yogaśāstra*' of Hemachandra, with a comment in Guzerati.

11-12. '*Samgrahanī-sūtra*' by Chandrasūri, with Guzerati commentaries.

13—15. '*Laghukṣetrasbmāsa-prakarana*', by Ratnaśekharasūri with notes in Guzerati.

16-17 & 30. '*Dīpālikā kalpa*', legends in Sanskrit with notes and commentaries in Guzerati.

18 '*Upadeśamālā-prakarana*', with commentary in Guzerati.

19-20. '*Navatattva*', with commentaries in Guzerati

21. '*Jīvavichāra-sūtra*', with Guzerati commentary

22. '*Samyaktva-kaumudī*', with translation in Guzerati.

23. '*Santhāra-vidhi*', with translation in Guzerati

24. '*Vandanaka sutra*', with Guzerati commentary

25 '*Jambu-charitra*' by Padmasundara, with Guzerati commentary.

26. '*Dvādaśa-bhāvanā*' and '*Bhalāīnī-copāī*', two poems in Guzerati.

27. '*Dravya-guna-paryāya-no rās*', metaphysical treatise in Mārwārī with Guzarati commentary.

28. '*Śatruñjayodhāra*', composed in Samvat 1768 (?) by Premavijaya.

29. '*Āgama-sārodhāra*' by Devachandra gani.

31. '*Siddhāntālāpaka*' in Prakrit and Guzerati.

32 Fragment of a manuscript containing some legends

33. Fragment of a work on the Jain cosmography

34. Religious poems of short length.

35. Life of Mahāvīra, in Guzerati anonymous.

36 Pattāvali of the branch Vesadhara of the Lumpāka sect. This chronological list contains 16 names, since Bhāna, founder of the school (Samvat 1533) upto Bhāgachandra (Saṃvat 1763).

56, 1. '*Navatattva-copāī*', anonymous para-phrase of the '*Nawatattva*'.

56, 3. '*Girnār-tīrthodhāra-mahimā*', relation in verse of the restoration of the temple of Neminatha, on the mount Girnār · by Nayasundara, towards Saṃvat 1443.

Nos.

56, 5. Collection of hymns in honour of the Tīrthakaras, in **Prakrit** and in Guzerati.

112

S. R. BHANDARKAR. (*Report on the search for Sanskrit manuscripts in Central India, Central Provinces and Rajputana, 1904-05*) —Poona, 1905.

Pages	Localities	Jain manuscripts
3	Indore	Collection in a Śvetāmbara temple.
5	Ujjain	No manuscripts in the Jain temples of this town.
7	Gwalior	Manuscripts belonging to the Digambaras. Difficulty to examine the collections collected in this locality.
9	Rutlam	A Jain library
9	Kaman	A collection of manuscripts.
10—12	Jaypur	Jain library of difficult access Examination of four collections of manuscripts, among which that of '*Madana-parājayanātaka*' by Nagadeva.
12	Jodhpur	Collection in a Śvetāmbara temple
12-13	Ajmer	Visit of three Digambara collections
		Mention of the following manuscripts :
		'*Kāśikānyāsṭīkā*'.
		'*Jñānasuryodayā*' by Vadicandra
		'*Nītivākyāmṛta*' by Somadevasūri, the same who in Samvat 881 should have written the '*Yaśastilaka*'.
16	Sirohi	Town often quoted in the Jain works, the manuscripts that it possessed have been, moreover, removed at the time of Mussalman invasions.

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E. HULTZSCH, *Reports on Sanskrit Manuscripts in Southern India.* No. III.—Madras, 1905.

Pp. VI-VII. Reviews on two Jain authors :

1. Ratanaprabhasūri, author of the '*Ratnākarāvatārikā*' and of the '*Upadeśamālāvṛtti*'. His master was Devasūri, contemporary of the king Jayasiṃha Siddharāja, of the Cālukya dynasty.

2. Rājaśekharasūri, disciple of Tilakasūri, and who composed his *'Prabandhakośa'* at Delhi, in Samvat 1405 (1348 A. D.)

The Jain works—the manuscripts of which have been marked out, are the following :—

Nos.

1771. *'Syādvādamañjarī'* of Mallisenasūri

1772. *'Ratnākarāvatārikā'*, treatise of logic by Ratnaprabhasūri (with extracts).

1912. *'Anekārthasamgraha'* of Hemacandra, with marginal comments, a specimen of which has been given

1966. *'Prabandhakośa'* of Rājaśekharasūri. The beginning and the end (extensive extracts) have been reproduced, Pp. 112 -115

2088 *'Vivekavilāsa'* of Jinadattasūri (short extract).

114

SYAMSUNDAR DAS. *'Annual Report on the search for Hindi Manuscripts for the year 1902'*—Allahabad, 1906.

A single Jain work is mentioned in this report

No. 76. *'Līlāvatī-bhāsābandha'*. Hindi translation and in verse of *'Līlāvatī'* of Bhāskarāchārya, by Lalachandra, disciple of Sobhagasuri, himself disciple of Jinachandrasūri, chief of the Kharatara gaccha This version was written in Samvat 1736 (1679 A. D).

115

M. RANGACHĀRYA. *'A descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscripts Library*, Madras Vol. III, Grammar. Lexicoraphy and Prosody.—Madras. 1906.

Jain works.

Nos.

1269 *'Unādisūtra-vrtti'*, anonymous.

1274. *'Upasargapāṭha'*, constituting a part of the *'Śabdānuśāsana'* of Śākaṭāyana.

1321—1323. *'Kāśikā-vivarana-pañcikā'*, commentray of Jinendrabuddhi on the *'Kāśikā-vṛtti'* of Jayāditya.

1527. *'Śabdānuśāsana'* of Śākaṭāyana.

1528-1529. *'Dhātupāṭha'*, according to Śākaṭāyana.

Nos.

1531. '*Śabdānuśāsana-vṛtti* (chintāmani)', the commentary of Yakṣavarman on Śākatāyana.

1530. '*Śabdānuśāsana vyākhyā* (*Rupasiddhi*)', commentary of an unknown author on the '*Śabdānuśāsana*' of Śākatāyana.

1532-1533. '*Śabdānuśāsana-vyākhyā* (Amoghavṛtti)', other commentary on Śākatāyana.

1534—1538. '*Prakriyā-samgraha*', grammatical work according to the system Śākatāyana, by Abhayachandrasiddhāntasūri

1539. '*Lingānuśasana*' of Śākatāyana

1543. '*Jinendra-vyākarana-sūtra*'. The author is indicated under the name of Pūjyapāda.

1544 *Jainendra-dhatupaṭha*

1545 '*Prakriyāvatāra*', grammatical treatise according to the Jainendra school. The author is Nemichandra.

1612—1615 '*Namamālā*' of Dhanañjaya.

1616—1619 '*Nighantu-samaya*' by Dhanañjaya

116

S R BHANDARKAR. '*Report of a Second Tour in search of Sanskrit Manuscripts made in Rajputana and Central India in 1904-1905 and 1905-1906* —Bombay, 1907

Sec. 13, 15—31. The Jain libraries of Jesalmer, their organisation, the manuscripts that they contain The most important is the great Library annexed to the temple of Sambhavanātha constructed in Samvat 1497 (1441 A D). Among the manuscripts that it contains, two are particulary worthy of interest, the '*Vastupāla-praśasti*' by Jayasimha Kavi, and the '*Hammīra-mada-mardana*', a play in five acts, dedicated to Vastupāla in Samvat 1286 by Jayasimha, disciple of Vīrasūri, and probably the same as the precedent Sec 33-34. Review on a paṭṭāvali of the Kharatara sect, composed in all probability towards Samvat 1856 by Ksamakalyāna, and which includes the names of 70 pontiffs, up to Jinaharsa.

Sec 40, 47, 51 The Jain Libraries of Bikaner, Jodhpur and Mandsaur.

Sec. 59-60. Notes on the Jain Libraries in general A catalogue of their collections would be in project.

Appendix I.—Analysis of inscriptions.

Nos. 1 and 2. Construction at Jesalmer of the temple of Chintāmani Pārśvanātha, which was dedicated in Saṃvat 1473 by Jinavardhana of Kharatara gaccha.

No. 3. Dedication of a statue of Pārśvanātha in the preceding temple, in Saṃvat 1493.

No. 5. Dedication of the temple of Sambhavanatha at Jesalmer, in Saṃvat 1497, by Jinabhadra of the Kharatara gaccha.

No. 6. Dedication of a tablet in the preceding temple in Saṃvat 1505, under the pontificate of Jinabhadra of the Kharatara gaccha.

No. 7. Foundation of the temple of Śāntinātha at Jesalmer, in Samvat 1536.

Appendix II.—Abstracts of Manuscripts and partial text of the inscriptions.

117

P. E. PAVOLINI. *'I manoscritti indiani delle Biblioteca Nazionale Centrale di Firenze (non compresi nel Catalogo dell' Aufrecht)* (*Giornale della Societa Asiatica Italliana. Vol. XX, Pp. 63—157*).—Yirenze, 1907.

The central nationl Library of Florence possesses 798 Hindi manuscripts In his 'Florentine Sanskrit Manuscripts', AUFRECHT has catalogued 416 of them The 382 others are the object of the present review of M PAVOLINI

The Jain stock is particularly important it contains 314 manuscripts which are div ded in the following categories

Categories	Number of Mss.	Number of Mss.
Grammar, Lexicography Rhetoric	4	443—446
Astronomy	2	460 and 470
Canonical treatises ...	81	... 491—571
Dogmatic ...	93	572—664
Hymns	35	665—699
History and legends ..	41	700—740
Stories and novelettes	58	... 741—798

An alphabetical index of the authors and of the works

118

L D BARNETT. *A Supplementary Catalogue of Sanskrit, Pali and Prakrit Books in the Library of the British Museum acquired during the years 1892—1906.*—London, 1908.

Pp. 1062-1063 Names of 34 Jain religious poems.

Pp. 1082—1084, Names of 77 Jain religious works.

Pp. 1093—1096. Names of 93 miscellaneous works on Jain literature (canonical and Non-canonical) in Prakrit.

119

An Alphabetical List of Jain Mss. belonging to Government in the Oriental Library of the Asiatic Society of Bengal. (JPASB IV, 1908, Pp. 407—440).

120

L. D. BARNETT and G. U. V. POPE. *A Catalogue of the Tamil Books in the Library of the British Museum.*—London, 1909.

P. 580. Names of two Jain religious poems

121

J F. BLUMHARDT. *A Supplementary Catalogue of Hindusthani Books in the Library of the British Museum* —London, 1909.

Pp. 277-278. Names of 18 works on Jainism

122

L D. BARNETT. *A Catalogue of the Kannada, Badaga and Kurg Books in the Library of the British Museum.*—London, 1910.

Pp. 269-270. Names of 10 Jain religious poems

Pp. 277-278. Names of 18 works on Jainism.

123

A. GUERINOT. *Quelques Collections de Livres Jainas.* (J. A., 10th Ser., xvi, 1910, Pp. 581—586. Notices of works published in the Yośovijaya-Jaina-Grantha-mālā, Benares.

124

Haraprasād ŚASTRI. *Report on the search for Sanskrit Manuscripts (1906-7, 1910-11).*—Calcutta, 1911.

P. 6. Discovery of a work of the Jinendra School in one of the Jain Upāśrayas at Benares.

125

A. GUÉRINOT *Quelques Collections de Livres Jainas.* (J. A., 10th Ser., xix 1912, Pp. 373—378) Notices of works published in the Rāyachandra-Jaina-Śāstra-mālā, Bombay.

126

A GUÉRINOT *Note sur un manuscrit Jaina.* (J. A, 10th Ser., XIX, 1912, P. 605).

127

L D BARNETT. *A Catalogue of the Telugu Books in the Library of the British Museum* —London, 1912

P 310. *Chandraprabha-Charitra,* by Vira Nandi, a disciple of Abhaya Nandi. Translated into Telugu from the original Sanskrit by Sathavathanulu Tirupati Venkateswarulu

128

J F BLUMHARDT *A Supplementary Catalogue of Hindi Books in the Library of the British Museum acquired during the years 1893—1912.*—London, 1913

Pp. 439—443 A miscellaneous list of 164 works of Jain literature

129

H P. ŚASTRI *Preliminary Report on the operation in search of manuscripts of Bardic Chronicles.*—Calcutta, 1913

P. 4. Jain bardic literature.

P. 9. Sevak or Scythian Brāhmanas as officiating priests in Jain temples.

130

Haraprasād ŚĀSTRI. *Catalogue of Manuscripts in the Bishop's College Library,* —Calcutta, 1915

Pp. 29-30. Jain manuscripts :

1. *Kappasuya* or *Kalpasūtra.*
2. Five works on Jain dogmatic tracts in Prākrit.
3. *Syādvāda-Mañjarī,* with a commentary.

4. *Samaya-Sāra-Naṭakam*—a Hindi work going over all the principal topics of Jainism in a dramatic form.

131

Haraprasad ŚASTRI. *Search for Sanskrit Manuscripts.* (JBORS. I, 1915, Pp. 57—65).

P. 63. Library of Jowahir Mall, a Jain Yati—*Collection of Jain works at the Upāśraya of Bhaṭṭāraka Umerdanji.*

P. 65 Buddhists and Jains find no place in the volumes of the Catalogus Catalogorum, a register of about Forty Thousand Sanskrit works.

P. 74. Udayin, founder of the city of Pātaliputra according to the Jain tradition.

P. 79. Jain chronology on the date of the House of Avanti

132

Supārshwa Das GUPTA *A Collection of Sanskrit, Prakrit and Hindi works in the Jain Siddhanta Bhavana, Arrah.*—Arrah, 1919

133

Jain Manuscript 'Bhandaras' at Paṭan. (MR, July, 1920).

P. 72. The importance of exploring these hitherto unnoticed Jain mss. libraries is emphasised in this short note.

134

J. S. KUḌALKAR *The Jain Manuscript-Bhandars at Pāṭan. A final word on their search.* (ABORI Vol III, 1921-1922, Pp 35—52).

Pātan, since its foundation by Vanaraja in 745-6 A.D. the true centre of Jainism in Gujarat—PETERSON's remarks about the importance of these manuscript collections at Pātan—their location in the State of the Maharaja Gaikwad—King Kumārapāla said to have established 21 large Bhandārs—Vastupāla, minister of King Viradhavala of Dholka, the founder of 3 big Bhanḍars. None of the Bhanḍārs founded by Kumārapāla and Vastupāla and other Jain ministers exist at present. Kumarapāla's successor, Ajaypāla, a great hater of Jains and Jainism, and his effort to destroy Jain literature—Removal of Mss from Pātan to Jesalmere and other unknown places by Udayana and others—similar fate of the libraries founded by Vastupāla, perhaps at the hands of the Mahomedans—The palm-leaf ms. of 'Jītakalpa-

Bṛhat-cūrṇī, by Śrī Chandrasūri, copies in Saṃvat 1284, containing verses in praise of Vastupāla. Col. TOD's mention of two objects of special interest in Anhilwāḍa (Pātan) (*a*) the statue of Vanarāja, and (*b*) the 'Pothi Bindar' or library of the Jains Visit by Dr. BÜHLER to several Bhandārs—his agents' visit to the Hemachandra Bhaṇḍār—his acquirement of a catalogue of the Bhandār belonging to the Tapāgaccha of Pāṭan—Sir R.G. BHANDARKAR deputed by the Bombay Governmment in 1883 to examine the Mss. collections—Eleven libraries in Pātan—at that time Mr. M.N. DVIVEDI deputed by the Baroda Government to examine the collections and his examinations of about 9 to 10 thousand Mss.—Prof PETERSON deputed by the Bombay Government in 1983 to visit the libraries.—Publication through the Jain conference at Bombay of a list of most important Jain Bhaṇḍāras in India, including those at Pātan also.—Erection of Vādi Pārśvanāth temple building at Pātan for housing all the Bhaṇḍāras under one roof.—Muni KANTIVIJAYAJI's discovery of some new Mss.—Mr. C. D. DALAL's successful, and final search for the Pātan collections in 1914.—Short account of Mr. DALAL's 13 different collections of Mss. at Pātan

135

C. D. DALAL. *A catalogue of Manuscripts in the Jain Bhandārs at Jesalmere. Edited with Introduction, Indices and Notes on unpublished works and their authors by Lālchandra Bhagawāndās Gāndhī.*—Baroda, 1923 (Gaekwad's Oriental Series, Vol. XXI)

136

HIRALAL. *Catalogue of Sanskrit and Prakrit Manuscrips in the Central Provinces and Berar.*—Nagpur, 1926

Pp ii—iv. Three Jain temples at Kārañjā (district Akola, Berar) named after Subdivisions of Digambara community, Balatkāragana, Senagana, and Kāshtāsangha—Manuscripts giving pontiffical history from Bhadrabahu to Mahichandra.

Pp. vi—xxv. Jain literature, specially Digambara—seven books of Kundakundāchārya—discussion on his date—Umāsvāmi's *Tattvārthādhigama sūtra*, the Jain Bible—discussions on his date—five commentaries on Umāsvami's work found at Kārañjā—five works of the author Samantabhadra - his life—Siddhasena. Divākara, author of *Nyāyāvatāra*, a handbook of Jain logic—his life —Svāmi Kārttikeya, author of *Kārttikeyānuprekshā*—Vattakera, author of *Mūlāchāra* and *Trivarnāchāra*—Padmanandi, author of *Jambūdvīpa—Prajñapti*—Śivakoti, author of *Mūlārādhanā*—Pūjyapāda, author of *Sarvārthasiddhi* and *Upāsakāchāra*—Ravishenāchārya, author of *Padma Purāna* (A. D. 678)—Jinasena—Gunabhadra, author of *Uttarapurāna*,—Mahāvīrāchārya,—author of *Ganitasārasamgraha* (the first Jain book on Mathematics)—Śākatāyana, author of grammar called *Sabdānuśāsana.*

Pp. xxvi—xli. Some Naiyayikas—Akalaṅka, Mānikyanandi, Vidyānanda, Indranandi Yogīndra, Somadeva, Asaga, Mahasena, Nemichandra, Āśadhara, Appayārya, Sumatikīrtti, Sakalabhūshana—Vādichandra—their lives and works.

Pp xlii—liii. Apabhraṃśa works—Pushpadanta, Devasena, Dhavala, Śrīchandra, Dhanapāla, Nyayanandi, Padmakīrtti, Yogachandra Muni, Kanakāmara—their lives and works.

Pp. liii—lv. Ratnaśekhara Sūri's some Śvetāmbara works—*Sripalacharita*, (V. S 1428)—Udayadharmagani's *Vākya-prakāśa* (v. s. 1507)—Jinavijaya's commentary—Ratnamandira gani's *Bhojaprabandha* (v. s. 1517)—Chandrakīrtti's *Sārasvatadīpikā* (v. s. 1723).

Pp 620—716. A list of Jain works.

Pp. 717—768. Some important extracts from the Jaina manuscripts at Kārañjā, Berar, (in Sanskrit and Prākrit).

S. KUPPUSWAMI ŚASTRI. *New catalogus catalogorum*—Madras, 1937 (University of Madras).

An alphabetical Register of Sanskrit and allied works and authors. Information regarding —

Akalaṅka, Akalanka Bhattaraka, Bhatta Akalaṅka, Akalanka, Kavī, Akalaṅka Charita, Akalanka Deva, *Akalanka Pratiṣṭhā-pātha*, *Akalanka Samhitā*, *Akalanka Sutra*, *Akalanka Stotra*, Akalanka Swāmin, *Akalankāstaka*, Akāladantakalpa, *Akṛtrim-chaitya-pūja*, *Akṛtrima-Chaityālaya*, *Aksha-Prabhā* *Akshaya-tritiyā-kathā*, *Akshaya-tritīya-vyākhyā*, *Akshaya-tritīya-vyākhyāna*, *Akshaya-navamī-kathā*, Akshaya-nidhāna, *Akshyarāma*, *Akshaya-vidhi-udyāpana*, *Akshara-vattīsī* *Agad-datta-kumārcharita*, *Agadadatta-charitra*, *Agadadatta-rāsa*, *Agrāy-anīya-pūrva*, *Aghatakumār-kathā*, *Aghabhedaga*, Ankurāropaṅa-vidhi, Aṅgachūlikā, Aṅga-cheṣṭā-vidya, Anga-pannatti, Anga-pannatti-suhachanda-kathā, Aṅga-rakshaka-stotra, Aṅga-vidyā, Aṅgasāra-pāhuda, Aṅga-sphurana-vichar

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HIRALĀL. *The Twelfth Report on the search of Hindi Manuscripts*, Vol. I,—Allahabad, 1944.

P. 4. Jains and their manuscripts, . many works in Hindi of considerable length composed by them.

Pp. 17—145. Appendix I—Notes on Authors :—

AGARAVALA (1354 A. D), AGARAVALA; AUSERILALA (1830); Bakhtarāma Jain (1764), Banārasidāsa (1586), Bhagavatīdāsa or Bhaiyā Bhagavatīdāsa (1684), Bhāramalla (1756), Bhavasimha (1725), Bhūdharamala or Bhūdharadasa (1724), Brahmarāyamalāl (1576), Bulakīdāsa (1690), Dalurāma Agaravāla (1805); Daulatirāma (1766), Drigakañja or Kañjadriga (1757), Dyānata Raya, Gulāta-kīrti Bhattāraka, Harjimalla, Hemarāja (1685), Javāharalāla (1830), Jinendra-Bhūshana (1743), Jodharāja Godi (1667), Khadgasena (1656), Khuśālachandra, Lālachandra Pāṇḍe (1761), Lālajita (1813), Manarangalāla (1833), Manaśudhhasāgara, Manoharadāsa (1648), Meghamuni (1760), Rāmachandra, Ramachandra (1735), Ranagalāla (1800), Rāyachandra (1656), Sundaradāsa (1559), Surendrakīrti (1683), Todaramala (1761), Vinadilala (1689), Vrindabana or Brindābana (1818)

Pp 149-950 Appendix II—Notices of Mss and extracts therefrom :—

Pradyumna Charitra (1354 A D.—Date of composition), *Ādityavāra Kathā, Yaśodhara charitra; Mithyātva Khandana Nātaka* (1764 A D) *Banarasī Vilāsa* (1629), *Nāṭaka Samayasāra* (1642), *Nirvāna Kānda* (1684), *Niśibhojana Tyāga Vrata Kathā, Śīla kathā, Jivacharitra Bhāshā* (1725), *Jain śataka* (1724), *Śruta Pañchamī Kathā* (1576), *Śrāvakāchāra* (1690), *Pañcha Parameshthī Bhāshāpūyā* (1805), *Idī Purānakī Bālabodha Bhāshā Vachanikā* (1867), *Harivanśa Purana Bhāshā Vachanikā* (1772), *Mahā Padmapurāṇa* (1766); *Barānga Kumāra Charitra* (1757); *Charchā-Śataka, Padmanābhacharitra, Charchaśataka ki Tīkā, Rohinīvrata ki kathā* (1685), *Adhāi Dwīpa Pūjana Pātha* (1830), *Jñānārnava* (1812), *Samaya Sara Bhāshā Bachanika* (1807), *Ādipurana* (1775), *Neminath purāna* (1743), *Samyaktva Kaumudi Bhasha* (1667), *Trailokya Dīpakasāra* (1656), *Akaṣa Pañchamī ki Kathā* (1728), *Dhanya Kumara Charitra; Ramapurāna* (1728), *Shaṭakarmopadeśa Ratnamātā* (1761), *Teraha Dvīpa-pujana pātha* (1813)

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Hirālal Rasikdās KAPADIA. *Descriptive Catalogue of the Govt. Collections of Mss deposited at the Bhandarkar Oriental Research Institute*

Vol. XVII. Jaina Literature and Philosophy (Āgamika Literature Part IV : (a) Miscellanea, (b) Ritualistic works and (c) Supplement —Pooha, 1948.

Pp XV—XVII Preface.

XVIIIX—XI List of Catalogues and Reports.

XXII System of Transliteration.

A. Āgamika Literature.

Part IV.

Pp. 1—163.	(a) Miscellanea
Pp. 164—245.	(b) Ritualistic Works
Pp. 246—280.	(c) Supplement.

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V. RAGHAVAN. *New Catalogus Catalogorum.* Vol. one-A.—Madras, 1949.

An alphabetical register of Sanskrit and allied works and authors. The plan of the book is the same as that of AUFRECHT's *Catalogus Catalogorum* with the exception that it includes Buddhistic, Jain and Prakrit works and authors.

P. V. References to Jain institutions of Jhalarapatan, Ahmedabad, Sravana Belgola, Arrah, Delhi, Rohtak, Panipat, Dhilaoli, Moodbidri, Aliganj, Banaras, Kolhapūr from where the lists of manuscripts have been sent For details see pages VIII—XXIX.

Pp XXXI—XXXVI General Bibliography including some Jain works.

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Hirālāl Rasikdās KĀPADIA. *Descriptive catalogue of the Government Collections of Manuscripts deposited at the Bhandarkar Oriental Research Institute,* Vol. XVIII, Jain Literature and Philosophy.

Part I: Logic, Metaphysics etc Poona—1952.

P I—XVIII	Preface.
XIX—XXI.	List of catalogue and Reports.
XXII.	List of the Descriptive Calalogues of Mss. in the Govt. Mss. Library.
XXIII.	System of Transliteration.
XXV-XXVI.	Rules for the Govt. Mss. Library.
	B. Dārśanika Literature.

(L) Nyāya.

Pp. 1—81.	(i) The Śvetāmbara Works.
	(ii) The Digambara Works.

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Hirālāl Rasikdās KĀPADIA. *Descriptive Catalogue of the Government Collections of Manuscripts deposited at the Bhandarakar Oriental Research Institute*

Vol. XVII Jaina Literature And Philosophy (Agamika Literature).

Part V. Ten Appendices. Poona—1954.

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V. B. TRIVEDI *Descriptive Catalogue of the Rajasthani Mss. in the Collection of the Asiatic Society* Part I, Calcutta—1957. Revised and edited by Sukumar Sen.

	Subject
No. 2 *Tapāgaccha Rī Paṭṭavalī*	Jain History
No. 5. *Jain Tīrtha-Mālā* by Śīlavijaya	Jain pilgrimage.

		Subject
No. 7.	*Sohamakularatna Paṭṭāvalī Rāba* by Dīpavijaya Kavirāya.	Jain religious History
No. 20.	*Osvālān Rī Utpatti*	Origin of the Oswals.
No. 32.	*Tapāgaccha Paṭṭāvalī*	History (Jain)
No. 36.	*Jaina Tīrtha Mālā* by Megharāja	Places of Jain pilgrimage.
No. 51.	*Vimala Nav Siloko* by Pandit Vinita	Jain Poetry
No. 101.	*Osvālān Rī Utpatta*	Origin of the Oswals.
No. 104.	*Ḍhala Samgraha* by Muni Khema	Jaina
No. 148.	*Osvālā Rī Utapatta Rā Kavitta*	Origin of Oswals.
No 149	*Sameta-Sikhara Stavana*	Praise of a Jain shrine
No. 150.	*Sameta-Giri Tīrthamālā Stavana* by Jaya Sāgara or Vijaya Sāgar	Praise of Jain shrine.

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Hirālāl Rasikdās KAPADI . *Descriptive Catalogue of the Govt. Collections of Mss. deposited at the Bhandarkar Oriental Research Institute*

Vol. XIX Jaina Literature and Philosophy (Hymnology)

Part I Śvetāmbara Works, Poona—1957.

XI—XIX Preface.

XX—XXII . List of Printed Catalogues & Reports about Mss.

XXIII . List of the Descriptive Catalogues of Mss. in the Govt. Mss. Library.

XXIV—XXV . Rules for the Govt. Mss. Library.

XXVI . System of Transliteration.

C—Hymnology.

Pp. 1—367. (1) **The Śvetāmbara Works.**

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Manuscripts from Indian Collections, Descriptive Catalogue, National Museum, New Delhi, 1964.

The manuscripts described in this catalogue were exhibited from Indian Collections on the occasion of the meeting in New Delhi of the XXVI International Congress of Orientalists (January 4—11, 1964) following Jaina manuscripts were exhibited ·

P. 6. *Upamitibhavaprapañcakathā* (a Jaina allegorical work on the evolution of the soul). 906 A. D.

Pp. 41 – 50. *Shaṭkhandāgama* (*Dhavala*), a work on the karma philosophy of the Jainas, (1113 A. D.)

Mahābandha (*Mahadhavala*), a work on the Karma philosophy of the Jainas.

Kashāyapāhuda (on the Karma philosophy of the Jainas)

Śantinātha Kalaśa (1293 A. D.).

Uttarapurāna (1334 A. D.)·. (Life story of the Tirthankaras after Rishabhadeva).

Kalpasutra and *Kalakācāryakathā* (Biographies of the Jainas and rules for asectics . the story of Kālaka).

Upadeśamālā with commentary (a poem containing moral instructions for laymen and nuns), 1400 A. D.

Kalpasutra (1429 A. D.) and *Uttarādhyayana Sūtra* with Avachūri, (1494 A. D).

Ādipurāṇa (1540 A. D). Life story of the first Jaina Tirthankara Rishabhadeva.

Jasaharachariya (1590 A. D). Life of King Yaśodhara

P 55. *Vikramāditya-Khāparāchora-chaupai* (1670 A D.)

P. 59. *Ādipurāna* (1378 A. D.) in Kannada (life of Ādinātha).

P. 65. *Vaidyavinoda* (1655 A. D.) a work on medicine

P. 68. *Tolkāppiyam* with the commentary of Iḷampūrana and Nāchchinār Kiniyar, a work on Tamil grammar.

Section 1

V. GAZETTEERS

145

W. Miles. *On the Jainas of Gujerat and Mārwar* (Transactions of the Royal Asiatic Society of Great Britain and Ireland. Vol III, Pp 335—371) —London, 1835.

Part I

1. The *Yatis*. Their customs, their belief and their teachings
2. The *Śravakas* The two principal tribes, Oswals and Srimalis
3. The Jaina doctrines
4. The sacred books of the Jains (Digambaras)

Part II

1. The Jains of Guzerat and of Marwar Brief historical summary, statistical data
2. The Jain temples of Guzerat

Part III

1. Generalities Śvetambaras and Digambaras Priests and the laity
2. List of the Jain tribes. Special review on the Srimalis, the Oswals, the Porewars and the Agarwals.
3. List of the 84 *gacchas* or religious sects. Review on the principal sects among them

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Mrs Cutch Postans London, 1839

Pp. 117—119. Sect of the Jaina—Singularity of costume—Religious tenets—Jain temples

147

E. Thornton. *A Gazetteer of the Territories under the Government of the East-India Company and of the Native States on the continent of India*. 4 Volumes —London, 1854.

Volume I

Pages	Articles	Reviews
1—3	Mount Abū	Famous place of Jaina pilgrimage, the temples
305—308	Bikaner	The district counts a considerable number of Jains and the town possesses several temples
350	Benares	The Jaina temple
96	Bombay	Number of the Jains at Bombay on the 1st of May 1849 1 902
247	Cambay	Two temples, one of which is very famous, dedicated to Pārsvanatha
253	Canara	The Jains are numerous in the southern Canara
358	Chitor	A Jaina tower, errected in 896

Volume II

Pages	Articles	Reviews
221	Idar	Several Jaina temples on the hills in the neighbourhood of the town
335	Girnar	The temples and the giant statue of Risabha
388	Gorakhpur	A small number of merchants of this district professing the Jaina religion
48	Guzerat	The Jains are in very great number in this province In the peninsula in particular there is no village which does not count several families of them The Monastic establishments of Girnar and of Palitana
282	Jessalmer	The Jaina temples of this town dating from an ancient period
324 325	Jodhpur	The natives of Marwar belong mostly to the Jaina creed and constitute the nine tenths of the bankers of the whole of India Among the Jats, whose race is very ancient one counts some Jains

Volume III

Pages	Articles	Reviews
9	Kaira	Temple and Jaina grottos
37	Karkala	The princes who formerly governed this district belonged to the Jaina religion

Pages.	Articles.	Reviews.
177	Kalenjira	Formerly an important Jaina city. Ancient temple now abandoned.
556	Mandor	Buddhistic or Jaina relics
597	Māinpur	Jaina temple.

Volume IV.

Pages.	Articles.	Reviews.
99-100	Pālitānā	The different Jaina temples The Satrunjaya, sacred mountain, dedicated to Ādināth.
588-589	Śravana-Belgola.	Celebrated place of Jaina cult. The colossal statue of Gomateśvara
804	Yenur	Eight Jaina temples and a colossal statue

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Ch GRANT. *The Ga etteer of the Central Provinces of India.* Second edition—Nagpur, 1870.

Pages.	Articles.	Reviews.
24	Balihri (Bhilri)	Ancient place of Jaina cult
41	Beria	Great number of Jaina merchants, who have constructed a beautiful temple in this town.
175 & 249	Kundalpur	Annual Jaina assembly Numerous temples.
243-244	Khandwā	Great centre of Jaina cult in the 12th century. Considerable ruins
261—264	Mandhate	Three temples dating of the 12th-13th century and adorned with statues of Tirthakaras, a detailed description of them has been given
323	Nāgpur	The Mārwāris of the district of Nagpur are mostly Jains and adore particularly Pārśvanātha.
360	Narsingpur	This province counts a small number of Jaina merchants.
377	Nimār	The Jainism prevailed formerly in this region, where one finds the relics of numerous temples.

Pages.	Articles.	Reviews.
388	Nohta	Ruins of some temples in the neighbourhood.
408	Rāipur	This district contains some pretty temples.
428	Rāmtek	Some Porewārs profess the Jaina creed Several modern temples. Another, the oldest in the city, is probably also Jaina.

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The Rajputana Gazetteer. 2 Vols —Calcutta, 1879.

Vol. I. Introduction, Pp 70, 90. The Osvāl section of the Jains, which had its beginning in Rājputānā, is perhaps the largest among the merchants. At Rikabdeo in the south-west of Mevār is a famous shrine of the Saraogis, and the temples on Mount Abū are much resorted to by Hindus as well as Jains on pilgrimage.

Vol. I Bikaner, Pp. 195, 291. Among the Hindus, the Jains are very strong and a great many merchants belong to the Osvāl division of that sect Jain monasteries as places of instruction in ancient days. At Reni there is a handsome Jain temple built in A.D 942. In the city of Bikanir there are seven Jain monasteries (upāśrayas) which possess numerous Sanskrit works.

Vol I Bundi, Pp. 240-241. The Kasba of Hindoli has six Hindu temples. Near this site there exists a Jain temple with walls painted

Vol. II. Jesalmere. Pp 176, 182 There are 19 Jain temples in Jesalmere, 12 of these are situated in the city of Jesalmere and 7 in the districts. The Jain temples in the fort are remarkable for their beautiful stone carving, the oldest one was built in A.D 1371

Vol II Jodhpur, Pp. 261, 263 Nadolai, Bali, Desvai and Sadri, in the province of Godwar, were ancient seats of the Jains. Near the site of the fort at Pokaran there are ruins of an old Jain temple

Vol II. Mallani, Pp. 277, 278. The Bhojaks, although themselves. Śaivites, worship at the Jain temples Jatis (Jains) are worshippers in the Jain temples and are by profession school-masters.

150

J. BURGESS. *Papers on Śatruñjaya and the Jains* (Indian Antiquary, Vol. II, Pp. 14—17, 134—140 ; 354—357 ; Vol. XIII, Pp. 191—196, 276—282).—Bombay, 1873—1884.

I. Kāṭhiāwād and the Jainas.

The Jaina centres in India.

General character of the Jainism , resemblance with the Buddhism.

Origin and history of the Jainism, according to WILSON. Account of Hiouen-Tsang.

The Jaina doctrines. Moral rules.

The Tīrthakaras and the gods.

II The Tīrthankaras or Jinas.

History (or legend) of each of the 24 Tīrthakaras. List, according to Hemacandra, of the Tīrthakaras of the past and future cycle.

III. Śatruñjaya Hill

The five sacred places of the Jains.

Description of the mount Śatruñjaya Review on the Śaturuñjayamāhātmya Legends relating to the Śatruñjaya. Short description of the principal temples.

IV The Jaina ritual.

The cult. The three daily divine worship Detailed description of the rites, prayers and formulas The sacred days of the Jains. The confession and the abstinence.

V. Gacchas, Śrīpūjyas, Yatis, Nuns etc.

1 Gacchas —Of the 84 Jaina sects, 8 only are represented in Guzerat Each sect has its goddess or devī Each family besides the goddess of the caste, or Jñātidevī, possesses a particular goddess or Kuladevī List of the Tīrthakaras with their respective Yaksas and Yaksinis and the information about the tree under which they obtained illumination.

2 Śrīpūjyas. —Each gaccha has its grand priest, called Śrīpūjya and who is charged with religious instruction.

3. Samvegis and Yatis.—The *Yatis* or *Jatis* are the Jaina ascetics. They form two classes · the Samvegis and the Jatis properly called. Their imitiation ; their duties, and their customs.

4. Girṇis.—The *Girnis* or *Sadhvis* are the Jaina nuns. Their organisation and their customs.

5. The eternal Tīrthakaras.—The Jains recognise four eternal Tīrthakaras, who are : Rikhabhānanda, Chandrānanda, Vārikheṇa and Vardhamāna.

6. Legend of Pārsvanātha and Kamaṭha.

7. Omkāra and Hrīmkāra.—Composition and signification of the syllabie *Om* and of the symbol *Hrīm*. Their symbol and their representations.

8 Jalajātrā.—The festival of water. On what occasion and how it is celebrated.

VI. Jaina marriage

Detailed description of the marriage of the Jains and the different ceremonies which it admits

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Lewis RICE, *Mysore and Coorg*. 3 Volumes. Bangalore, 1877-1878.

Vol I Mysore, in general

Pp. 340-341 Distribution of the Jains in the province of Mysore. They are generally agriculturists or tradesmen.

Pp. 370--375 The Jainism in Mysore.

Historical notes—The three principal Jaina Localities. Śravana Beḷgoḷa, Maleyūr and Humcha. List of the principal masters of Śravaṇa Beḷgoḷa and of Humcha

Generality on the Jaina doctrine. Reviews on Pārśvanātha and Mahāvīra.

P 388. The Jaina literature in Canara.

Vol. III. Coorg.

P. 204. Statistic of the Jains in the country of Coorg.

P. 210 Some relics of temples prove of the ancient habitation of the Jains in this country

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Gazetteer of the Bombay Presidency.—Bombay.

Volume I.—Part I (1896).

History of Gujarat.—Bhagwānlāl INDRAJI, JACSON, WATSON, J-A. BAINES, ASHBURNER.

Pages.

102. The Jaina ministers Tejapāla and Vastupāla

152 The king Vanarāja. Foundation of Anahilvād and construction of Jaina temples

156--197 The Jainism under the Chālukyas The life and the role of Hemachandra.

Volume I.– Part II (1896)

II. *Early History of the Deccan* —R G. BHANDARKAR. See under No 680, the detailed analysis of the second edition of this work

III. *Dynasties of the Kanarese Districts.*—J. F. ELEET The Chapter IV, (Pp. 426—467), consecrated to the Chālukyas, exposes the state of the Jainism under this dynasty

Pp. 479—482. Persecution of the Jains by the Lingāyats under the Kalacuris.

P. 491. The Hoysola adepts of the Jaina religion,

Volume II (1877)

Surat and Bharoch

Pages.

55. Jaina statistic in 1872 11,332 inhabitants

299. Rānder was formerly a Jaina city

303 The hospital for animals called *Panjrāpol* at Surat.

379. In 1872, the district of Bharoch counted 3,986 Jains

555. The hospital for animals at Bharoch.

566. Kāvi, place of Jaina pilgrimage. The two temples

Volume IV (1879)

Ahmadabad

34. *Jaina population of the district of Ahmadabad*. 35,847 inhabitants, in 1872.

300—302. The Jaina temples of Ahmadabad, short descriptive and historical reviews.

323-324 The Jaina convents of Ahmadabad.

Volume V (1880)

Cutch, Pālampur and Mahi Kantha

Pages.

42. The district of Kacch counted in 1872 a Jaina population of 65,873 inhabitants

213-214. Ruins of an ancient Jaina temple at Bhadreśwar

221-222. The Jaina temple of Gedi.

289 Pālanpur. The district in 1872, counted 32,956 Jains.

342 Kākar Interesting Jaina temple.

347. Śankheśwar. Celebrated Jaina sanctuary.

436-437. Idar, the Jaina temple

442 Taranga, the two celebrated temples of Ajitanātha and Śambhavanātha

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Rewn Kantha, Narukot, Cambay

168 Sanjāla Ancient temple dedicated to Risabha.

215 The Jains at Cambay in the time of the minister Vastupāla.

Volume VIII (1883)

Baroda.

67. Jaina population (1872) 46,718.

508. The Jaina temple of Pātan.

619. Metrāna, celebrated temple dedicated to Pārśvanātha.

Volume VIII (1884)

Kathiawar.

147—149. The Jains in Kathiawad. The Śatruñjaya and Girnār. The castes and tribes.

441—444. Description of the mount Girnār.

603—606. Pālitāṇa and the Śatruñjaya.

Volume IX.—Part I (1901)

Guzerat.—Population: Hindus.

Pages.

106—115. A very interesting review on the Jainism. Digambaras and Śvetāmbaras.—The gacchas of the Śvetāmbaras.—The *Śripūjyas* or chiefs of sects.—The ascetics; *sādhus*, *sādhvis* and *gorjis* —The temples, the priests and the cult.—The monasteries.—The festivals.—The hospitals for the animals.

550. Places of Jaina pilgrimage in Guzerat.

Volume X (1880)

Ratnāgiri and Sāvantvāḍi.

119. The Jains and the Jainism in the district of Ratnāgiri, traces of survival.

Volume XV—Part I (1883)

Kānara.

229—236. Review on the Jains of the Northern Canara. Historical statements. Organisation, Beliefs, Cult, Customs

Volume XV—Part II (1883)

Kānara—*(contd.)*

282-283. The Jainism at Gersappe. Antiquities and temples.

Volume XVI (1883)

Nāsik.

423-424. The Jaina Grottos of Ankāi Tankāi

426—428. Description of the Jaina grottos of Ghāmar (Chāmar Lena).

Volume XVII (1884)

Ahmadnagar.

99—103. Review on the Shimpi Jains (tailors). Origin, creeds, morals and customs.

Volume XVIII.—Part III (1885)

Poona.

Pages.

340-341. Description of the temples in honour of Pārśvanātha at Poona.

Volume XIX (1885)

Satara.

58. Review on the Jains of the district.

Volume XXI (1884)

Belgaum

101—103 The Jains in the district of Belgaum. Morals and customs.

530—541. The Jaina temples of Belgaum.

Volume XXII (1884)

Dharwar.

116—119. The Jains in the Country of Dharwad. Origin, morals and customs.

653. The Jaina temple of Bankāpur.

769. Lakkundi, the two Jaina temples.

Volume XXIII (1884)

Bijapur.

280—282. Review on the Jains of the district.

557. The Jaina grotto of Badami

564. The temple of Jinendra, constructed by Ravikīrti at Aihoḷe

683—686. Translation of the inscription of the temple of Jinendra at Aihoḷe (634 A D)

Volume XXIV (1886)

Kolhapur.

133—146. Developed account on the Jains. Their number and their distribution in the district. : The Tīrthakaras; Pārśvanātha and Mahāvīra. Doctrines and creeds. Morals and customs.

153

Lewis RICE *Mysore*. Revised edition. 2 Volumes —Westminster, 1897.

Volume I.

Pages.

220. Statistic of the Jains in the province of Mysore, according to the census of 1891 : 13,278, may be 0. 27% of the total population.

242. The Jaina priests belong especially to the Digambara community and are dressed in yellow robe, whence their name of Pitāmbaras.

244. The Śvetāmbaras count few representatives in Mysore, the Digambaras are much more numerous.

247. The Jains are met especially in the District of Shimoga.

287-288 Chandragupta, disciple of Bhadrabahu. The latter after having left Ujjain in anticipation of a famine, died at Śravana Belgola. Evidences of the emigration of the Jains from the north towards the south.

332. Bijjala, prince of the Kalacuri dynasty, professed the Jaina creed

346-347. Bukka Ist, prince of Vijayanagara, pacified in 1368 a dispute between the Vishnuites and the Jains

460—465. The Jainism in Mysore.

The Jains and the Tamil and Canara literature —The Jaina sanctuaries in Mysore Śravana Belgola, Myleyūr and Humcha —Chronological list of the masters of Sravana Belgola and of Humcha Generality on the Jainism.—List of the 24 Tirthakaras Reviews on Pārśvanātha and Mahāvīra

490 In the first centuries of the Christian era, some Jain scholars wrote in Canara

494 The Jaina literature in Canara. It is flourishing upto the 12th century, then it becomes extinct After the 16th century, it manifests itself again specially through the Campūkāvyas, or poems of varied meters and mixed with prose

496—502 Sketch of the history of the Canara literature, the principal Jaina authors.

Pages.

509-510. The Jaina sculpture at ravaṇa Beḷgoḷa ; the colossal statue of Gomateśvara.

510-511. The Jaina architecture in South India ; two kinds of temples ; bastis and beṭṭas. The temples of Śravana Belgoḷa.

Volume II.

District of Bangalore.

27—29. Statistic of the Jains, according to the census of 1891 : 1,578, may be 2% of the total population.

District of Kolar.

110. Statistic 896—0.15%.

145. The town of Nandiddoorg was formerly a Jaina place. Ancient inscription

District of Tumkur.

167—169. Statistic : 1,956 — 0.33%.

District of Mysore.

228. Statistic . 2,158 — 0.18%.

236-237. Bettadpur, formerly Jaina principality, founded in the 10th century.

240. Chāmarājnagar. The principal Jaina temple was built in 1117.

251. At Śravana Gutta, to the north of Yelwal, a colossal statue of Gomateśvara resemble to that of Yēnūr.

District of Hassan.

331-332. In the 3rd century B.C. Bhadrabāhu emigrated from Ujjain and died at Śravana Belgoḷa, which afterwards became a famous Jain sanctuary. The colossal statue of Gomaṭeśvara that is seen there was erected by Chāmundarāya (about 983 A.D), minister of the king Rājamalla, of the Ganga dynasty. The kings of the Ganga dynasty granted special protection to the sanctuary of Śravna Beḷgoḷa. Biṭṭideva, of the dynasty of the Hoysaḷas renounced Jainism.

335-336 Jaina statistic of the district : 1,321, may be 0.25%.

364—366. Śravana Beḷgoḷa, one of the principal Jaina sanctuaries. Colossal statue of Gomateśvara height of 57 feet , 72 other small statues ; different temples.

Bhadrabāhu, emigrant from the North, died at Śravna Beḷgoḷa in the 3rd century B.C. The oldest temple dedicated to his disciple Candragupta.

In 788, the Jain Akalaṅka confounded the Buddhists before Himasitala, king of Kañci and provoked their expulsion.

Later, when the kings Hoysalas were converted to the Visnuism, the Jains were persecuted.

District of Kadur.

Pages.

382-383. Statistic 1,308—0 39%.

408-409. Śankarācārya, the great sivaite reformer, settled down at Śringeri in the 8th century and made a desperate war with the Jains and the Buddhists —Śringeri possesses a Jaina temple

District of Shimoga.

429-430. At Humcha, a Jaina community was founded by Jinadatta in 159 B. C

439. Jaina statistic of the district, 3,422 may be 0 64%

455-456 Humcha. Ancient capital of the community, founded by Jinadatta, native of Mathura Review on Jinadatta, his genealogy according to an inscription of the 11th century and other documents

District of Chitaldroog.

506-507. Statistic . 639—0 15%.

154

Sultan Singh JAINI. *A brief account of the Jains in India* (Asiatic Quarterly Review, Third Series, Vol IX, Pp. 395—397) —London, 1900

155

H. R. NEVILL. *District Gazetteers of the United Provinces of Agra and Oudh.*—Allahabad

Vol III (1903).—Muzaffarnagar.

P 84 The Banyā Jains from one of the most important classes of merchants in the district of Muzaffarnagar.

P. 284. The town of Khatauli counts 4 Jaina temples of recent construction.

Vol. IV (1904) —Meerut.

P 82. The Jains are more numerous in the district of Meerut than all other districts of the United Provinces. They are generally merchants and possess many temples of recent construction and without great importance.

Vol. VIII (1905)—Agra.

P. 69. Number of Jains · 12,953 may be 1.22% of the total population of the district

P. 72. The Jains are scattered in all the district, but specially in the sub-division of Agra They belong generally to the caste of the Banyās They are designated ordinarily under the name of Saraogis. They are engaged in trade and commerce. Among them are found some of the richest representatives of the community.

P. 297 The village of Jarkhi counts 321 rich Jains, who have constructed there a magnificent temple.

Vol. XXXIV (1904)—Nainital.

P. 99. The district counts only 40 Jains (census of 1901).

P. 114. The Jains are established as merchants, principally in the two towns of Kashipur and Jaspur.

Vol XXXIX (1905)—Rai Bareli.

Pp 57-58. There are only about 50 Jains in the district of Rai Bareli and about half reside in the capital,

Vol. XL (1905)—Sitapur.

Pp. 51 and 60. There are 261 Jains in the district.

Vol. XLI (1904)—Hardoi.

Pp. 59-60. There are only 15 Jains in the district They practise the profession of merchants.

Vol. XLII (1905)—Kheri.

Pp 66-67. In the district of Kheri, the Jains are only in the number of 21. They are merchants.

Vol. XLIII (1905)—Fyzabad.

Pp. 57-58 The Jainism at Ayodhyā. Five Tirthakaras, among which Riṣabha, were born at Ayodhyā. In Saṃvat 1781, five Digambara temples were erected in their honour.

A Svetāmbara temple has been constructed in Saṃvat 1881.

Vol. XLIV (1905)—Gonda.

Pp. 65-66. The Jains, in the number of only 8, inhabit the whole of Nawabganj, where they are engaged in trade.

Vol. XLV (1903)—Bahraich.

P. 65. According to the census of 1891, the district of Bahraich counts only 82 Jains.

Vol. XLVI (1903)—Sultanpur.

P. 59. Taere are only 2 Jains in the district of Sultanpur.

Vol. XLVII (1904)—Partabgarh

P. 63. The district counts only 8 Jains

Vol. XLVIII (1904)—Bara Banki.

Pp. 66 and 69. One finds 972 Jains in this district, where they are engaged in commerce specially in the sub-divisions of Nawabganj and Ramsanehighat

156

W. Bellary FRANCIS. Madras. 1904. (MDG).

P. 30 The Jain temples scattered all over the district seem to have been erected about 1070, though the Gānigitti shrine at Hampi was built in 1385 A. D

P. 54. The occurrence of the Jains is chiefly found in Bellary, Hadagalli and Harpanahalli taluks. Their temples are scattered throughout those places. Description of their manners and customs.

Pp. 54, 112, 229 Jains of the Bogāra sub-division

P. 198. At Adoni are some Jain Tirthankaras carved upon rocks. Description.

P. 202. At Chinnatumbal there are two ruined and deserted Jain temples with the typical stone pyramidal roofs.

P. 206. The village of Peddatumbal contains representations of Jain Tirthankaras. Of the many deserted shrines three seem to have been originally Jain.

P 210. One of the Mackenzie manuscripts states that king Bijjala built a fort and lived at Chippigiri a Jain colony in ancient days. On the hill north of the village is a Jain temple called the "*Basti*". The temple contains several representations of seated and standing (nude) figures.

Pp. 232-233. In the side of old Kurugodu, stands a collection of Jain temples. The architectural designs in this district exhibit the gradual degrees by which the Jain style shades into the Chālukyan.

Pp. 242-243. The village of Kogali was once a considerable Jain centre. The Jain temple in it is still called the "*Basti*". There are many Jain relics scattered in the village Inscriptions of the place record gifts to the Jain temple of Chenna-Pārśva in the village by the Hoysala ruler Vira Rāmnātha in 1275 and 1276 A D. and to the Virabhadra temple by Achyut Rāya of Vijayanagar.

P. 238. One of the twelve inscriptions of the Western Chālukya king Vikramaditya VI refers to the Jain temple of Brāhma Jinālaya in a village anciently called Bālguli.

P. 273. The stepped towers of the group of Jain temples in Hampi are very noticeable. Besides this group and the Gāṇagitti there is another Jain shrine.

P. 291. Kotturu was once a stronghold of the Jains. Basappa Vanquished the Jains of the place in controversy and converted them to the Lingāyet faith, and set up a lingam in their principal temple. This temple is now known as the *Murukallu-maṭh*. It is an unusually good specimen of an undoubtedly Jain temple.

Pp. 300-301. In the Rāyadurg *tāluk* office there is a Jain image of a nude male figure, fully described. The whole sculpture is executed with much detail and finish Along the foot of it runs an inscription

There are some Jain antiquities in Rāyadurg These are carvings on rocks known as "Rasa Siddha's hermitage"

157

W. FRANCIS. *Madras District Gazetteers.*—Madras

Pages. Bellary (1904)

30. Some Jaina temples of the district of Bellary are dated of the 11th century

54. The Jains are not very numerous in this district and their influence is negligible Their customs and their religious ceremonies are little different from those of the Brahmans. General characters of their creed and their moral.

198. Adoni. Some ancient statues of Tirthakaras

202. Chinnatumbalam. Two Abandoned Jaina temples.

206. Peddatumbalam. Several images of Tirthakaras.

210. Cippagiri. Ancient Jaina centre, Temple, Statue of Tirthākara and other antiquities. Several inscriptions.

Pages.

232-233. Kurugodu. Group of 10 old temples.

242. Kogala. Ancient Jaina Centre. Temple, statue of Tirthakara and other antiquities. Several inscriptions.

248. Bāgali. Ancient temple called Brāhma-Jinālaya.

273. Hampi Diverse temples.

300. Rāyadurg. Temple with statue, diverse antiquities.

Anantapur (1905).

26. The Jains are in the number of 300 only in the district.

154. Some relics of Jaina antiquities at Gooty.

161-162 Konakondla. Ancient Jaina centre Statue of a Tirthakara. Digambara sculptures.

176. Kambaduru Traces of Jaina influence in the architecture of the temples

178. Agali Ancient Jaina temple with statue of a Tirthakara

179. Amarapuram. Modern temple with statue and inscription in old Canara

185. Ratnagiri. Old Jaina temple.

194. Pennakonda Two Jaina temples.

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C WATSON *Rajputana District Gazetteers.* Vol I-A, Ajmer-Merwara.— Ajmer, 1904

Pp 34—36. Jaina population according to the census of 1901

Ajmer	14,409
Marwar	5,513
Total	19,922.

.. General characters of the Jaina religion. The temples. The temple called Nasiyān Ajmer.

C.C. WATSON. *Ajmere-Merwara* —Ajmer, 1904. (RDG Vol. VII, IA. text).

Pp 35-36. The Jains and their tenets. Their temples. In the Nasiyān Jain temple at Ajmer there is an allegorical representation showing the progress of the Tīrthankaras through life to *nirvāna*.

159

Hoshiarpur District. Pt. A—Lahore, 1904. (PDG, Vol XIII-A).

Pp 56-57 The Bhābrās are by religion a Jain community As a caste they have two groups (Osvāl and Khandelvāls) each comprising various gotras.

160

W. FRANCIS *Anantapur* Vol. I (MDG).—Madras, 1905.

P. 26. In this district the Jains number only some 300 and two-thirds of these are found in one taluk, Madakasira.

P 154 At Gooty the interior of the little shrine at the foot of the citadel rock has a Jain flavour

Pp 161-162 Konakondla was at one time a centre of Jainism, and it is (except Kambaduru) the only village in the north or centre of the district which contains any traces of the former prevalence of that faith. Many Jains images and inscriptions are near the village

P 176. The architecture in the three temples of interest in the village Kambaduru contains traces of Jain influence The one called "The chola temple" is in style Chalukyan—Fully described.

P 178 There is an old Jain temple in the village Agali containing a nude image of one of the Tīrthankaras

P 179. In the new Jain temple at Amarpur is an old stone bearing nude figure and an inscription in old Canarese A similar stone surmounted by two nude figures, bearing an inscription, is in the Anjaneya temple in Tammadahalli.

P. 185 At Ratnagiri is an old Jain temple.

P. 194. Among the lesser antiquities of Penukonda may be noted two Jain temples.

161

B.C. ALLEN. *Assam District Gazetteers.*—Calcutta and Allahabad.

Vol. II (1905)—Sylhet.

P. 90. The district counts 141 Jains. They are merchants coming from Rājputānā.

Vol. IV (1905)—Kamrup.

P. 105. The 163 Jains of the district live mostly in the town of Gauhati. They are also merchants coming from Rājputānā.

Vol. V (1905)—Darrang.

P. 102. The Jains here number 269. Natives of Rājputānā, they have in some sort monopolised the commerce in the district

Vol VI (1905)—Nowgong.

P. 95. The commerce of the Valley of Assam belong to the 243 Jains of the district, who moreover do not settle in the region

Vol VII (1906)—Sibsagar

P. 104 The number of the Jains is 197, they are merchants.

Vol. VIII (1905)—Lakhimpur

P. 135. Number of Jains : 271.

162

R.V. RUSSELL *Wardha District.* (CPDG, Vol A—Descriptive).—Allahabad, 1906.

P. 54 The district has a sprinkling of Saitvāls, who are Jains by religion and are apparently Marāthā *Baniās* or *Vanīs* who have been converted to Jainism and therefore, form a separate sub-caste. Their chief Guru lives in Poona.

163

Punjab District Gazetteers —Lahore. Hoshiarpur (1906).

P. 78. The Jain Bhābrās in the district of Hoshiarpur. They are divided in two sects . the Dhunderās and the Pujerās. Their creed and their customs.

The Jaina temples at Hoshiarpur, Jaijon and Miani

R V. RUSSELL. *'Central Provinces District Gazetteers'*.—Bambay, Allahabad and Calcutta.

Narsinghpur (1906).

Pp. 56-57. The district counts about 2,500 Jains. They are preponderant in more than 100 villages.

Saugor (1906)

Pp 48—50 The Jains are in number of 15,000 in this district, may be one-third of the Jaina population of the Central Provinces.

Generalities on the Jain religion, temples, cult, customs, the car festival

Damoh (1906)

P 44. The district counts about 7,000 Jains They are generally bankers The Cārnāgars constitute a special sect of Jains in this district : their customs

Betul (1907).

P 61. The Jains are few in number in this district, less than a thousand.

Balaghat (1907)

P 82 The number of the Jains in the district is 402

Seoni (1907)

P 46 One counts 1,282 Jains in this district

Chhindwara (1907)

P 43 Number of Jains in the district 1,558

Bhandara (1908)

P 47 There are only 83 Jains in this district

Nimar (1908)

P. 57. Jainism was formerly flourishing in the district It counts today 1,600 representatives. Some temples in ruin are seen at Harsud, Khandwa and Mandhata.

P. 235. Khandwa This town was, in the 12th century, a centre of Jain cult. The relics of the ancient temples. The modern temple.

P. 243. Mandhata. Ruins of temples. Statues of Santinata dated 1488 A.D.

Yeotmal (1908).

P. 49. According to the census of 1901, this district counts 2,568 Jains.

Nagpur (1908)

P. 71. In this district, the number of the Jains has diminished in the interval of the last two census, it was 3,141 in 1891, and 2,675 only in 1901 These Jains belong to the caste of the *Baniās*. They are engaged in banking and trade

165

L.S. O' MALLEY. *Bengal District Gazetteers.*—Calcutta.

Vol. I (1906)—Shahabad.

P. 36. The Jains of the district, in the number of 449, live in the whole town of Arrah, where they possess several temples (cf p 130)

P. 146. The temple and the Jain antiquities at Masai

Vol. II (1906)—Cuttack.

Pp. 19-20. The Jains in the realm of Kalinga The grottes of Udayagiri and Khaṇḍagiri The King Khāravela and the inscription of the grotte Hathigumphā at Udayagiri.

P. 23. Jainism in the region from the 8th to the 10th century

P. 46 The Jain temple of Cuttack, it is dedicated to Pārśvanātha and belongs to the Parwārs of the Rajputana.

Vol III (1906)—Gaya

Pp. 18-19 The epoch of Mahāvīra

Vol IV (1907)—Muzaffarpur.

Pp 13-14 The town of Vaiśālī Life of Mahāvīra

P 16 Vaiśālī in the time of Hiouen-Thsang the Jains were numerous there.

Vol. VI (1907)—Darbhanga

Pp 13-14 Life of Mahāvīra The ancient Vaiśālī the pilgrimage of Hiouen-Thsang

Vol VII (1907)—Balasore

P 20. The King Khāravela his benevolence with respect to Jainism. His successors were probably adepts of this religion

Vol VIII (1907)—Patna.

P. 17. Origin of Jainism Life of Mahavira

Pp. 20-21. Extension of Jainism. The council of Pataliputra.

Pp. 61-62. The Jains at the actual time in the district of Patna. The two Jaina temple in the town of Patna. Other temples. at Bargaon (cp. p. 185), at Pāwāpuri (p 215) and at Rājgir (p. 220).

Vol. XIII (1908)—Puri.

Pp 250—268 Detailed description of the grottes of Udayagiri and Khaṇḍagiri.

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W FRANCIS and F. R. HEMINGWAY *Madras District Gazetteers*. Madras.

South Arcot (1906).

Pp 76—80. The Jains are in the number of about 4,500 in this district. History of Jainism in the country The great priest, his election, his powers. Actual conditions of the Jains, temples, cult, customs priests and *late* adepts.

Diverse Jain antiquities at Tirupāpuliyūr (p 304) Kilkuppam (p. 311), Tiruvadi (p. 311), Sirukadambur and Sittāmur (p. 367), Tindivanam (p. 369), Tondur (p. 370), Tirunirankonrai (p. 380), Koliyanūr (p. 384), Villapuram (p. 390) and Arankuppam (p 405)

Tanjore (1906).

P. 55 Jainism counts hardly 600 representatives in this district.

Some temples are the object of diverse pilgrimages: at Mannārguḍi (p. 227) and at Divangudi (p. 237) A "Jaina pagoda" was existing formerly, it appeared at Negapatam (p. 248)

Madura (1906)

Pp 74-75. The Jain community, which was formerly influential in this district, does no more count there today any representative.

One meets some Jain antiquities in the following localities Aivarmalai (p. 300), Anaimalai (p. 255), Kovilankulam and Kuppalanattam (p. 327), Tirupparankunram (p. 279) and Uttamapalaiyan (p. 322).

Trichinopoly (1907).

P. 80. The Jain antiquities in the district.

Godavari (1907).

P. 39. The Buddhistic or Jain antiquities in the district.

Vizagapatam (1907)

P. 62 Jainism was never preponderant in this region, it counts there today 49 adepts only. One meets Jain antiquities only at Rāmatirtham (p 335)

Malabar and Anjengo (1908)

P 446 The Jain temple of Palghat

Jhelam District.—Lahore, 1907, (PDG, Vol. XXVII-A)

P. 16. Dr STEIN's identifications of Singhpura with the Kitas locality and the Jain temple with Murti.

Pp 114—117 Jain sects Mandirpanthis, Śvetambaras, Digambars Dhundipanthis.

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I. S S. O'MALLEY *Bengal District Gazetteers*—Puri —Calcutta, 1908

P. 7. Historically, most interesting hills are Khandagiri and Udayagiri near Bhubaneśwar, honeycombed with caves cut by the Jains 2,000 years ago

P. 24. During the Mauryan rule, Jains settled in the district, Khandagiri-Udayagiri caves used by Jains & monks for centuries, Hathigumpha inscription, Kalinga became independent after the downfall of the Maurya, Khāravela, his career, Kaling made powerful by him, his pious deeds, he and his family were Jains

P 28 In medieval times Jainism continued to retain its hold on the affections of the people, inscriptions and rockcut Jain images of that period testify to this

P 56 Earliest Jain caves of Khandagiri-Udayagiri excavated between the third and first century B C.

P. 85 Saraks—word derived from *Śravaka* (a hearer) i e a layman as distinguished from the yatis, the monks Orissa Saraks have taken to weaving and are known as Sarāki Tanti

Four main settlements in Orissa—in the Tigiria and Baramba States, in the Bankithana in Cuttack, and in Piplithana in Puri, Puri Saraks have no connection with others Saraks all vegetarians, they assemble once a year (on the Magh Saptami) at the cave temples of Khandagiri

P. 250. Khandagiri—divided into three peaks—Udayagiri 110 ft. hight (or the sun-rise), Khardagiri 123 ft (or the broken) and Nilagiri (or the blue) hill, all the three shown on the maps as Khandagiri, also known as Khandachal in Mahātamyas (guide books). There are 44 caves in Udayagiri, 19 in Khaṇḍagiri & 3 in Nilagiri.

Pp. 251--56. Udayagiri caves

Ranihansapura or Ranigumpha the biggest most richly carved fully described scenes in the friezes described—a family attending a temple during some religious festival, Procession of a saint, life of Parśwanātha depicted.

P 256 Alkapuri or Swargapuri cave—carved with winged lions animals with human faces; elephant king

P 257. Jaybijaya cave—carved with a fat yakṣha, rshiped by males and females.

Manchapuri cave—figures of guards; procession of an elephant, 2 inscriptions

P 258 Svarga puri cave—an inscription of the chief queen of Khāravela.

Ganesh cave—flanked with elephants holding lotus, a re of guard, scenes resembling some of the scenes in the Queen's palace—a tr a male and a female, Kilted soldiers fighting

P 259 Hathigumpha 57' x 28' x 11 3/4'—an inscription 14' x 6' with symbols - gives biography of king Khāravela upto the 13th year of his reign

P 260. Sarpa cave—a serpent with three hoods, 2 inscript igumpha—an inscription

Jambeśwara cave—an inscription

Haridas cave—an inscription

P 260-261 Tātwa cave—written inscription, figure of soldier, another inscription Dhānagarh cave— 7 ultras of 7th to 9th century A D not deciphered

P. 261. Nabamuni cave—an inscription of 10th century A D of Śubhachandra, another inscription of same, and a small inscription of a female Jains disciple, image of 10 Tirthankars with their Śāsana—devis in relief

P. 262 Bārabhuji cave—on the walls in relief seated Tirthankaras with Śāsana—devis and their symbols trisula cave—carved a series of 24 Tirthankaras Lalatendu cave Jain images.

P 263. Ananta cave—on the wall carved 7 sacred symbols swastika, Trisula etc., and an image of Pārśvanāth carved scene a royal elephant, sun-God, goddess Sri;

Tree with railings and being worshipped by a male, man seizing the hind leg of a lion, and buffalo flying vidyadharas

Pp 263-64. A fallen cave bearing images of Jain saints

P 264. On the west of Khandagiri is a Jain temple with two side temples; 5 Jain images in the temple; 5 Jain images in the temple behind the temple scores of votive stupas

Pp 264-65 Architecture of the caves

Pp 265-66 Carvings—showing males and females in different attitudes; animals, trees, domestic life, ornaments, clothes, religious life, preference given to Pārśvanātha

Pp 267-68 Chronology of the caves—1st and 2nd century B C some of 3rd century B. C signs of subsequent occupation are also found, Jain Parwaras of Cuttack built the Jain temple on the west of Khandagiri during the period of British rule.

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H R NEVILL *District Gazetteers of United Provinces of Agra and Oudh*—Allahabad

Vol XIV (1908)—Bijnor

Pp 92—94 The district counts 1,029 Jains They belong in general to the caste of Banias and live in the commercial towns

Vol XV (1907)—Budaun

Pp 69 and 71 The Jains are in the number of 161 in this district They reside especially at Bilsi, a commercial town

Vol XX (1906)—Fatehpur

P. 82. On counts only 74 Jains in this district They reside in the sub-divisions of Bindi (p. 186), Ghazipur (p 221) and Khajuha (p. 248).

Vol XXVIII (1908)-Jaunpur

P. 76 The district of Jaunpur is the only district of the United Provinces which does not possess Jaina population

Vol XXXII (1907)—Basti

Pp 74-75 The 7 Jains of this district live in the little town of Bansi.

The Imperial Gazetteer of India. New Edition: 26 Volumes.

The First Edition of the Imperial Gazetteer of India was published in 9 Vols. in 1881. A second edition, augmented to 14 Vols, was issued in the years 1885-7. The second edition having passed out of print, a New (third) Edition, consisting of 26 Volumes was published in 1908. The single Volume of "The Indian Empire" was expanded into 4 Vols and was entirely rewritten. The articles of the body of the Gazetteer also were rewritten by "Census Superintendents of the Provinces for States in 1901". Comparative statistics were given for the three Census Years 1881, 1891 and 1901.

In the entries below of the second edition (1885—87) corresponding numbers of the volumes and pages of the New Edition (1908) have been given in ( ) brackets alongwith the newly added materials.

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The Indian Empire, (Vol I—Descriptive)—Oxford, 1907

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369 Mahavira used an early form of Eastern Hindi—the Prakrit Ardhamagadhi

408 Many Jains permit connubium with a Hindu family.

413. The Saraks Śrāvaka (a hearer).

414 Jainism, its history, Mahāvīra, only a reformer of.

414 Jainism, compared and contrasted with Buddhism, The Jain schism—the Śvetāmbara and the Digambara, during the mediaeval period, it secured political influence; on the Muhammadan conquest many Jain shrines demolished

415. Causes of the survival of Jainism. Its vast literature. The Jain pantheon, Tīrthankaras or Jinas, the ascetics and the Śrāvakas (Saraogi), nude images, their sanctuaries and splendid temples.

416. Jainism at the present day, their number 1 1/3 millions, this is nominal because they describe themselves as Hindus, its close resemblance to Hindus—points of difference.

416-17. Sects and distribution of Jains, its three sects; the chief seats of Jain influence – their sudden disappearance from the population in the direction of Sind is somewhat remarkable; indigeneous Jains in Bengal, Bihar and Orissa

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422 The Lingāyats, their founder Basava, his career according to Lingāvat Basava—Purana and Jain Bijjalaraya Charita, Basava persecuted the Jains, Bijjala a Jain King, his death or abdication and murder of Basava

424 Muttra an early seat of Jainism, alliance between the Vaishnavas and the Jains—cause of the immunity of Jainism from persecution in Western India

471 Jainism recognized as a distinct religion but in certain parts the Jains themselves assert their claim to be Hindus and thus were entered at the Census

493 Population. Religion—Jain India-1 334, 148, Provinces-478, 700, States-855, 448

Volume II—Historical

Pages	Articles	Accounts
P 4n, 5n	Vikrama Era (58 B C)	The legend belongs to the Jains
6	History	History of Jainism (A D 950—1300), specially in Mysore, contained in the Rājāvalikathā
7, 8.	The Pattsāvalīs	The Pattāvālīs or succession of pontiffs (chronological list)
22.	Successions of kings	From Jain Pattāvalis, *Pravachanaparkisha* of Dharmasāgara, *Harivamsa* of Jinnasena, *Uttarapurāna* of Gunabhadra, Yaśodhara's life of Somadeva
42, 43	Rocks (Inscriptions)	Inscriptions at Śravana Belgola.
47, 48	Images & Statues	Jain Tīrthankara at Muttra (22 A.D) inscribed colossal statues of Bahubali or Bhujabali or Gummata at Śravaṇa-Beḷgoḷa (977 to 984 A D), at Kārkala (A D 1432), at Venur (A.D. 1604)
50	Statement of events	Best instance of historical narrative is the Hāthigumphā inscription (page 14 above).

Pages.	Articles.	Accounts.
56, 58.	Religious records apigraphical.	Installation of an image of Vardhamāna in B.C. 53-Muttra inscription (EI, I. 381 ; IA, 1904, 34, No. 4). Settlement of dispute between the Jains and the Vaishnavas—EC, 2, No. 136 Śravana Belgoḷa).
57, 58.	Endowments	Presentation of caves to the Ājivika ascetics by Aśoka and Daśaratha (IA, 20.361) —Barabar and Nagaijuni hills
		Charters of the Kadamba kings of Banawāsi for the worship of Jinendra (IA, 6 25ff).
		Kaluchumbarru grant of the Eastern Chālukya king Amma II for a charitable dining-hall of a Jain temple (EI, 7.177).
84, 85	Research.	The Pattāvalis (p 7 f. above) required to be examined more fully Indexes of the Jain and other Prakrit works are required.
110, 111	Jain Stupas	The Jains, erected *stūpas* surrounded by stone railings which are indistinguishable from those of the Buddhists. Two undoubted Jain *stūpas* one at Mathura, nearly 70 ft. in diameter and a miniature votive *stūpa* also at Mathura. The smaller structural building was excavated at Ramnagar (Ahichhatra) in Bareilly Dt.
115.	Sculptures.	Jain sculptures of the Kushan period is arranged on the same principle as those of the Buddhists.
122.	Sculptures.	Bundelkhand full of Jain images. The colossal monolithic nude Jain statues of the South are among the wonders of the world. The colossal reliefs at Gwalior are also Jain (A. D. 1440—73).
123.	Tower of Chittor.	The Jain tower, 80 feet high of uncertain date, is covered with sculptures.
124.	Temples at Mt. Abu.	The marble temples dedicated to Jain worship at Mount Abu in Rājputānā of

Pages.	Articles.	Accounts
		which the two finest date from A. D. 1032 and 1231, carry to its highest perfection the Indian genius for the invention of graceful patterns and their application to the decoration of masonry.
158.	Protection by Aśoka.	The Jains and other sects were protected by Aśoka, and they raised shrines and constructed cave temples and monastic abodes for their devotee
161.	Cave temples.	In the Barābar hills, a group of caves dedicated to the Ājivikas, a naked sect, similar to the Jains description given
164	Cave temples.	All the earliest caves are not of Buddhist origin, certain of the excavations at Junāgarh are almost certainly Jain Orissa caves, most of them Jain
170	Jain temples architecture in Kanara	Jain temples and tombs at Mudbidri in South Kanara—like Nepal chaityas and Chinese towers Description
179	Indo-Aryan style	The Jain style of architecture in Western India, a development or variety of the Indo-Aryan order and was used all over Rājputānā, Malwā and Gujarāt
182, 187	Muhammadan Architecture	Their first mosques were constructed of the materials of Hindu and Jain temples Dilwar Khan mosque, the oldest in Mandu (1405) constructed of materials taken from Hindu or Jain shrines
251	Pañchatantra.	The two forms of the Northern recension of the Pañchatantra show secondary Jain influence, probably brought to bear on it during the period A D. 950 to 1300
258.	Buddhism & Jainism	Both in their main outlines are based on the Sānkhya system , their fundamental doctrines These two pessimistic religions are altogether so similar that the Jains were looked upon as a Buddhist sect. But researches proved that founders of both religions were contemporaries.

Pages.	Articles.	Accounts.
260, 261	Jainism.	Foundation of Jainism; Mahāvira of Kuṇḍ-agrāma in Videha (Tirhut) near Vaisāli; its two sects-division in about 300 B. C.; sacred canon in Prakrit (Ardha-Māgadhi) and its noncanonical writings in Maharashtri, the golden age of Jainism from about A. D. 950 to 1300, its fundamental precept-ahiṃsa, avoid injuring even the smallest insect.
271.	Literary traditions	The oldest historical traditions embodied in the Jain and Buddhist scriptures.
273.	Magadha.	The kingdom of Magadha, origin of Jainism.
298.	Adherents	Aśoka's patronage of Buddhism, but the older Jain religion continued through all ages to claim multitudes of adherents.
317-18	Jainism.	Its mediaeval prosperity in Gujarāt and Rājputānā.
327.	Chālukyas.	Mangalesa (597 A.D) defeated the Katach-churi king Buddha Rāja, a Jain.
331.	Rāshtrakhūtas.	Amoghavarsha I (died in A. D. 877) a follower of Jainism, his adviser Jinasena, part author of *Ādipurāna*
434—436	Literature	Influence Jainism on the Tamil and Kanarese literatures. Nāladiyar on moral sayings, *Kurral.* deal with virtue, wealth and pleasure, the *Chaintāmaṇi*, the *Nannūl.*
436.	Kanarese,	Kanarese literature originated, like Tamil literature, in the labours of the Jains.

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W W. HUNTER. *The Imperial Gazetteer of India.* Second edition. 14 Volumes.—London, 1885—1887.

Entries in brackets ( ) are from the New Edition (1908).

This work gives, for the districts, the sub-divisions and the towns where some Jains inhabit, the number of the latter according to the census of 1881.

Besides these statistical information, one finds further in the different volumes the following accounts :

Vol I (Vol. V, Oxford. 1908).

Pages.	Articles.	Accounts.
7-12. (6-7)	Mount Abu	The five Jaina temples of the Mount Abu, with particular description of the great temple of Varisabha, of the Vimalaśah dedicated to Ādinath and of the temple of Vastupāla and Tejahpāla in honour of Neminātha
81 (93)	Ahar.	Some ancient temples are still to be traced
95—97.		
(97, 98. 106, 108)	Ahmadabad.	The city of Ahmadabad is a very important Jaina centre. One counts there more than 120 temples. The majority of the merchants and bankers are Jains (Shravak)—The Jaina art at Ahmadabad
104 (115, 119).	Ahmadnagar.	The banks belong in general to the Mārwāri Baniyas, of Jaina creed. (Jains 16,254).
112 (133).	Ajaigarh.	Relics of ancient Jain temples.
	Ajmer.	Jains 26,939 (in 1891) and 19,922 (in 1901)
(146)		
124 (176).	Ajodhya (Ayodhyā)	The realm of Kosala, the capital of which was Ayodhyā, is famous as ancient Jaina country One sees still today several temples, some of which erected in the 18th century, on the supposed places of birth of five Tirthakaras
141-142 (189)	Akola Town.	Before the Mussalman invasion, the princes of the district were Jains. 226 Jains (in 1901).
206 (260)	Alwar.	Several temples. Jains 4,919.

Pages.	Articles.	Accounts.
(275)	Amba Town.	The Pancham Jains—descendants of a feudatory of Chālukyas Ruined cave—temples in the vicinity.
(382-83)	Anjaneri. (Anjinr) Nasik	Jain caves with Jinas. Below Anjaneri, Jain temples; inscription dated A. D 1140.
(385)	Ankai (Ankai-Tankai).	Seven Jain caves, richly sculptured
(398)	Arang.	Remains of Jain temples, sculptures.
(400)	Arasibidi	Two ruined Jain temples.
(407, 408)	Arcot (North).	Jain rock—sculptures at Panch Pandavamalai, Mamandur, Tiruvattur, Tirumala, and Vallimalai—Best Jain shrine at Arungulam.
314 (497, 408)	Arcot (North).	The Jains are particularly numerous in the southern part of the district of North Arcot. Jains 8,000.
(Vol VI -5)	Arrah.	(433 Jains).
(359-360) Vol VI p 49)	Assam.	The Jains of this province are merchants from Rajputana. Jains 1,797.
402. (Vol.VI p 163)	Ajimganj.	A colony of merchants Oswāls and Mārwāris, of Jaina creed, with several magnificent temples.
407. (Vol.VI p.176)	Badami.	The Jaina grotto and cave—temple of about 650 A. D.

Volume II (Vol. VI).

Pages.	Articles.	Accounts.
(235)	(Balasinor).	(Jains 215).
13.	Balihri (Bhilri)	Ancient place of Jain cult
45.	Banāvar.	Ancient capital of a Jain principality.
(356)	(Banda Town)	(5 Jain Temples).
(381)	(Bankapur Town).	(Earliest mention in a Kolhapur Jain Ms. dated 898).

Pages.	Articles	Accounts
(409)	(Banswara State)	A fine Jain temple at Kalinjara and remains of Jain temple at Arthuna

Vol. II—*contd* (Vol. VII).

Pages.	Articles	Accounts
(6)	(Bareilly)	(Ahichhatra or Ramnagar a sacred place of the Jains).
(22)	(Barkur)	(Hoysala Ballas were Jains by religion)
(24)	[Baro (Barnagar)]	(Remains of Jain temple Large Jain Mandir, cells contain Jain images, a *Samādhi*)
(25, 41 43, 44)	(Barada State),	(Ancient name of city—Chandanavati, wrested it from the Jains) 48 290 Jains (in 1901) —34,410 Śvetāmbari, 9,599 Digambari, 4,281 Dhundia)
(79)	(Baroda Prant),	(10,916 Jains in 1901)
(81)	(Baroda city).	(Jains, 2,266)
181. (93)	Barwani	Some Jain temples in the neighbourhood of the town (Bawangaja hill contains a gigantic Jain figure, on the summit a small temple has two inscriptions dated 1166 and 1459, at the foot some modern Jain temples)
184 (97).	Basim	The Jains had the power in this district before the Musalman invasion
		(The temple of Antariksha Pārśvanatha at Sirpur, belonging to the Digambara Jains)
(139)	Beawar.	(Jains, 2,094).
(145)	Belgami	(It contained 5 *maths*, one dedicated to Jina).
(148)	Belgaum Dist	(Temples of 11th, 12th & 13th centuries scattered over the district, nearly all were Jains but converted into lingam shrines)
(157)	Belgaum Town	(Contains two Jain temples of great interest).
(162)	Bellary Dist	(Numerous Jain temples).
(174)	Bellary Taluk.	(Few Jains found here).

Pages.	Articles.	Accounts.
252.	Belur.	A Hoysala king abjured Jainism for the Visnuism.
(221)	Bengal.	(Caves on the Khandagiri & Udayagiri hills, long believed to be Buddhist but now thought to be mostly Jain, Khāravela inscription—165 B. C.) (With the exception of the Sonbhandar cave at Rājgir, dating from the 3rd century A. D., these are the only Jain remains with any claim to antiquity. South Bihar—the ancient Magadha, the birthplace of Jainism & Buddhism)
326	Bena.	Residence of a very great number of Jaina merchants. A magnificent temple

Vol II—*contd* (Vol. VIII).

Pages.	Articles.	Accounts.
327 (5)	Bettadpur.	In the 10th century, a Jaina prince entered in the sect of the Lingāyats.
(9)	Betul Dist.	At Muktāgiri—modern Jain temples Annual Jain fair
340 (23)		Interesting Jain temple Ruins of temples created towards 1125 A. D by the merchant (Jagadeva Sah) Jagadusha, celebrated place of pilgrimage in the 12th & 13th centuries, Jain images were destroyed, at the end of the 17th Cent. by the Mussalmans
352 (24, 29, 37).	Bhagalpur.	In the neighbourhood of the town (at Champanagar) are found two remarkable sanctuaries belonging to the Oswāls, and one of which was built at the end of the 18th century. (Jains 723).
378 (90)	Bhatkal.	At the beginning of the 18th cent. this town counted several Jain temples (Chandranātheśvarabasti. Jain princess Channabhaira Devi (1950).
(96)	Bhāvanagar.	(Jains 10,681)

Pages.	Articles.	Accounts.
(121)	Bhojpur (Bhopal)	(A Jain shrine—3 Tirthankaras, one colossal Mahāvira 20 ft. high, two Pārasnāth).
(124)	Bhopal Agency	(Jains 10, 171)
(133)	Bhopal State	(Jains, 6,397)
(144)	Bhopal City	(Jains, 1,327)
(163)	Bidar Division	(Jains, 1,320)
(172)	Bihar Sub Div	(Pāwāpuri contains 3 Jain temples)
(188)	Bijawar State	(Jains, 2035)
(202)	Bijolia	(Five Jain temples)
442	Bikāner	The town possess 10 Jain (Upāsaras) monasteries, rich in manuscripts, many temples
(208, 219)		(Jains, 23,403 The Alakhgirs, consider themselves a Jain sect but do not worship Jain Rishis.)

Volume III. (Vol. VIII)

Pages.	Articles.	Accounts.
35	Bombay	The Jains constitute an influential sect in the presideney of Bombay
(307)		(Bombay Presidency—Statistics—Jains, 5,55,209 in 1891 and 5,35,950 in 1901.
(412-13)	Bombay city	*Banias* or traders, of Gujarat and Mārwāris of Rajputana—a large portion of both adhere to the Jain religion Jains, 14,228)

Volume III—*contd.* (Vol IX)

Pages.	Articles.	Accounts.
88 (4)	Boram	Jain ruins in the neighbourhood of the town (on the right bank of the Kasai river).
(21)	Broach city	(Jain archaeological remains met with)
(22)		(Jains, 3,254)
128 (45)	Buddhapur (Manbhum)	Ruins of Jain temples. In the neighbourhood of Pakbirra, a group of temples with the 9 feet stature of a Tirthankara.

Pages.	Articles.	Accounts.
143.	Buldana	According to popular belief, the Jains would have formerly reigned in this district.
(82)	Bundi State	(Jains, 6,482)
(294)	Cambay	(Jains form 5 per cent. of the total).
(297)	Cambay town	(Jains, 3,063. Jama Masjid erected in 1,325, its interior pillars taken from desecrated Jain temples)
(320)	Central Division (Bombay)	Jains, 73,830.
(348, 350)	Central India	The age statistics show that the Jains, who are the richest and best-nourished community, live the longest. Ages of girl marriages : Jains 12 years and 6 months.
(351, 353, 354)	Central India	Eastern Hindi, its early form was employed by Mahāvīra (500 B. C.) in expounding the tenets of his religion, whence it became later the language of the canonical books of the Digambar Jains. In the 11th and 12th centuries the Jain religion was the chief form of worship of the highest classes in Central India, and the remains of temples and images of the Jains are met with all over the Agency. Jains, 89,984 in 1891 and 112,998 in 1901)
333	Champanagar	Residence of the priests of the Oswāls.

Volume III—*condt* (Vol. X)

Pages.	Articles.	Accounts.
(19)	Central Provinces.	(Ancient and modern Jain temples are found in several localities in the northern Districts, almost all in ruins; were finely built. At Kundalpur more than fifty modern temples. Jains, 48,644 in 1891 and 47,306 in 1901. Of the total population, of the province, the Jains number 48,000).

Pages	Articles	Accounts.
369 (148)	Chanasama Chanasma	Grand temple of Pārśvanātha, erected in the beginning of the 19th century, has marble statues of the 24 Tīrthankars.
(167)	Chandor (Nasik Dt.)	(Jain caves in the cliffs of the Chandor fort hill, contains images of Tīrthakaras, principal being of Chandraprabha.)
372 (180)	Charra (Manbhum)	7 Jain temples, two very old, description given. (These and some large tanks were constructed by Sarāks.)
(196)	Chhaprauli (Meerut)	(Large colony of wealthy Jain Baniās)
(292)	Chitaldroog Dist.	(801 Jains)
(299)	Chitor (Udaipur)	(Kirtti Stambha, most ancient building in the fort, erected by Bgherwal in the 12th or 13th century, dedicated to Ādināth.)
(329, 330)	Chota Nagpur Divn.	(Jains, 853. The Jain temples at Pārasnāth hill, attracted thousands of pilgrims).
(359)	Coimbatore Dist.	Jain temples and remains not infrequent.
(377, 378)	Conjeeveram Town.	(118 Jains. Jains numerous in the 7th century Old Jain temples situated at Tiruupparuttikuniam, Chola period, Vijayanagar kings made grants. Description given.)

Volume III—*contd* (Vol XI)

Pages	Articles	Accounts.
(9)	Coorg	(The Changālvas, originally Jains, their priests claim exclusive authority over the Jain temples from Hanasoge to Tale-Kāveri. The Kongālvas also were Jains.)
(79)	Cutch	(Jains 70,467.)
(98)	Cuttack City	A few Jains

Volume IV (Vol. XI)

Pages	Articles	Accounts.
(137) (138)	Damoh Dist.	(At Kundalpur fifty or more Jain temples. At Nohta numerous remains of Jain temples, their stones used for buildings).

Pages.	Articles.	Accounts.
112	Damoh	A temple to Neminatha erected at Kundalpur, here the Jains from the neighbourhood assemble to settle their differences (Population 2½ per cent. Jains).
157	Datiya	About 4 miles from the town, group of Jaint temples, archaeologically remarkable (Sunagaḍh).
158	Daulatabad	Ruins of an important temple.
(209)	Dessa (Palanpur)	(Two Jain temples of interest)
(226)	Delhi Dist.	(Jains 7,726)
(233)	Delhi city.	(Jains, 2,164)
(245)	Deogarh (Udaipur)	(Jains 19 per cent)
(247)	Deolia (Partabgarh)	(Two Jain temples)
230	Deulgaon Rāja	Ancestors of the Jains of this town came from the north, 300 years ago.
(278)	Dewas State	(Nagda, 3 miles south of Dewas, remains of Jain figures.)
(290)	Dhār State	(Jains. 2,987 in 1901).
(295)	Dhār Town	(Lat Masjid erected in 1405, out of the remains of Jain temples.)
(305) (307, 308)	Dhārwār Dist.	(Early Kadambs, a Jain faimily, held away in Banavasi until the 6th century). Population one per cent Jains. The Lingāyats were largely converts from Jainism).
(333)	Dhoraji (Kathiawr)	(1,518 Jains).
318	Dugari	Two Jain temples.
	Volume V. (Vol. XII)	
(19)	Ellichpur Town.	(231, Jains.)

Pages.	Articles.	Accounts.
(22)	Ellora	(Rock temples—Jain group of five caves. India Sabhā)
(41)	Etawah Dist.	(At Asai Khera, Jain sculptures, dated between the 9th and 12th centuries have been discovered.)
(109, 110)	Fyzabad Dist	(Ajodhyā, the Jains visit it as the birth place of several of their Tirthankars Their place of pilgrimage).
	Gaya Town	(121 Jains)
(212)	Gersoppa Village	(Ruins of Nagarbastikere, the capital of the Jain chiefs of Gersoppā (1409—1610), a cross-shaped Jain temple with 4 images, other temples—the Vardhamāna temple and inscriptions)
85-86	Girnār	Short description of the temples, according to FERGUSSON.
(248)		Short description of the temples, according to FERGUSSON.
141 (305)	Gohana Town	Two temples dedicated to Parasnatha, at which annual festival takes place
147	Gonda	The district was formerly a Jain realm which could resist the Musalman forces
(347)	Gudivada Town	(To the west is a fine Jain statue.)
(375)	Gulbarga Div.	(Jains, 6,163)
(388)	Guntupalli	(Formerly a town called Jainapuram on the site of Guntupalli).
234-235 (415, 426, 442)	Gwalior	Ancient Jain sanctuary. Short review on the ruins of temples and on grottos containing colossal statues—one 57 ft. (Jains, 30,129 or 1 per cent in residency and 2 percent in the State)

Pages.	Articles.	Accounts.
(1)	Gyaraspur (Gwalior)	(Mala Devi and Bajranath both Hindu temples, appropriated by Jains and contain Digambara Jain images.
295 (11)	Halebid	Jain ruins, some striking *bastis*.
(22)	Hanamkonda	(Close to the ruined town of Hanumantgiri, several Jain figures cut in the rocks)
332	Haridwär	Statue representing probably Ādināth.
342	Harpanahalli	Town contains a Jain colony.
(61, 63,64, 68)	Hassan Dist.	Śravana Belgoḷa, occupied by the Jains since 3rd century B. C. Indrabetta is covered with several ancient temples with inscriptions and on Chandrabeṭṭa rises the colossal statue of Gomateśvara District of Hassan formerly governed by Jain princes. Migration of Jains from Ujjain under the leadership of Bhadrabāhu, accompanied by Chandragupta the Maurya emperor, history given. Chamuṇḍa Rāya and the colossal image of Gomata. FERGUSSON's remarks. 1,874 Jains in 1901. Manufacture of brass and copper vessels a monopoly of the Jains at Śravana Beḷgoḷa.
374 (89)	Hazāribāgh	Jains mostly merchants in the towns of Hazaribāgh and Chatra. Jain temples at Pārasnāth, a place of pilgrimage, Jain remains on Kuluha hill.
(155)	Hissar Town	Jahaj mosque, once a Jain temple.
(161)	Hongal (Belgaum)	North of the village, an old Jain temple, now converted into a lingam shrine.
(221)	Hubli City	902 Jains.
(223)	Huli (Belgaum)	Handsome ruined temple of Panchlingdeo, originally a Jain *basti*.

Pages.	Articles	Accounts.
501-502 (223)	Humcha	This village, counts almost exclusively some Jains, was the capital of a Jain principality founded in the 8th century by Jindatta Rāya, who came from Muttra in N. India. A descendant of his acquired the Santalige country and the rulers thenceforward took the name of Santara. Extensive ruins of large Jain temples and inscription of the 10th century Humcha math one of the chief seats of the Jains in Mysore.
266-67.	Hyderabad State.	Reveiw of the Jains of Berar. They occupy the region since a very distant time. Some Jain princes reigned at Kaliyan.
(247, 308)	Hyderabad City	(Jains, 20,345. 318 Jains in the city)
(326)	Idar State	Jains, 4,376.
(340)	Indore State	Numerous Jain ruins throughout the Malwa district. Jains, 14,255 or 2 per cent Jains.
(350)	Indore city	Jains, 2,558 in the city.
(388, 400)	Jaipur State	Jains, 44,630, 8,726 in the city.

Volume VI.

[also *see* (Vol. II) of the new edition above]

Pages.	Articles	Accounts.
158-162.		General review of Jainism. The Jains, their doctrines, their sanctuaries. Resemblance of Jainism with Buddhism. Antiquity of Jainism Researches of Mr. JACOBI Jainism older than Buddhism Date of the Jaina writings. Modern Jainism.
331.		The Jaina period of the Tamil literature from the 9th to the 13th century, the principal works, the dictionary *Dwākaram* and the epic poem *Cindāmani*.
338.		The Prākrit of Jains.
693, 701		Statistical data.

Pages.	Articles.	Accounts.
	Volume VII. (Vol. XIV Oxford, 1908)	
65	Jais	Temple dedicated to Pārsvanāth.
70 (4, 10)	Jaisalmer State.	Remarkable temples. Lodorva has a Jain temple, 1000 years old. Very fine Jain temples in the fort, some, 1400 years old.
(55)	Jandiala Guru (Amritsar)	Large mercantile community of Bhabras, who are Jains.
(64)	Jaora State	Jains, 3,314 or 4 per cent.
(70)	Jaso (Baghelkhand)	Jain remains lie scattered.
117	Jhalawar State	Jains, 3,129 or 3 per cent.
(124)	Jhalarapatan Town	A Jain temple which formerly belonged to the old city.
(140)	Jhansi Dist.	Jains number 10,760 or 1.7 per cent.
(164)	Jhunjhunu	A Jain temple 1000 years old.
(170)	Jind State	A few Jains in the Dadri *tahsil*.
(188)	Jodhpur State	1,37,393 or 7 per cent. Jains.
248	Jorhat (Sibsagar Dist.)	This village counts an important colony of Jains.
(208, 209)	Jubbulpur Dist.	Ruins at Bargaon belong to the Jains 617 Jains.
(220)	Jullundur Divi.	5,562 Jains. In the states, 1,993 Jains.
(237, 238)	Junagarh State	7,842 Jains. In the town, 1,029.
289 (265, 266)	Kadūr (Mysore)	According to inscriptions and monuments, this village was a Jain In the 10th century. At Sosevūr or Angaḍi, ruins of Jain temples. Jains, 1,554.
(278, 279)	Kaira Dist.	A fine Jain temple. Jains, 8,469.

Pages.	Articles	Accounts.
(299)	Kalasa (Mysore)	Temple of Kaleśvara, 13th century copper grants by Jain queens. It was originally a Jain temple.
337 (313)	Kalinjara (Rajputana)	Formerly centre of Jain trade. The ruins of a fine Jain temple.
(321)	Kalugumalai	Jain sculptures and inscriptions
(328)	Kampil (U P)	A fine Jain temple.
(343)	Kanara North	It was for long a stronghold of the Jain religion.
356-359 (356-359	Kanara, South	After the battle of Tālikota in 1565, the local Jain chiefs achieved independence. Jain remains most remarkable in the presidency Noteworthy are at Kārkala, Yenūr, and Mūdbidri Jain chiefs, Bhairarasa Wodeyars of Kārkala. Jain remains of three kinds—*bettas*, *bastis* and *stambhas* described Barkur, once the Jain capital of the region destroyed by Lingāyat fanatics in the 17th century, beautiful Jain buildings now a heap of ruins Jains, 9,582 or 1°₀
386	Kangra Dist	Remains at Kangra prove that it was a considerable Jain centre
(404)	Kankroli (Udaipur)	On a hill to the north-east are the remains of a large Jain temple
439 (406)	Kapadvanj (Town)	Modern Jain temple richly decorated with marble pillars

Volume VII—*contd* (Vol XV)

Pages.	Articles	Accounts.
463 (44)	Karkala	Once a Jain town and seat of the Bhairarasa Wodeyars, a powerful Jain family. In the neighbourhood many Jain remains--monolithic statue of Gomat Rāya, to the north, on a smaller hill a square temple, at Haleangadi, the finest Jain *stambha* (pillar), descriptions.

Pages	Articles	Accounts
(151)	Katas (Jhelum Dist)	On the banks of the Katas, lies the hill, of Murti, on this plateau remains of a *stūpa;* and close to it once stood a small Jain temple, from its debris a considerable quantity of architectural fragments (now in Lahore Museum) were discovered by Dr. STEIN in 1890. The locality is the Singhapur (Sang-ho-pu-lo of the Chinese pilgrim Hiuen Tsiang).
(177)	Kāthiāwār	Some fine Jain temples on Girnār and the Śatruñja hills.
	Volume VIII. (Vol. XV—*contd.*)	
(101)	Katra (U. P.) Meduiganj	Two Jain temples
(192)	Kavlapur (Sangli)	A Jain *basti*.
(197)	Kekri (Ajmer)	364 Jains.
(218) (19)	Khajraho	The south-eastern group—entirely Jain group of temples; similar in appearance to the Hindus. Oldest temple in this group—the Ghantai (6th or 7th century).
159	Khaṇḍagiri	Temple erected by the Marathas at the end of the 18th century.
(240)	Khaṇḍgiri	Udayagiri and Khaṇḍgiri, caves occupied by Jain monks and not, as is usually stated, by Buddhist. Caves and sculptures fully described.
231	Khandesh Dist.	12,298 or 0 9 per cent are Jains.
162 (242)	Khandwa	Ancient Jain centre of 12th century. Remains of old Jain temples still seen. A new Jain temple.
(266)	Khatauli	Four large Jain temples.

Pages	Articles	Accounts
187	Khekara	Magnificent temple.
(295)	Khurai Town (C. P.)	Considerable colony of Jains and a number of fine Jain temples
212 (297)	Khurja	Magnificent Jain temple. Churuwal Banias are Jain by religion, a wealthy class doing banking business all over India
(371, 372)	Kolar Dist.	At Nonamangala, south of Malur, were discovered in 1897 the foundation of a Jain temple with inscribed plates of the 4th and 5th centuries, and a number of antiquities. 880 Jains in 1901.
(383, 384, 386)	Kolhapur State.	50,924 Jains Large number of Jain cultivators (36,000)—evidence of the former predominance of the Jain religion in the Southern Maratha country they are peaceable and industrious peasantry. Jains 1,401 in the city.
407	Kosam (U. P.)	A large collection of Jain sculptures of the 11th century were dug up here. A small modern temple.

Volume VIII—*contd* (Vol. XVI)

Pages	Articles	Accounts
(7-8)	Kottūru (Bellary)	Basappa came to Kottūru when it was a stronghold of the Jains, vanquished them in controversy, converted them to the Lingāyat faith and set up a *lingam* in their principal temple. Murukallu matha.
345 (22)	Kumbhalgarh (Udaipur)	Ancient temples Site of an ancient castle of Samprati, a Jain prince of the 2nd century B. C
(28-29)	Kurandavad State (Kolhapur)	The Senior chief's estate—Jains 3,532, the Junior chief's estate—Jains 2,498.
(95)	Lahore Divi.	Jains, 5,507.
(131)	Lakshmeshwar (Miraj)	Jain *bastis*.

Pages	Articles	Accounts
458 (133)	Lalitpur (U. P.)	Numerous Jain temples in the Dist. The town contains picturesque Jain temples.
	Volume IX. (Vol. XVI—*contd.*)	
22 (255, 263)	Madras Presidency	Jains number 27,000, most of them found in South Kanara and North and South Arcot. Jain antiquities in South Kanara, at Kārkal, Yenūr and Mūḍbidri.
(408)	Magadha	Mahāvira founded the cognate sect of the Jains.
	Volume IX—*contd.* (Vol. XVII)	
(17)	Mahi Kantha	Jains 3 per cent.
(42)	Maiskhal (Chittagong)	Amont the hills is built the shrine of Ādināth, which attracts the pilgrims from all parts of the district. (?)
183	Mahobā	Relics of ancient Jain temples
(97)	Mālwā Agency	Jains, 36,615 or 3 per cent.
(105)	Mamandūr (Arcot)	Rock-caves, work of the Jains; Jain monks from Conjeeveram, here retire in narrow cells for meditation.
(113, 114)	Mānbhūm	Bajra Bhumi of the Jain legend, ruins of ancient Jain temples near Purulia. District contains ancient remains at Palma, Charra, Pakbira, ascribed to the Sarāks (Jains), image of Arhanāth Deoli.
(150)	Mandasor Town	Numerous Jain remains found.
296 (152)	Mandhata (C. P.)	On the north bank of the Narbada are some Jain temples.
309	Mandor (Jodhpur)	Some Jain ruins.
(198)	Manki (N. Kanara)	Remains of several Jain temples prove former paramount Jain influence here.
(199)	Mannargudi (Tanjore)	153 Jains. An old Jain temple.

Pages	Articles	Accounts
351 (214)	Masār (Shahabad Dist.)	Its old name according to the 7 inscription in the temple of Pārasnāth, was Mahāsāra. Jain temple with Brahmanical images and an inscription dated 1386
361	Mātar (Kaira)	Temple.
368	Māu	Temple
(233)	Mau-Ranipur (U. P.)	Principal temple here, Jain. Jains an important commercial body.
(252, 2..)	Meerut Division	Jains, 37,941. 1 per cent Jains.
(361, 362)	Miraj State (Kolhapur)	Jains, 3,866. in the Senior branch and 1,288 in the Junior Branch.
(380)	Miyāgam (Baroda)	Chiefly inhabited by Jains, who carry on a thriving trade
	Volume IX.—*contd.* (Vol. XVIII)	
(3)	Morvi State (Kathiawar)	Jains, 4,913.
525 (10)	Mudbidri (S. Kanara)	Ancient Jain city, a descendent of the old Jain chief, the Chouter still resides, 18 *bastis*, the Chandranath temple finest, description—FERGUSSON states the nearest approach to the type is to be found in Nepal, tombs of Jain priests Inscriptions
(12)	Mudhol State	Jains, 277.
(20)	Mulgund (Dharwar)	Four Jain temples in the town
(54)	Murshidabad Town	Second only to the Nawab in establishing the importance of Murshidābād was the Jain banker, Manik Chand Jagat Seth
(62, 66)	Muttra	Was a stronghold of the Jains. Jain *stūpa*, inscriptions
(87)	Muzaffarnagar	Jains, 10,150 or 1.2 per cent. Banias—Many of whom are Jains.

Pages	Arti	Accounts
	e X (Vol. XVIII—*contd.*)	
(92,93,100 168-69) 172-73,187, 191,192,194, 198,202,220)	Mysore State	Jains, preponderate here for a long time; the ancient Chola princes, professed Jainism just as the Hoala kings, relics of temples and numerous inscriptions, sacred Jain books written in old Canara. Jain tradition—Chandragupta Maurya and his migration to Śravana Beḷgoḷa with Bhadrabahu. Poysalas or Hoysalas were Jains. Balligave (Belgami) contained Jain temples. Bittideva, under the influence of Rāmānuja, exchanged the Jain faith for Vaishnavism. Chikka Deva Rāja, his Jain minister. The Jain temples are called *basadi* or *basti*, are in Dravidian style; *manastambha,* monolith pillars; Jains have bettas (hills). In 1901 the Jains had the fewest females, they have a higher ratio of bachelors than the Hindus, but among them spinsters are proportionately fewest and widowers and widows most numerous, infant marriage of girls prevail. The Sada tribe include Jains also. The Jain Banajigas. Establishment of the Vaishnava faith and ousting of the Jainas in Mysore by Rāmānuja; Manufacture of brass and copper vessels is to a great extent in the hands of the Bhogars, who are Jain. Earliest history of the Mysore District—the Jain tradition of the Maurya emperor Chandragupta according to the Jains 2,006 Jains.
142 (283)	Nadol (Jodhpur)	Jainism predominated formerly in this town. Inside the fort extremely handsome temple of Mahāvira.
(298)	Nagar Parkar	In Bhodisar are the remains of three ancient Jain temples.
(304, 308, 318)	Nagpur Division	Jains, 6,624. 2,675 Jains in Dist. In the city 760 Jains.
(336)	Nakur Town	A fine Jain temple.

Pages	Articles	Accounts
(359)	Nandidroog (Mysore)	Stronghold of the Ganga kings, who were Jains
213 (379)	Narnala (Akola)	Some cisterns of stone were constructed by the Jains, who reigned in the region before the Muhammadan invasion.
(400, 401, 410, 412)	Nasik Dist	Jain caves of Chāmbhār, and those of Ankāi and of Tringalvādi near Igatpur. Jains one per cent. In the town, 133. Description of Chāmbhār Lena or Chāmbhār caves. (Bombay Gazetteer, Vol. XVI, Pp. 541-639 and 426—8)
(414)	Nasirabad Town	Jains 354
(420)	Navanagar State	Jains. 21,006
	Vol. X—*contd.* (Vol XIX)	
(25)	Nemawar (Indore State)	In the time of the Paramāra kings of Malwā, the fine Jain temple was erected at Nemawar.
(56)	Nerbudda Division	9,522 Jains.
329 (109)	Nimar (C. P.)	Jainism prevailed in the country from the 9th to the 12th century Khandwa, formerly a centre of the Jains and many finely-carved places of stone-work taken from Jain temples may be seen in the houses at Khandwa and Mandhata.
(245)	Orchha State.	Jains, 5,884.
(270)	Osmanabad Dist.	Jain caves at Dābar Lena.
485-86 (285)	Oudh (U P.)	A Jain dynasty reigned (10th century) in the region of Srāvasti, at Sahet--Mahet numerous Jain ruins visible, a modern Jain temple dedicated to Sambhavanātha.
(309)	Padavedu (N Arcot Dist.)	A chief city of the Kurumbas, a powerful clan.

Pages	Articles	Accounts
		Volume XI (Vol. XIX—contd.)
3-10	Pālitānā	Summary—history of the resemblance between the Jains of the Śatruñjaya and the Govt. of Pālitānā (rents due by the Jains). Jains 4,047.
(361-366)		Shetruñja Hill, sacred to Ādināth; entire summit covered with temples, most famous are of Ādināth Kumāi Pāl, Vimalasah, Samprati Rājā, and the Chaumukh. Mr. Kinloch FORBES in the Rās Māla and Dr. BURGESS—full description.
14 (370)	Palma (Purulia)	Ancient Jain establishment, described according to DALTON. Principal temple stands on a mound, several sculptures of nude male figures—the Tirthankaras.
(390)	Pandhai pur (Sholapur)	Jains, 414
57-58	Mt. Paresnāth	Description and history of this hill of Bengal, one of the most frequented places of the Jain pilgrims. 4,480 feet above sea level. From Pārśvanātha, the hill, originally called Samet Sikhar, has taken its name.
(409)		Sir W. W. HUNTER, Statistical Account of Bengal, Vol. XVI, Pp. 216-17
(411)	Parbhani Dist.	Jain temple of Pārasnāth near Jintur with a carved figure 12 feet high
		Volume XI—contd. (Vol. XX)
77 (10, 14)	Partabgarh State.	This town of Rajputana possesses 4 Jain temples. Population 9 per cent Jains; in the town 27 per cent Jains. 11 Jain temples.
(40)	Patiala State	Jains, fewer than 3,000, mostly found in the Mohindargarh *nizamat*.
(73)	Pattadkal (Bijapur)	Old Jain temples.

Pages	Articles	Accounts
82 (24, 25)	Patan (Baroda State)	Great Jain centre with 108 Jain temples and important libraries
84 (53)	Patna (Bihar)	In the neighbourhood a mutilated statue of Mahāvira. Jains, 999
121 (80)	Pāvāgad	Ruins of several magnificent temples, on the east side of the north end of the hill.
(81)	Pāwāpuri (Bihar)	Mahāvira buried in the village, three Jain temples great place of pilgrimage for the Jains.
(151)	Pirawa Dist. (Rajputana)	Jains about 19 per cent.
188	Pisangan	Ancient Jain Temple
195 (158)	Pokaran (Jodhpur)	Jain temple on the site of the ancient city (the site of Satalmer)
(170, 181)	Poona Dist.	Jains, 10,703. In Poona city 1,473 Jains
(189, 190)	Porbandar State	Jains 1,158. Porbandar Town 1,113
(217)	Presidency Divn. (Bengal)	Jains, 2,245.
(233)	Pudukkottai State.	Ancient caves of Jain origin.
184, 291, 292	Punjab	Among Jains marriage is in theory a sacrament Jain temples similar in plan to those of Hindus, but more than one shrine is often found in the enclosure and pillared varandas are a feature. Jains, 45,615 in 1891 and 49,983 in 1901

Volume XI—*contd.* (Vol. XXI)

Pages	Articles	Accounts
(44)	Raichur (Hyderabad)	The country round Raichur was the battle-ground of the ancient Hindu and Jain dynasties
(71)	Rajgarh Town (Alwar)	CUNNINGHAM found 3 life-size nude figures and ruins of a Jain temple.

Pages	Articles	Accounts
381 (72)	Rajgir (Bihar)	Several Jain temples. The hills have several Jain temples.
(73)	Rajkot State	Jains, 3,352.
(103,104, 109,111, 115)	Rajputana	Jain structures temples at Delwara and Kirtti *Stambha* at Chitor. The oldest Jain temples near Sohagpura in Partābgarh, at Kalinjara, in Bānswāra and in Jaisalmer and Sirohi, remains exist at Ahar near Udaipur, and at Rājgarh and Pārananagar in Alwar.
		Among Jains females slightly predominated. Polygamy more common among the Jains. Jains, 3,42,595 or 3½ per cent In 1901 more than 32 per cent. Digambara, 45% Śwetāmbara and the rest Dhundia. The 3 Jain sects.
439 (168-69)	Rakhabh Dev (Rajputana)	Famous Jain temple dedicated to Ādinātha or Rakhabhnāth, it was repaired in the 14th and 15th centuries. Thousands of pilgrims visit it. Hindus worship it as incarnation of Vishnu. The Bhils call him Kālāji and have great faith in him Another name is Kesaryāji. Every votary is entitled to wash off the saffron paste applied by a previous worshipper. (I. A. Vol I).
461-462 (190)	Rampur (U. P.)	Short description of two Jain temples erected in 1440, to annual pilgrimages in March and September.
(190)	Rampura (Jodhpur)	Site of a clelebrated Jain temple. *See* Rānapur.
(196-97)	Ranapur (Jodhpur)	A celebrated Jain temple built in the 15th century, extensive in design, dedicated to Ādināth, description given. (FERGUSSON—Hist. of Ind. and East. Archi. Pp. 240-2. 1899).
509	Ranipur	Two pretty small temples.

Pages	Articles	Accounts
	Volume XII (Vol. XXI—*contd*)	
(242, 244)	Ratlam (C. I) town.	Jains, 11 per cent. 6,452 in State.
(249)	Ratnagiri (Bombay Presi.)	In Kharepatan is the only Jain temple found in Southern Konkan
262, 272)	Rawalpindi	Jains, 1,232 in district and 1,008 in the town.
(276)	Rayadrug Town (Bellary)	On the hill a Jain temple, and some curious Jain figures carved upon the face of the rock in a place known as Rasa Siddha's hermitage
(277)	Raybag (Kolhapur)	In the 11th century the chief twon of a Jain chief Most of the inhabitants are Jains and Marathas
(278)	Reni (Bikaner)	A handsome Jain temple built in 942
(283)	Rewah (C. I.)	Some Digambara Jain figures lying near Brahmanical temples
(295)	Rewā Kāntha (Bombay)	Jains, 1,400.
79	Ronahi	Three temples
(349)	Sadri (Jodhpur)	Ancient town Handsome Jain temple.
(386)	Sailana State (C. I)	Jains, 912
127 (381)	Sahet-Mahet (*see* Set Mahet P. 181)	Ancient Śrāvasti, birth place of 3rd Tirthankara—Sambhavanātha. *See* Set.
	Volume XII—*contd* (Vol. XXII)	
217 (51)	Sanganer (Jaipur)	Several Jain temples, one of marble, of considerable size, 950 years old.
(95-96)	Sarangpur (C I)	Many fragments of Jain temples; a statue of a Tirthankara erected in 1121.
(109)	Sarnath (Benares)	A Jain temple close to the *Stūpa*.
271	Sarsaganj	Several Jain temples; Jain merchants.

Pages	Articles	Accounts
(114-121)	Satara Agency & Dist.	Jains 1,166. Jains, 18,488 chiefly in the villages in the south of Valva and Tasgaon *talukas.* They represent a survival of early Jainism
(129)	Satara City	Jains, 253.
(140, 148)	Saugor Dist. (C. P.)	More than 15,000 Jains in the district or nearly a third of the total number in the province. 1,027 in town.
(158)	Sawai Madhopur (Jaipur)	A Jain pāṭhśālā.
(168)	Seoni District (C. P.)	At Ghansor in the Seoni tahsil, are the ruins of numerous Jain temples.
(183)	Seven Pagodas—Mahabalipur (Madras)	Near the stone choultry, ridges on which the caves are cut—a recumbent figure, called "Giant Raja Bali" it is no doubt the work of Jains. There are 14 or 15 Rishi caves.
(190)	Shahabad Dist.	Jains, 449.
(224)	Shahpura Chiefship (Rajputana)	Jains, 1,543 or 3 per cent.
(284, 286)	Shimoga Dist. (Mysore)	In the 7th or 8th century, a Jain principality was established at Pomburchchha or Hombucha (Humucha) by Jinadatta, a prince of the Ugra family and Solar race from Muttra. His line assumed the name of Santara, established their capital at Karkala (S. Kanara), remains of splendid Jain temples at Humcha. Jains, 3,523.
(305)	Sholapur City	Jains, 1,206.
(383)	Simla Town	Jains and Parsis, 35.
(403, 406)	Sind	Ruins at Pari Nagar (in Thar and Parkar), fragments of many Jain temples. Jains, 921.

Volume XII—*contd.* (Vol. XXIII)

Pages	Articles	Accounts
(6)	Singhbum (Chota Nagpur)	Sarāks, who were Jains, still exist, in Mānbhūm District.
(16)	Sirajganj Town (E. Bengal)	A small number of Jains.

Pages	Articles	Accounts
(32)	Sirohi State (Rajputana)	Jains, 11 per cent A well-preserved Jain temple of the 10th century.
(37)	Siron (Jhansi Dist.)	Remains, chiefly of Jain buildings.
	Volume XIII.	(Vol XXIII—*contd*)
8 (40)	Sirpur Village (Akola Dist)	The old temple of Anteriksha Pārśvanātha belonging to the Digambara Jain community, has an inscription dated 1406, the temple was built at least a hundred years before the date of the inscription Tradition regarding the find of the image by a Rājā.
(52)	Sitamau State (C I)	Jain, 781.
(69)	Sohagpur Village (C P)	Many Jain sculptures among ruins
(82) 59	Sonda (North Kanara)	Jain monasteries.
(63)	Sonpat	Two temples
(80)	Songir (C I.)	On the summit and slopes of a ridge more than a hundred Jain temples.
(87)	Sopārā (Thana Dist., Bombay)	Ancient town, frequent mention of by Jain writers
(90)	Southern Division (Bombay Presi)	Comprises Belgaum, Dharwar, Bijapur and North Kanara, Jains, 73,069
(92)	Southern Maratha Jagirs	Jains, 27,714
424-25 Vol. XII) (96-97)	Śravana Belgola	Episode of Bhadrabāhu and emperor Chandragupta. The colossal statue of Gomateśvara erected by Chāmunda Rāya in 983, its description given, formerly an important Jain centre, being the residence of the principal guru
106	Sultanpur	Town famous for the number and the wealth of the Jaina merchants who reside there.

Pages	Articles	Accounts
157 (164, 168)	Surat District	Some of the mosques constructed out of Jain temples. 4,671 Jains in the city. The title and office of Nagarseth hereditary in a Śrāwak or Jain family.
163	Talaja	Temple.
(214)	Talikota (Bijapur Dist.)	Jama Masjid with Jain pillars. The Siva temple contains some Jain images.
(242)	Tanjore City	Jains, 154.
242 (281)	Terdal (Sangli State)	Nemnath Jain temple built in 1187.
267	Thar Parkar (Sind)	Ruins of several temples.
398	Tiruvadani (Madura Dist.)	A ruined Jain temple at Hanumantakudi
(410)	Tonk State (Rajputana)	Jains, 6,623.
554	Yenur (South (Kanara) or Venur (*See* Vol. XXIV p. 422)	Ancient Jain town, Jain statue 37 feet high.

(Volume XXIV)

Pages	Articles	Accounts
(65)	Tumkur District	Jains, 949.
(64)	Turanmal (W. Khandesh)	On the south side of the hill a Jain temple of Pārasnāth, annual fair in October.
102	Udaipur City	The Jain temple known as Adbudji's is remarkable only for the great size of the images it contains, the largest, that of Śāntināh, being 6½ feet by 4 feet
(94, 102)	Udaipur State (Mewar)	Jains, 64,623. 4,520 in Udaipnr city.
(109)	Udayagiri (Gwalior)	Record dated in A. D. 425-6 in the Jain cave.
(115)	Ullal (South Kanara)	Once the seat of an important Jain family in the 16th and 17th centuries.

Pages	Articles	Accounts
(121)	Un (Indore State)	Old Jain temples, still stand there.
(160, 171, 176)	United Provinces	Excavations at Muttra yielded Jain sculptures fragments of temples, inscriptions of Kushan period (Ist or 2nd century A. D.). In the Lalitpur *tahsil* of Jhansi Dist. fine Jain temples and sculptures of mediaeval period (900 to 1100). Jains, 84,401. At Jain festivals a striking feature is the carrying of images in elaborate cars.
(345)	Wadgaon Town (Kolhapur)	A Jain temple
(346, 347)	Wadhwan State (Kathiawar)	Jains, 5,030. 3,507 in the town
(354)	Wankaner State (Kathiawar)	Jains, 1,719.
(356, 359)	Warangal Division.	Jains, 13 Several Jain figures cut in the rocks, close to the Hanmantgiri town.
(386)	Western Rajputana States Residency.	Jains, 7 per cent.
(422)	Yenūr (or Venur) S. Kanara.	Monolith Jain statue, 37 ft. high, constructed in 1603.

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See in the Map—XVI, the geograahy of Jainism.

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G. L. CORBETT and R. V. RUSSEL. *Hoshangabad District.* Vol. A—Descriptive. Calcutta, 1908 (CPDG).

P. 66. The Agarvals are either Hindus or Jains and the Parvars nearly all Jains The Parvārs have a sub-caste called Banaika

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Bahawalpur State. Lahore. 1908, (P D G, Vol. XXXVI-A).

P. 183. The Jains are to be found only at Manjgadh, Phulra, Derawar, Bahawalpur town and Ahmadpur East. They are divided into three sects in the State viz., (1) the Digambaras, (2) the Śvetāmbaras and (3) the Dauṇḍiās.

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K. D. ERSKINE. *The Mewar Residency*. Ajmer, 1908. (Raj. Gaz. Vol. II-A, Text).

P 38. Two main ancient divisions of the Jain sects are the Digambaras and the Śvetāmbaras. From the latter come an offshoot known as Dhundiā. The Digambara class asserts that woman cannot attain salvation, while the Śvetāmbara holds the opposite view.

P. 220. Among religions, the Jains, as usual, come first with nearly twenty-three per cent. literate.

P. 222. In the town of Deolia (or Deogarh) there are two Jain temples. In Partābgarh 27 per cent. are Jains.

P. 203. In the Partābgarh State, the principal subdivisions of the Mahajan caste are the Humar, Osvāl and Narshingpura. Of the Jains, about 56 per cent. belonged to the Digambara, 37 per cent. to the Śvetāmbara and 7 per cent. to the Dhundiā sects

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C. E. LUARD. *Western States* (Malwa) Gazetteer. Byculla, Bombay, 1908. (CISG, Vol. 5, Pt.-A. Text).

P. 79. Reference to Jain images in Sia, Pargana Dewas, a village situated at a distance of 7 miles from Dewas.

P. 168. In Pachor, Parganā Pachor, mutilated portions of Jain idols are often found when excavating.

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C. E. LUARD and Ram Prosad DUBE. *Indore State Gazetteer*. Calcutta, 1908. (CISG, Vol, ii—Text and Tables).

Pp 55—57. In the whole state Jains number about 14,255. The leading bankers and traders in the state are Jains After the Maharatta conquest of Malva, collisions between Jains and Brahmans were common. The temple of Rāma in the town of Kotri formerly belonged to the Jains. Caste and customs of the Jains.

P. 57. Of the Maheśris a few are Jains.

P. 58. The Osvāls—the origin of the division of two classes of Osvāls is mentioned.

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C E LUARD and Dwarka Nath SHEOPURI *Gwalior State Gazetteer.* (CISG, Vol. 1, 4 Pts.)—Calcutta, 1908-09.

Vol 1, Pt. 1, Pp 45, 205 Among Jains the Digambaras are the most numerous, Śvetāmbaras following, the Dhundiās being the least numerous. The Jain scriptures regard Bhādalpur as the birthplace of Śītalanātha, the tenth Tirthankara, whose birthday is still commemorated here by a yearly feast.

Vol. 1, Pt. 4. The following photos are found in this part :

Zilā Gwalior Gird.

P 33. Jain temple at Gwalior Fort, Parganā Gwalior Gird.

P. 48 Urwai Jain images, cut in rock, at Gwalior Fort.

P. 49 Urwai Jain images, cut in rock, at Gwalior Fort.

Zilā Tonwarghar.

P. 144. Jain twin images at Khutimi Bihar, Parganā Jora. (Now in State Museum)

Zilā Sheopur

P. 159. An inscription in a Jain temple at Dubkund, Pargana Sheopur.

P. 160. Jain images ae Dubkund.

P. 161 Jain temples in ruins (exterior view) at Dubkund.

P. 162. Jain temples in ruins (interior view) at Dubkund.

(Zilā Narwar.

P. 179. Jain temple at Chanderi, Parganā Pichar

Zilā Isagarh.

P. 232. Jain temples at Mungaoli, Parganā Munagaoli.

P. 233. Jain temple or Para Sahib at Thoban, Parganā Isagarh.

P. 234. Jain temples (east view) at Thoban.

P. 235. Jain temples (general view) at Thoban.

P. 236. Jain temple (west view) at Thoban.

Zilā Bhilsa.

P. 243. Jain temple at Baro, Parganā Basoda.

P. 251. Jain temple at Bhilsa, Parganā Bhilsa.

P. 258. Jain temple at Giaraspur, Parganā Basoda.

P. 259. Jain temple (front view) at Giaraspur Parganā Basoda.

Zilā Shajapur.

P 322. Jain images (group) at Gandhawal, Parganā Sonkach.

P. 323 Jain temples (in ruins) at Gandhawal.

P. 325. Jain temple (Digambari) at Maksi, Parganā Sonkach.

P. 326. Jain temple (Śvetāmbari) at Maksi.

P. 327 Jain temple at Pipalawan Parganā Sonkach.

178

A E NELSON *Jubbolpore District*. Vol. A.—Descriptive Bombay, 1909. (C.P.D G.)

P. 108 The Parvārs, who are Jains and Agarvāls, are very rich and among modern temples theirs are perhaps the most beautiful and costly. There are fair examples of these in Jubbalpur and Marwar. The Parvārs came from Bundelkhand.

In a car festival the Jain gods are placed in a temporary pavilion and thousands of Parvārs flock to take part in the festival.

179

A.E. NELSON. *Raipur District* Vol. A.—Descriptive. Bombay, 1909 (CPDG).

Pp. 65-66, 258 259. Arang is conspicuous for its Jain remains. The Jain temple of Arang is ornamented on the exterior with Jain devis and other figures and inside there are three big nude images. In another place are found 3 naked Jain figures with the symbols of elephant, a conch and a rhinoceros representing Ajitanātha, Neminātha and Śreyāṃsa respectively. About 6 or 7 years ago a Jain statuette made of a precious stone was discovered.

180

K. D. ERSKINE. *The Western Rajputana States Residency and the Bikaner Agency*. Allahabad, 1909. (RG. Vol. III A, Text).

P. 92 Jain sects.

P. 256. The Jains of Sirohi state.

181

L. F. BEGBIE. *Chanda District.* Vol. A.—Descriptive. Allahabad, 1909. (CPDG)

P. 94. The Jains have a handsome temple in the city.

182

A. E. NELSON *Buldana District* Vol. A —Descriptive. Calcutta 1910. (CPDG).

Pp. 90—92 Jainism—The performance of five duties and avoidance of five sins—Two divisions of the Sarāogis

183

L. S. S. O'MALLEY *Singhbhum, Saraikela and Kharswan* Calcutta, 1910 (BDG).

P. 25. The Śāravak, Śerak or Śarāk, is a corruption of Śrāvaka

The Jain temples in Mānbhūm date back to about the 14th or 15th century A D. From this it may be inferred that during that period the Jains penetrated to Singhbhum

184

The Gazetteer of Bombay City and Island 3 Vols Bombay, 1909-10

Vol 1 Pp 177, 294 The Jains. There are 9 Jain temples in Bombay There are no Digambara temples in Bombay

Vol 1. P 454 n Many Jains in Bombay deal in pearls

Vol 3. P 353. Among Jain temples the most noteworthy are one at the corner of Parel road, facing Pandhoni, and another on Malābār hill

185

A E. NELSON *Bilaspur District* Vol A —Descriptive. Allahabad, 1910. (CPDG)

P 255 On the site of an old temple of Devī in Adbhar, Chandarpur estate, is a hut containing a Jain seated figure

P 265 Reference to Jain remains and fragments of statuary in Dhanpur, Pendra zemindāri.

A curious relic is a huge figure of a Jain naked god carved out of a large cylindrical rock.

P. 313. At Balāpur there are about 20 families of Digambara Jains and many of the Śvetāmbaras.

P. 341. In the town of Kāranjā are three Jain mandirs.

P. 358. In the village of Mundgaon stands a Jain temple.

Pp 59, 368 The block of four large covered cisterns with broken but graceful arches rising above them in the hill fort of Narnala is thought by some to be the hand work of the Jains

Pp. 54, 55, 389—391. The village of Sirpur in Basim taluk is a very holy spot to Jains. Within Berar, Muktāgiri in the Ellichpur *tāluk* of Amraoti district is also a holy place of the Jains Sirpur has two Jain temples, the great object of reverence is an image of Antarikṣa Pārśvanātha in the chief temple belonging to the Digambara Jain community. The story about the image is narrated. This temple has an inscription dated Saṁvat 1334 (A D. 1406). On either side of the doorway are nude Jain figures and over the lintel is a small seated Jina. In the shrine are two small marble Jinas

P 392. Telhara town, west of Akot *tāluk* : a Śvetāmbara Jain has built a temple to Padmaprabhu.

186

C. BROWN *Akola District.* Vol. A.—Descriptive. Calcutta, 1910. (CPDG).

P. 53 In the Patur caves there is a cross-legged seated figure. It has been held to be a Jain relic but may be a Buddhist image.

187

S. V FITZGERALD and A. E. NELSON. *Amraoti District.* Vol. A.—Descriptive. Bombay, 1911. (CPDG).

P 355. In the town of Amraoti are two Jain temples.

P. 371 Bhātkuli—Reference to Jain temples built about 200 years ago and a figure of Pārśvanātha said to have been found buried in the village Garhi

188

H. COUPLAND *Mānbhūm* (Bengal District Gazetteers Vol XVIII), Calcutta, 1911.

Pp 48-49. The Jain and Buddhistic era : At Dalmi (parganā Pātkum) trances of Jain influence suggesting a Jain civilisation preceding the Brahmanical era. Early Jain ruins and civilisation at Telkupi, Pákbina, Buddhpan, Mānbazar, Sāfāran and Sursa.

Pp 51-52. Sārāks—Jain by origin—district still contains a considerable number—their ancestors built the temples at Pāra, Chaira, Borām, and another places. DALTOR places them in five or six hundred years before Christ and identifies with

colossal image now worshipped at Pākbira under the name of Bhiram as Vira, the 24th Tirthankara. Between 10th and 16th centuries they were destroyed by Bhumij and others

Pp. 83–85. Sāraks · an archaic community, found in considerable number in Mānbhūm and adjoining districts. Their accounts form Mr GAIT's census report.

The word Sārāk derived from Śravaka (hearer) indicating the laymen distinguished from the *Yatis* or monks, and still survivers as a regular caste (Saraogi), origin of the caste according to Brahma-Vai-Vaittapurāna the union of a Jotaha man with a woman of the Kuvinda or weaver caste. This shows that at the time when this Purana was, or when the passage was interpolated, the Sāraks had already taken to weaving as a means of livelihood. Mr RISLEY (Census of India) says that the Sāraks of Manlehum, though now Hindus, retain traditions of having formerly been Jains

Manlehum and Ranchi Sārāks originally Agarwāls migrated from the country on the bank of Saraju (U. P.), first settled in Dhalbhūm according to Manlehum Sārāks Ranchi Sāraks first settled in Ogra near Puri and later in Chotā Nāgpur, Burdwan and Birbhum Sarāks came from Gujarat They were traders and revered Pārśvanatha They have ten gotras Their sub-caste based on locality and trade. They are strict vegetarians and do not use the word "cut". Mostly found in Raghunāthpur, Pāra, Jhapra According to DALSON (Ethnology of Bengal) they had never been convicted of any heinous crime

P 264 Balarāmpur. BEGLAR described the ruins here as consisting of nude figures of the Tirthankaras

Pp 265-66 Borum Situated from miles south of railway station Garh Jaypur The three brick ruin temples fully described, DALTON ascribed them to the Śrāwaks or Jains

Pp 268-69 4 miles north-east of Purulia Its Jain ruins

Dalm on the North bank of the Subarna-rekha river Its Jain ruins, largely populated by the Śrāwaks between the ninth and eleventh centuries D.

P 275 Katras (a railway station) 8 miles off on both sides of the Damodar River Its Jain ruins now at Belonja

P. 277. Pabanpur, a village in Barabhūm parganā Tirthankar images. Pakbira. Two miles east of Puncha and 25 miles south-east of Purul. Jain statues and sculptures

P. 282. Para. four miles from the railway station Kargati and Anara (between Purul and Gobindapur). Ruined Jain temples ascribed to the ancestors of the Sāraks.

P. 289. Telkupi. Chelīame parganā in the south bank of Damodar river. Jain remains of a large monastery.

189

F. R. R. RUDMAN. *Mandla District.* Vol.—A. Descriptive. Bombay, 1912. (CPDG)

P. 40 The only surviving temple- built of hewn stone without mortar, is probably the work of the Jains, a community of whom used to live in the neighbourhood of the Kakarramatha temples in Dindori *tahsil.* The finely carved images found near the site belong to the Hindu and Jain religions

190

Delhi District Lahore, 1913. (PDG., V.-A.)

Pp 79-80. Jainism is only found in the towns among all the well-to-do traders.

191

L. S. S O'MALLEY. *Murshidabad.* Calcutta 1914 (BDG).

P. 75 The Jains are an influential section of the community owing to their importance as bankers and landholders. The Kayahas, settled at Azimganj, belong almost exclusively to this sect. The great banking family of Jagat Seth was originally Jains. Some Jain families migrated to Murshidabad from Bikanir in the eighteenth century On the Banks of the Bhāgirathī they have their temples, three of the temples at Pārasnāth have been constructed at the expense of the Murshidabad Jains.

192

Hissar District Pt A. Lahore, 1915. (PDG, II-A)

Pp. 63-4 Jain sects, Mandirpanthis, Dhundiāpanthis.

P. 80. Nearly all the members of the Jain sect are to be found in one or other of the divisions of the Baniās. All the Osvāls, with very few exceptions, appear to be Jains of the Śvetāmbara sect. Of the Agarvāls a few are Jains.

193

L. S. S. O'MALLEY. *Bengal, Bihar and Orissa* Cambridge. 1917.

P. 136. Mahavira, the founder of Jainism was the son of the Lichchavi prince and spent his early manhood in a monastery at Vaisālī.

P. 221 There is also a Jain shrine at Pārasnāth having been the scene of the Nirvāna of no less than ten of the twenty-four deified saints, from Pārśvanath, the mountain has taken its name.

194

H. R. PATE. *Tinnevally* Vol. I. Madras, 1917. (MDG)

Pp 100-101. No Jains or Buddhists to be found in the district. The Jain and Buddhist influence in Southern India began to disappear from about the beginning of the seventh century A. D.

The ceremony known as *kaluvettal* (lit impaling) is associated with the Jains of old and is held to commemorate the savage treatment they received at the hands of their Śaiva persecutors.

Widespread influence of Jainism and Buddhism in the district can be traced from stone remains found in different places. There are monuments which are attributed either to the Buddhists or the Jains.

195

E. LISTER *Hazaribagh* Patna, 1917. (BODG)

Pp. 205-209 The twenty-third Tirthankara Pārsvanātha—The last Tīrthankara Mahāvīra—Jain sects (1) Digambaras (2) Śvetambaras—Quarrel about Pārasnāth Buildings—The temple on Pārasnāth hill. The shrines on Parasnāth hill—Madhuban, the administrative head-quarters of the two sects of the Jains

196

F. J RICHARDS. *Salem*, Vol I, 2 Pts. Madras, 1918 (MDG).

Vol I, Pt I, Pp 51-52 Amoghavarsa I (A. D 814—877) was a devout supporter of the Jain faith and a great patron of literature.

Vol I, Pt. I, P. 58 and nx 12. Gañga Rāja, the general of Biṭṭi Deva, better known as Viṣṇu Vardhana, was one of the three chief supporters of the Jain

religion. The other patrons of the religion were Camondaraya, minister of Māra Singa, the Talakād Ganga, and Hulla, the minister of the Hoysala Narasimha I.

Vol. I, Pt 1, P. 59 Destruction of Jain temples by the Cholas.

Vol. I. Pt. 1, P. 125, n. 1. Dr. OPPERT's theory of origin of Right and Left Hand Factions (or the struggle between Jainism and Brahmanism).

Vol I Pt. 2, P 202. The inscription of Mahendra in the Malikarjuna maṇḍapa records the building of a Jain Basti or Tagadur by two brothers Nidhiyanna and Chandiyanna, sons of a merchant of Śrimangala.

Both the Jain and Śaiva faiths flourished side by side in the ninth century at Dharmapuri under the imperial patronage of the Nolamba kings, but no relics of the Jain Basti have survived the ravages of time

Vol I Pt 2, P 240 At Salem there is a Jain figure, seated in an attitude of mediation, now known as Talai-vetti-m ini appan, or the "Muni-with-a-broken-crown"

197

Sialkot District. Lahore, 1921. (PDG, XXIII-A).

P. 51. Almost all the Jains of this place belong to the Bhābrā sect and are to be found chiefly in the towns of Sialkot and Pasrur They are usually traders.

P 56. In 1892 the Bhābṛās of the city constituted a Jain Sabhā for their own betterment in religious and social directions A big "Upāsra" and a Jain Library have recently been established in the city

198

J F. W. JAMES. *Patna* (A revised edition of L. S S. O'Malley's Patna—BODG) Patna, 1924.

P. 15. Rise of Jainism.

P. 17. Spread of Jainism.

P 61. Patna, early home of both Buddhism and Jainism—Rise and development of Jainism in Patna—Mahāvīra's death at Pāvāpuri. The Jain order began to spread over India from this district in the fourth century B. C

P 71. Jainism—Jain shrines at Patna, Rājgir and Pāvāpuri—Sthūlabhadra, the patriarch of the early Jain church in the first part of the third century B. C.—A shrine dedicated to Sudarsana. A temple kown as Thalmandar, in Pāvāpuri, marks the spot where Mahāvīra died. Another temple called Jalmandar stands in the midst of a great tank on the spot where he was buried.

Pp. 223-24 Pāvāpuri and its account.

Pp. 230-31 Rājgir and its account.

199

C. HAYAVADANA RAO. *Mysore Gazetteer.* Vol I —Descriptive. (New Edition), Bangalore, 1927.

P. 178 Right-hand and left-hand castes castes termed *Panas* or professions, are 18 in number, Right hand and Left hand, Jaina traders or Komati traders come under the Right hand division.

P. 225. Heggade was the Jain designation of the Headman of a village

Pp. 229-30. Jain (20,700). The term Jain signifies more a religion than a caste. In it are found persons belonging to different castes. Thus there are Jain Brahmans, traders Chaturlakshatri, Panchama Kshatri weavers, calenderers and dyers who call themselves Gadiyas. Some of the Sadas (q v.) in the State are Vokkaligas by profession, but in religion are Jains. Most of the immigrant Mārwāri traders are Śvetāmbaras. The Digambaras are indigenous to the State. The usual caste title of Mysore Jains is *Ayya*

Pp 230-31. Kuruba A caste of shepherds and blanket weavers, also agricul- Connected with · Pallava Kings of the South. The earliest kings of many d· ;s of the South rose from this caste. The Halu Kurubas, ab om liquor. A *Gauda* (or headman) being at the head of ea h territorial section Śaivism is professed by many. The usu .l titles are *Gauda* and *Heggade.*

Pp. 246-47. Sadas These are cultivators found chiefly in the Shimoga and Chitaldrug districts. They appear to have been originally Jains, though many at present profess the Lingāyat and Brahmanic religions. The Jains worship the Tīrthankaras and Hindu Gods

as well. They are strict vegetarians and total abstainers The usual caste title is *Gauda.*

Pp 265-66. Early Kannaḍa authors: The first cultivators of the Kannaḍa language for literary purposes were the Jainas, down to the 12th century, we have, with very few exceptions, Jaina authors. There were few compositions by the Jainas during the later periods. The earlier Jaina works are *champu kāvyas.*

Pp. 284-95. Jainism :

P. 284. Its existence in Mysore brought to light by col Colin MACKENZIE in 1799. In Southern India they were established from a very early period The oldest Tamil and Kannada literature is of Jain authorship and to the Jains is due the first cultivation of these languages. Jainism described.

P 286. Jain immigration in Mysore Bhadrabāhu and his disciple Chandragupta, the great Maurya Emperor, led a colony of Jain emigrants from the north to the south.

Pp. 287-89. Their chief *Mutts* and Gurus . The principal seats of Jain faith in Mysore are Śravana Beḷgola in Hassan District, Maleyūr in Mysore District, and Humcha in Shimoga District. The guru of the Śravana Belgola *Mutt* claims to be the guru of Dilli (Delhi). Hemādri (Maleyūr), Sudha (Sode in Northern Kanara), Sangitapua (Hāduvalli), Svedapura (Bilige), Kshémavenu (Mudu Bidare), these last three in Southern Kanara, and Belgula (Śravana Belgola) *samasthans.* The present religious establishment is attributed to Chāmunḍa Rāya in 983 A. D. Succession of gurus (Mula-sangha, Desi-gana, Pustaka-gachh. Accordiag to a list from the *maṭha*; names given.

From 1117, the gurus all bear the name of Chārukirti Panditāchārya and endowments have been granted to the maṭha by all succeeding lines of kings.

The Maleyūr *maṭha* is now closed. Akalanka, a *yati* of Maleyūr and Bhaṭṭākalanka is the title of the line of the *yatis* of that placc.

Pp. 288-89. The Humcha *matha* was established by Jinadattarāya, the founder of the Humcha State, in about the 8th century. The *gurus*, as given in the list, were of the Kundakundānvaya and Nandisangha. From Jayakirti Deva, they were of Sarasvati-gachcha. List given The gurus are now named Devendra Tirtha Bhattāraks.

P. 289. Theio sects The Digambara, clad with space, that is, naked, and the Śvetāmbara, clad in white The first is the original and most ancient. The *yatis* in Mysore belong to the former

P. 290, Their moral code · Five Maha-vratasor great duties Four Dharmas or merits; three restraint The practice of *Samādhi*, *Sanyasana* or Sallekhanā (or religious suicide) is considered meritorious. Numerous instances of *Sallekhanā* recorded in inscriptions dating from 600 A. D. to 1809 (Epi Carn, II, Śravana Belgola).

P. 291. Their ritual. Their sacred books—Pūrvas, Āgamas, their language—Ardha-Māgadhī, in the 11th century, they adopted the use of Sanskrit. In the Edicts of Asoka and early Buddhist literature, Jains are called Nigrantha, with reference to their philosophical tenets, they are designated Syādvādins (those who say perhaps, or it may be so) the doctrine explained

Fp 293-94. Their Tirthankaras List of 24 Tirthankara with their names, signs and Sāsana Devis given List of Jain Purānas with dates, authors and names

Pp, 294-95. Jainism in Mysore The history of the spread and decline of Jainism in the State, is closely bound up with the history of the State itself It was the State creed in the time of the Gangas, of some of the Rashtrakutas and Kālachuryas and of the early Hoysalas Also of the minor States of Punnata, of the Santaras, the early Chengalvas and the Kongālavas But the Chola conquests in 1004, the conversion of the Hoysala king in 1117, and the assasination of the Kālachurya king in 1167, were severe blows to its influence.

P. 295 The introduction of Jainism into the State was due to Chandragupta and the establishment of Buddhism into it was the act of Asoka, his grand son.

P. 372. Of the total population of the State, 35 per cent. were returned as Jains (21,000). In every, 10,000 persons in the State there are 35 Jains. Census of 1921.

P. 377 They have increased in the past 40 years (1881-1921) by 92.7 per cent. The Jains in the State represent a past in which their forbears played no mean part, as much in the political as in the literary field. A larger population at one time claimed adherence to their religion and great kings and able generals professed it. Of the districts, Shimoga has the largest number of them in proportion, to the population, viz, 6 in every 1,000. Kaḍūr and Tumkur Districts show 4 in every 1,000 and Kolar nearly the same number. Chitaldrug and Mysore show less than 2 and stand last. Bangalore and Hassan Districts each with 3 in every 100 stand between Kolar and Mysore. The comparatively large number in Shimoga is due to the existence there between 8th and 12th centuries A. D. of a Jain principality with its capital Humcha; so is the case of the Kaḍūr District.

P. 386 The proportion of females to males among the Jains is only 8 : 26 *per mile.*

P. 394. The proportion of literature among the Jains is 203 out of every 1,000 persons of the age of 5 years and over.

P. 395 The high literacy of the Jains is explained by the fact that they are largely engaged in trade or industry, in which a knowledge of letters is necessary. They have besides a traditional love for letters.

200 (i)

C. HAYAVADANA RAO. *Mysore Gazetteer*, Vol. IV.—Administrative—Bangalore, 1929.

The Jain sytem of education :

Pp. 473-75 Mysore State, the chief centre of Jainism of India, and the prime seat of Digambara Jains, their system of education, based on the Brahmanic model. The *Sūtras* lay down specifically how a pupil should behave towards his teacher, and how a teacher should treat his pupil Learning given an exalted position, Jains have developed vast literature in Sanskrit, Prākrit and the chief Dravidian languages of South India. The secular pursuits which

the generality of the Jains pursued—and still pursue—made them popularise the secular aspects of education to a large extent The Jains honoured the educated is testified by their extant literature and inscriptions found in the State They were among the first to use the vernacular languages for literary purposes. They specially revere, in their prayer-formula, their teachers (*upādhyāyas*).

P 663. The inscriptions at Śravanā Belgoḷa have established beyond doubt the antiquity of the Jains and their priority to the Buddhists, they have furnished important information regarding Kannada literature and its antiquity. The Jain sect is one of the most ancient in India—its discovery first made in Mysore.

P. 666. The Jain work *Lokavibhāga*, supplies the date Śaka 380 as the 22nd year of the reign of Simhavarmā, the Pallava king of Kānchi, *Kalyānakāraka*, a medical work of Ugrāditya, a contemporary of the Rashtrakūta King Amoghavarsha I and the Eastern Chālukya King Kali Vishnuvardhana.

200 (ii)

C HAYAVADANA RAO. *Mysore Gazetteer*, Vol IV —Administrative—New Edition, Bangalore, 1929.

Chapter VII.—Public Instruction :

The Jain System of education

Pp. 473-75. Mysore cheif centre of Jainism and prime seat of the Digambara Jains and long and uninterrupted history in it Teaching a duty with the Jains. Strict discipline, monk not allowed to go out without permission of the teacher Twenty-five virtues to a teacher and ten of a lay disciple. Obedience of a teacher. Learning given an exalted position, and it is evident from the vast literature the Jains have developed in Sanskrit, Prākrit and the chief Dravidian languages of South India Religious instruction is necessity. But the secular pursuits which the generality of the Jains pursued—and still pursue—made them popularize the secular aspect of education to a large extent. Their literature bears ample evidence for this view. Oral teaching was at first the rule. The Jains honoured the educated. They were among the first to use the vernacular language for literary purposes. They attach special merit to gifts of the four kinds ,

food, shelter, medicice and teaching (Epi. Carn. II, Srav. Bel. 126 dated III A. D.). The earliest Jain inscription refer to the intellect of person being "brightended by the water of learning" (Epi. Carn. II, Srav. Bel. 75, dated 950 A. D.). Numerous inscriptions of the 12th and 13th centuries are a witness to the high state of learning and teaching them current among the Jains in the State.

P. 663. Archaeological Survey : The inscriptions at Sravaṇa Beḷgola have established the antiquity of the Jains and their priority to the Buddhists They have furnished information of the utmost importance regarding Kannaḍa literature and its antiquity. The Jain sect is one of the most ancient in India.

201 (i)

C. HAYAVADANA RAO. *Mysore Gazetteer*, Vol. II, Historical, Part I—New Edition, Bangalore, 1930.

P 5. *Maisura-deregala-vamsavali* is a small Kannada poem by an unknown Jain author who lived in the 19th century. It begins with the Hoysala and Vijayānagar kings and ends with Krishnarāja Wodear III.

P. 38 The Lingāyat revival in the time of the Kālachūrya King Bijjala spread with alarming rapidity through out the Kannada country, superceding the Jains and the Brahmans alike.

P. 51. The Śravana Belgola inscriptions contain lists of *Paṭṭāvalis* which give much valuable information of Jain *gurus*.

P. 58. A grant to a Jina temple is called a Jain-śāsana.

P. 62 Inscribed slabs displaced have been sometimes carved out into images, the Jain image carved out of an inscribed slab at Sankigatta, Bangalore Dist., the inscription is of the period of the Hoysala King, Narasimha I (1141—1173) and the image of Vaidamāna carved out of it is of a later date.

Pp. 63-64. Stone inscription : rock inscriptions on the Chandragiri hill at Śravana Belgoḷa (E. C. II, Ins. at Sr. Bel., Nos. 1—59, New Edi), including the eiptaph of the Jain teacher Prabhāchandra, which commemorates the migration of Digambara Jain to Mysore and

their settlement of Śravana Belgoḷa, the epitaph of the great Western Ganga prince, Nolambāntaka Marasimha II, incised about 975 A. D. at Śravana Belgoḷa (E. I. V, 101 and E. C. II, Ins. at Sr, Bel. No. 59 New Edi.-Old Edi. 38) and of the Jain teacher Mallisena, incised about 1129 A. D. (E. C. II, Sr, Bel. No. 67, New Edi.) On the Vindhyagiri, Sr. Bel., on the rock out side the first entrance of Odegal basti, there are ten inscriptions in characters "older than those of the oldest inscription hitherto known on this Hill".

Stone inscriptions on pedestals : the colossal statue of Gommateśvara at Śravana Belgola (E. C. II, at Sr. Bel Nos. 175-177 and Nos. 179-180, New Edi.) The inscriptions underneath it are in Nāgari, Marāthi, Purvada Hala Kannada, Grantha and Vattelattu and Hala Kannada. Date of its execution was about 983 A. D. An inscription dated in 1160 A. D. in the reign of the Hoysala king, Narasimha, is engraved near the left foot of the Gommateśvara. Ten inscriptions, are also of time of Narasimha I, are engraved on the pedsestal of the images in the cloisters around Gommateśvara. The date of these records is about 1170 A. D. An inscription, of the reign of Ballala II, engraved on the pedestal of the image in Akkanna basti, records it was built by one Achāmba, wife of the minister Chandramauli. An inscription on a broken image at Jakkikatte, Sr. Bel., shows that it was dedicated to Vrishabhaswāmi, by Jakki the minister Ganga Raja's elder brother's wife (M. A. R. for 1901, para 77)

P. 68 Inscriptions, composing of a communal difference between the Jains and Vaishnavas by the Vijayanagar King Bukka-Rāya (E. C. II, Sr. Bel. 136, Old Edi. and 344 New Edi.) which sets out the decree of reconciliation passed by him

P. 69. Records registering donations, and endowments ; Some of the charters of the early Kadamba Kings of Banavāsi were issued to convey lands and villages to the God Jinendra, and to members of various Jain sects for the maintenance of the worship of that God (I. A. VI, 24, I. A. VII. 33)

P. 137. Religion Jainism competed for supremacy with both Buddhism and Brahmanism from very early times, and succeeded during the Ganga times 2nd to 11th century A. D. in firmly establishing itself in the land. To this period belong the Jain monuments,

The kings of the Hoysala dynasty (11th to 14th century) were staunch Jains upto the time of Vishnuvardhana (1111—1141 A.D.) and favoured much the Jain religion, but after his conversion to the Brahmanic faith, Vaishnavism gained considerable strength and spread over the country. The adherents of the three religions (Buddhist, Brahman Jain) drew on a common stock of symbolism in the same way as in early times. The Jain statues are, however, distinguishable from the Brahman by their nudity, but the accessions of both do not differ widely.

P. 144. Chālukyan times (11th to 13th century) A chief called Nagavarmā built habitation to the four different sects—Jain, Vishnu, Iśvara (i e. Śiva) and Muni (i e Sakya Mnni) (E C. VIII, Shikarpur 20, dated in 1048 A D). An inscription dated in the 12th century refers, in giving list of Jain *gurus*, to one Vimalachandra, who put up a writing on his door in the public street, describing among other religions, the Tathagata Sectarians. This inscription at Jodi Basavapatna (E. C III Mys. i T-Narasipur, 105 A D. 1183). Celebrates the Sallekhanā of Chandrabha muni

P. 154. Gangas 2nd to 10th century A. D. Though the Ganga dynasty of kings professed the Jain religion, they patronised the Brahmans and made grants to them The sculpture of the Brahmanic temples of the period could not have differed much from the prevailing style of the early Jains

P. 170 Later Kadambas, 10 to 11th century A D Chāmunda Rāya not to be confused with the name sake connected with Śravana Belgola in the 10th century A. D. who recognizes the over-lordship of Chālukya Someśvara I Trailokya Malla Deva, was, a patron of all religions. Through his agent, Nāgavarma he erected in 1048 A D. habitations for the four prominent religious orders of the time in the Banavāsi country—Jain, Vishnu, Śiva and Buddhist (called Munigana, i. e. *gans* or *sanghas* of Sākya Muni's religion).

P. 177. Kālachūryas : Though Bijjala, the first of the line, was a Jain by birth and persuasion he was tolerant towards Brahmanism, the religion of Kesirāja, his Governor at Banavāsi.

Pp. 252—288. Jain. Gangas. Priority of wooden over stone sculpture. Conversion of wooden into stone temples.

Pp. 252-53 Jainism has long been one of the chief religions of Mysore; its influence dates from a period long anterior to the introduction of Buddhism. The first structures raised for religious purpose by the Jains were in wood in later days, the old structures were, converted into stone *Chaityālayas.* References to this conversion in the extant inscriptions 9 vide E C. VII, Shikarpur 136 dated in 1068 A. D and Shimoga 41 dated in 1122 A D From the first inscription we learn that Laksmana. the minister of Someśvara II, the then Chālukyan Emperor, at the instance of Śāntināṭha, his minister at Banavāsi, built of stone the Mallikamode Śāntināth *Basadi* at Baligami, which was till then a wooden structure. The second inscription is of Nanniya Ganga, which mentions that Dandiga and Madhava of the Ganga line had established on the hill of Mandali a *basadi*, afterwards the kings of Ganga line caused it to be built of wood. Bhujabala Ganga Permadi Deva, made this basadi "the chief of all the basadis, giving it the name of *pattada basadi* and in Saka 1027 (A. D. 1105) granted lands to it His son Nanniya converted in 1122 A. D the wooden *basadi* of his grand-father into a stone one. For the promotion of the Jain faith he erected twenty-five chaityālayas.

Pp. 253-55. The earliest Jain monuments : The earliest references to Jain monuments go back to very early times. Leaving aside the period covered by Chandragupta, we find the first definite references to Jain monuments in the reign of the Ganga kings; these are of three classes—*Jinālayas, bastis* or *chaityālayas* which are temples, free standing monuments, like the Gummata Image and *stambhas* or pillars, and memorial slabs or *Virakals*, etc. The first definite mention of a Jain temple is contained in ihe Manne Plates of the Ganga king Marasimha dated in 707 A. D. (E. C. IX, Nelamangala, 60, Mārasimha) general Śrīvijaya, built a lofty Jinendra temple The Devanhalli plates of the time of Śrīpurusha record a grant to a Jain temple called Lokatilaka Kandachi, (E C IV, Mysore ii N-lamangala 85, dated in 776 A. D). All the bastis situated on the Chandragiri hill probably go back to the 8th century. All these are in Dravidian style of

architecture. Description given. The Chandragupta *basti* on this hill, attributed to the great Maurya Emperor Chandragupta, is one of the oldest on this hill (8th or 9th century A. D.) Other bastis description given. The 64 bastis of Panasoge; the Ganga king Mārasimha I, (961-974) made a grant to it, the Chengālva king, Rajendrachola Nanni-Chengālva, a feudatory of the Chola king Rājendrachola, rebuilt them about the middle of the 11th century. The two ruined bastis at Angadi, Mudgere taluk, may represent Hoysala buildings of an early type; they mark the transition from Chālukya to the purely Hoysala style (E. C. VI, Mudgere 9 to 18, the oldest inscription being No. II, a Jain epitaph dated about 1000 A. D).

P. 256. Stambhas : Of the Ganga period, two kinds—*Mānastambhas* and *Brahmadeva Stambhas.* Kuge Brahmadeva Pillar 974 A. D. Tyagada Brahmadeva Pillar, 983 A. D.

Pp. 257-270 At Śravan Belgola . Statues; the Gommateśvara Statue 913 A D. Description and history given. Other Gommateśvara statues : one at Śravanagutta, near Yelwal, in Mysore Taluk, one at Yenur (South Kanara dist.); another at Karakala; history and description given.

FERGUSSON's description of the Gommata (History of India and Eastern Architecture, 11—74) given Workman's description (Through Town and Jungle, 82—84) given.

Particulars about Gommata statue from E. C II, Śravana Belgola, new edi. no 234 of about 1180 A. D.—given. Mr. Narasimhachār's account, given.

Date of the statue 983 A D. arguments given. The Bharateśvara statue; circa 10th century, on the Chandragiri Hill, description given.

P. 275. Western Chālukyas—Someśvara II. Pillar of Victory at Śāntinātha *Basti*, Baliframi, 1159 A. D. : Under the Chālukya rule, numerous Jain monuments came into existence in the old Kadamba country. At the Śāntinātha *Basti* at Baligami was set up in 1068 A D. by Lakshma, the governor of Banavāsi, a pillar of victory, which with the temple has disappeared (E. C. VII,

Shikarpur 136), its probable site being marked by a massive seated Jain figure in the yard of a private house at Baligami.

P. 276. Vikramāditya Brahma—Jinālaya, Kuppattur, 1077 A. D. : consecrated by the virtuous queen Mālala Devi through the Jain teacher Padmanandi Siddhānta Deva. Jain Basdis at Humcha, 1077 A. D the Pancha-basadi, the Urvi-tilakam (a glory to the world); the five basadis were built in 1077 A. D ; foundation laid by the Jain saint Śrivijaya Deva (also called Pandita Pārijāta), the preceptor of Chattala Devi, the Pallave queen. (E. C. VIII, Shimoga ii).

P. 277. Tattakere, Havage and Nellavati Basadis, 1085 A. D. . Built by Ganga feudatories of the Western Chālukyas (E C. VII, Shimoga 10). In 1113 A D in the reign of Bhujabala Ganga Permadi Deva, a Ganga feudatory of the Chālukyas, his wife Bachala Devi built a Jain temple at Bannikere (E. C. VII, Shimoga 97).

Pp. 277-278 Hoysalas Vinayāditya. Temples at Sosevur or Angadi circa 1050 A D. On the subversion of the Gangas by the Cholas in 1004 A. D., the Hoysalas rose to power in the west of Mysore. Their birth place was Angadi and they were Jains by religion The finest and oldest sculpture is in the Jain bastis at Sosevur or Angaḍi 11th century, a Jina and a Yakshi.

P. 278. Jain temple, Hale Belgola, 1094 A. D., a ruined Jain temple in Hoysala style, description given (E. C. V Chennarāyapatna 148), records a grant by Ereyanga, father of Vishnu-vardhana, to the Jain guru Gopinandi.

P. 279. Basti at Hatna Cir 1100 A D. Nagara Jinālaya, has a beautiful image, which was set up by Mariyanedanda-nāyaka, the father-in-law of king Ballala I Restoration of Jain temples by Punisa, 1116 A D Punisa, the General of Vishnuvardhana, employed his wealth in restoring Jain *basadis* throughout Gangavadi (E. C. IV, Yedatore 6).

Trikūta Basti, Chāmarājanagar, 1116 Punisa built a basadi at Chāmarājanagar, called Arakottara It was also called Trikūta-basadi (E.C IV, Chāmarājanagar 83). In 1117A.D., he built the Indirakulagrha at Śravana Belgoḷa (E. C. II,

Sr. Bel. 74). His wife Lakshmi built in 1116 A. D. the Erudu-katte basti dedicated to Ādināṭha, Śravana Beḷgoḷa (E. C. II, Sr. Bel. No. 130).

P. 279-80. Terina Basti, Śravaṇa Beḷgoḷa, 1117 A. D. . also known as Bāhubali Basti, from Bāhubali (or Gommata), a curious car-like structure in front of it, known as *mandara* and sculptured on all sides with 52 Jain figures. Two varieties of *mandara*, namely Nandiśvara and Meru, it belongs to the latter class. Sr. Bel. 7, dated 1117 A. D.

Vishnuvardhana Kattale Basti on Chandragiri Hill, Śravana Beḷogla, 1118 A. D., another basti built by Punisa him-self is the *Kattale* or dark basti, has a fine seated figure of Ādinātha, 6 feet high, description given. The is the only temple on the Śravana Belgola hill which has a circumambulatory passage around the *garbhagriha*

Basti at Jinanāthapura, 1117 A. D. . Ganga Rāja founded Jinanāthapura, about 1117 A D. together with the basti at that place, a fine specimen of Hoyasala work, it is the most ornate of the Jina temples in the state.

P. 281 Other bastis of the regin (Vishnuvardhna) the Savati Ghanda-varana basti on Chandragiri Hill at Śravana Beḷgola built by his queen, Santala Devi in 1123 A D.; Mallinātha basti at Abalwadi in Koppa Hobli, Mandya Taluk, built in 1130 A. D (E. C. I. Mysore i, Mandya 50), the Pārśvanātha basti at Basti halli, near Halebid renowned for its turned and polished pillars, erected in 1133 A D.(E C. IV, Hassan, Belur124); Samanta Soma, built a lofty chaityālaya at Heb-Biddirurvadi (E. C. IV, Naga-mangala, 94), it was called the Ekkoti Jinālaya (E. C. IV, Nagamangal 95).

Pp. 281-82. Narasiṃha I, Bhandari Basti, Śravana Belgola, 1141 A. D. the largest temple at Sravana Beḷgoḷa, dedicated to the twenty-four Tīrthankaras; description and history given, Sr. Bel. Inss. Nos. 345 and 349. Beautification of Chandragupta *basti* C, 1145 A. D. Various additions to the Chandragupta basti on Chandragiri Hill at Śravana Beḷgola were made in the 12th century; details given, the screens are carved with minute figure sculptures

supposed to represent scenes from the lives of the śruta-Kevali Bhadrabāhu and the Maurya Emperor Chandragupta.

P. 283. Śāntiśvara *basti* Nittur, 1150 A. D. · the navaranga has beautiful carved ceilings.

Pārśvanatha *Basti*, Heggere, 1100 A D · a fine specimen of Hoysala architecture, description given. (E. C. IV, Chikanayakanhalli 21).

P 284. Mahānavami Mantapa, Śravana Belgola, 1176 A. D. of the time of Ballala II, and epitaph of Jaina teacher Nayakirti, who died in A. D 1176 (Sr Bel. No. 66).

Pp. 284-85 Ballala II Akkana Basti, Śravana Belgola 1181 A D description and history given, built in 1181 by a Jain lady Achiyakka, wife of Chandramauli, the Brahman minister of the Hoysala king Ballala II

Pp. 285-86. Śantinātha *Basti*, Magudi. 1182 A D. · description and history of the shrine and the image given, built by Sankara Samanti, the general of the ruling Hoysala king, Ballala II.

P. 286. Śāntinātha *Basti*, Śravana Belgola, 1200 A D, a fine example of Hoysala style, on the outer walls are images of Jinas, Yakshas and Yokshīs Lofty Jain image, *Basti* Hoskote, cir 1200 A. D.

P. 287. Brhmadeva Pillar, Kambadahalli *Basti*, cir. 1200 A D 50 feet high, loftiest in the state, on the top a seated figure of Brahma

Ballala III Mangayi Basti, Śravana Beḷgoḷa, 1325 A.D · built in 1325 A. D by Mangayi of Belgola, a crest jewel of royal dancing girls, and a disciple of Abhinava Charukirti Panditāchārya Jain tombs Silakūtas at Jinanāthapura, 1213 A. D. . Śravaṇa Belgola, an inscribed tomb, generally known as *samadhi menṭapa*, but designated silakuta, commemorates the death in 1213 A. D. of Balachandra Deva's son, a disciple of the royal guru Nemichandra Pandita of Belikumba, (E. C. II, Sr. Bel. No. 389), another tomb of ascetic Chārukīrti Pandita, who died in 1643 (E C. 31 Sr Bel. No. 362).

P. 288. *Nishidis* at Halebid, 1295 A. D. : at Pushpagiri, near Halebid; they are memorials to Jain gurus who performed the austere religious fast called *sallekhanu*; one commemorates the death of Vardhamāna Maladhāri Deva in 1295 A. D.; more in the Jain temples at Halebid (E. C. V, Belur 131—4); they have the figure of the guru and his disciple sculptured at the top, with their names written below, and a small table, called *thavana kolu*, on which the book that is taught is supposed to be placed, is represented between them (M. A. R. for 1907-08, para 50)

Mediaeval Period

Pp. 307-10. Jain . Hoysala patronage to Jainism decreased as it increased in favour of Vaishnavism, though there was throughout the Hoysala period a marked similarity in the treatment extended to both the systems of faith. The same equality of treatment marked the sovereigns of the house of Vijayanagara, who succeeded the Hoysalas practically throughout the whole of India south of the Krishna. But Jainism, however, declined as a faith from about the 14th century and was practically eclipsed by the rival faiths. This falling off of Jainism from its high position from about the 14th century, is fully roflected in the practical cessation of architectural and sculptural activity from about that time; only a few cases of construction and that not always of any great merit are met with, several examples are given.

Pp. 310-15 Mysore artists . the index label, indicating the event or person depicted in the sculpture or the name of the sculptor concerned in the work, some names connected with the Jain monuments given.

Pp. 328-29. Matallic and bronze images . Jain : some Jain images at Śravana Belgoḷa of the 12th century, some of 1850-58 A. D. Representations of Tirthankaras, Gommata, Panch-Parameshṭi, Nava devata, Nandiśvara, Padmāvati, Jvālāmālini Sarasvati, Gaṇadharapada and Śruta (the sacred Jain scriptures, shown in the shape of a tree). The *nava devatā bimba*, or image of the nine dieties, has besides, the Pancha Parameshtis, Jina dhrama (or Jain religion or law), Jināgama (or Jain scriptures), Jina chaityālaya (or Jain

temple), represented by a tree, a *thavana kolu* or stool for keeping the book in reading, a Jaina figure, and a *mantapa* or pavilion (*vide* E. C II, Sr. Bel. New Edi. intro. 29-30).

P. 335. Paintings The walls of the Śāntināthа *basti* (12th or 13th century) on Chandragiri Hill at Śravana Belgoḷa and its ceilings were adorned with paintings, of which only a few traces are now left

Pp. 338-39. The walls of the Jain matha at Śravana Belgola have illustrations of scenes from the lives of some Jainas and Jain kings; Dasarā Darbār of Krishna Rāja Wodeyar III; Pancha-Parmeshṭis, Nemināthа, swāmi of the matha, Parśvanātha's *Samavasarana*, scenes from the life of the emperor Bharata, scenes from the life of the Jain prince Nāgakumāra, forest scene, the six leśyās of Jain philosophy (description given).

P. 347. Caves some at least of the earliest caves were other than Buddhist in origin—either Brahmanical or Jain. The caves on the Bettadapura hill, the pecularly mixed Brahman and Jain images in it will be found described in volume V of this work.

P. 349. Jain monuments Jain temples, flourished side by side with Buddhist *vihāras* for long after until Buddhism ceased in the State about 13th century. The temples (Jain) of the Ganga period range from about the 2nd to the 10th century A. D. Associated with the Jain temples of their time are the monolithic stambhas detailed in Chap. V above. The Gangas followed the Dravidian style.

Pp. 349-51. Jain Architecture Jain architecture in its essentials follows the Dravidian style In this State, it is represented by two classes of structures, *bastis* and *beṭṭas* (for *beṭṭas*—see E I. VIII, 138, No. 5). The *bastis* are Regular temples, containing an image of a Tirthankara. The bettas (literally hills) are courtyards,—properly, though not always, at the summit of a hill,—open to the sky, and containing a colossal image of Gommateśvara. The rise of the Vīraśaiva cult checked the growth and even converted a number of *bastis* into Śaiva temples. The principal group of *bastis* are at Śravaṇa Beḷgoḷa They have been described by Narasiṃhāchār (Inscriptions at Śravana Belgola E.C. II) FERGUSSON's description given.

P. 370. Longas have been formed by cutting down a seated Jaina figure into the required spape (E. C. VII, i. Intro. P. 31).

P. 383. Tanks : The famous kunigal tank was built in 1394 A. D. by Irugappa, the general of Harihara II, the Vijayanagara king and the author of the Sanskrit lexicon *Nānārtha Ratnamālā* (M. A. R. for 1919, para 31).

Pp. 405-406. Sanskrit literature ; Pūjyapāda's *Śabdāvatāra*, a commentary on Panini has not yet been discovered. The earliest reference to Pūjyapāda is in an inscription dated 729-30 A. D. of the time of the Chālukya King, Vijayādītya.

5th century A. D. : *Lokavibhāga*, a Sanskrit work on cosmography by Simhasūri, a Jain author (5th century A D. has been found by the Dept. of Archaeology in Mysore. Sarvanandi the copist of this Ms., lived at Pātalika or Pāṭaliputra, now represented by Tirupapuliyur a part of modern Cuddalore town, which was originally a Jain centre. This town was situated in the Pānarāshtra, or the dominion of the Bāna Kings of the time. This work enables us to fix the period of Pallava King Simhavarma (Pallava) The Śaka year given is 380, corresponding to the 22nd year of Simhavarma's reign (458 A. D.), this date gives clue to the kind of literature the Jain scholars studied about the 5th century A. D. *Trailokyaprajñapti*, a Prakrit work referred to in the *Lokavibhāga*, shows that Prakrit was also cultivated at that time, though it was fast yielding its place to Sanskrit.

P. 406. Period of the Kadambas (3rd to 6th century A D.) The Jain disputant, Samantabhadra, his several Sanskrit works commented upon by Kannada writers, his work *Ratnakarandaka* Pūjyapāda, besides *Śabdāvatāra*, he composed a Sanskrit grammar called *Jainendra* (one of the eight original authorities on Sanskrit grammar), also known as *Aneka Śesha Vyākaraṇa*; his other works were, *Sarvārthasiddhi*, *Jainābhisheka* and *Samādhiśatak*. Pūjyapāda's disciple Vajranandi founded a Tamil sangha at Madura. This Vajranandi is different from the author of *Navastotra* (Sr. Bel. Ins. No. 67 of 1129 A. D.).

P. 407. *Padma-charita* or Mahā-Rāmāyaṇa a work by Ravisheṇachārya (7th century A. D.); contains one of the earlist versions of the story of Rāma.

Ashtaśatī, a commentary on Samantabhadra's *Āptamimāmsā* by Akalanka (8th century A D), a celebrated Jain philosopher who defeated the Buddhists at Kanchi. The laler Sanskrit work *Akalanka-charita* gives an account of this disputation.

P. 407. 9th century A. D. *Uttara Purāna* by Gunabhadra, is in Sanskrit written in 898 A. D. The Rāshtrakūta King Nripatunga (or Amoghavarsha, 815-877 A. D.) was an author in Kannada and Sanskrit; his Sanskrit work on Morality translated into Tibetan.

Kalayāna-Kāraka, a work on Medicine, by Ugrāditya (9th century A.D.), a contemporay of the Rāshtrakūta King Nripatunga and of the Eastern Chālukya King Kali Vishnuvardhna V This work gives a long discourse on the uselessness of flesh diet at the end

P. 408. 10th century A. D. . In the 10th century, translations from Sanskrit were prominent. Pampa gave his version of the Bhārata. Ponna (*Ubhaya Kavi Chakravarti*) wrote both in Sanskrit and Kannada. Ranna's *Gadāyuddha*, an episode from Bhārata. Nāgavarma gave a version of Bāna's *Kādambarī*.

P. 408. 11th century A. D. *Lingānuśāsana*, a work on Genders by the Jain author Harshavardhana, son of Śrivardhana (11th century A. D.).

P. 409. 12th century A D *Dharmopadeśāmrita*, a Sanskrit work on Jain philosophy by Padmanandi (12th century A. D.). The Jain guru Prabhāchandra author of a celebrated work on logic Abhinava Pampa wrote a Kannada version of the *Rāmāyana*. *Karnoparya* gave in his *Neminātha Purāna*, the stories of Krishna, the Pāndavas and the Bhārata War. Jagaddala Somanātha translated Pūjyapāda's *Kalyāna-Kāraka*, a treatise on medicine—entirely vegetarian treatment. Vritta Vilāsa rendered into Kannada Amitagati's *Dharmaprakāsike*, which is a critical examination of Brahman religious beliefs. Nemichandra based his Kannada novel *Lilāvati* on Subhandus romance *Vāsasvadattā*

P. 410. 13th century A. D. : Sisumāyana (circa 1232) based his *Anjanācharitre* on Ravishena's Sanskrit *Padmacharitra*; Nagarāja (circa 1331 A. D.) based his *Punyāsava*, on a Sanskrit work.

Pp. 411-12. 15th century A. D. : Nemichandra, a Jain author, wrote a legal treatise entitled *Traivarnikāc'āra Ātmatatva-parīkshana, by* Devaraja, Jain author; it deals with philosophy. Irugapa, the general of the Vijyanagar King Déva Rāya I, another Jain Sanskrit author, wrote the metrical lexicon *Nānārtharatnamālā* His guru Śruta-Kīrti (or Śrutamuni) was author of *Raghava-Paṇḍavīya.*

P. 412. 19th century A. D, : the most prominent work rendered into Kannada was *Jivandhara Charita* Bhāskara (cir. 1485) gave one version; then Bommarasa of Terakanambi (c. 1485) gave a second one, and Kotiśvara of Tuluvadésa (c. 1500) gave a third one.

P. 414. 17th century A. D. : Bhattākalanka Deva's *Karnātaka Śabdānuśāsanum*, written in 1604 A. D is a work in Sanskrit though dealing with the grammar of the Kannada language. *Vaiśyanighaṇṭu,* a medical lexicon by Chikkana Pandita, a Jain author who was patronized by Chikka Deva Rāja Wodeyar.

Pp 417-20. Undated works · *Tattvārthasūtra* by the "illustrious Umāsvāti", otherwise called Padmanandi, the first in the line of Jain *gurus.* He was also known as Konda-muniśvara, who "acquired the power of moving in the air". His another name Gridhrapinchhāchārya. The earliest inscription in which he is named is dated in 1163 A D. He is described as a successor of Chandragupta, the disciple of Bhadrabāhu, we may have to set down Umāsvāti to about the 1st century A D. A commentary on this work *Tatvārthasūtra*) was written by Śivakotisūri, a successor of his, and disciple of Samantabhadra, he may be assigned to the 5th cen. A D. *Vrata-svarūpa* by Prabhāchandra, it gives the results of the observance or violation of some of the Jain *vratas. Gāyatri-Vyākhyana* is a Jain commentary on the Vedic verse called the Gāyatri, which comes to the conclusion that the God invoked in it is none other than Jain. A commentary on Dhananjaya's *Rāghava Pāndavīya* by Nemichandra, disciple of Devanandi, who again was the disciple of Vinayachandrodya Pandita. Srutakīrti wrote with great skill the *Rāghava Pāndavīya* reading forwards or backwards. Nemichandra assigned to the 12th century, while Śrutakīrti to the 15th century, the latter's disciple was Charukīrti, the author of *Sāratraya* and other works.

P. 420. Sanskrit Inscriptions Mallinātha a lay disciple of Maladhārideva, composed the impressive inscription numbered Śravana Belgola 67, dated in 1129 A. D. in kāvya style teeming in ślesha. Heggade Mardimayya, and Pergefe Chavarāja, lay disciples of Prabhāchandra-siddhānta Deva were authors of several inscriptions in mixed Sanskrit and old Kannada. They date from 1115 to 1121 A. D

Pp 424-25. Prakrit works · Prakrit works have come down to us, mostly in connection with the Jains, it was until the 11th century the sacred language of the Jains In that century Sanskrit was adopted by them, they largely employed the dominant vernaculars of the countries in which they promulgated their religion Thus, in Mysore, Kannada was cultivated by them, in the Tamil country, Tamil which owes much to them, in the Telugu country, Telugu was equally largely used by them, though their works have not, singularly enough, come down to us in the profusion they have done in the Kannada and Tamil countries *Trailokyapragnapati*, a work in Prakrit on cosmology, does not give the name of its author; it should be earlier than the *Lokavibhāga*, which was copied in the 5th century A. D The Jain poet Śrivardhanadeva (Tumbalurāchārya) of the 7th century A. D, wrote some works in Prakrit *Anuprèksha*, by Kundakundāchārya, *Darśanasāra* by Devasena *Jnānachandra-charite*, in Kannada composed by Pāyanavarni in 1659; the story was originally written in Prakrit by Vāsachandra, subsequently rendered into Kannada *Shatpati* by Pūjyapādayogi, Pāyanavarni's work is based on the latter. Private libraries in the State possession many other Prakrit works

Pp. 425-27. Kannada Literature Kannada one of the earliest of all the South Indian languages. Bhattākalanka in his *Śabdānuśāsana* mentions the *Chūdāmani* (96,000 verses), the most important production in early Kannada literature, its author was Śrīvardha (Tumbulurāchārya); work not yet discovered, Śrīvardha praised by the celebrated poet Dandi (7th century) Shyamakundachārya wrote in Kannada in about 700. Amritasāgara, a Jain Tamil poet, who lived before the 11th century mentions in his work on Prosody, existence of *Gunagankyiam*, a work on Prosody in the Kannada language, name of the author not known and the work not availiable, probably the work was dedicated to the Eastern Chālukya

King Vijayāditya III (844-888). Nripatunga, or Amoghavarsha, a Rāshtrakūta king (814-877), his work *Kavirājamārga* on poetics.

P. 428 Pampa wrote the *Ādi-purāṇa* and *Vikramārjuna-Vijaya* (*Pampa-Bhārata*, in 941) he was a Jain.

Pp. 428-29. Kannada writers of the 10th century, Ponna, author of *Santi-purāṇa*; he received the title *Kavichakravarti* from the Rāshtrakūṭa king Krishna III (939-968). In 978, we have Chāmundarāya, author of the *Chāmundarāya-purāna* and in 993, came Ranna, author of *Ajita-purāna* and of *Sāhasa-Bhīma-Vijaya* (*Gadā Yuddha)* he received the title *Kavichakravarti* from the Chalukya king Tailapa (973-997). At the same time as the two preceding, we have Nāgavarma I, a younger brother of Chāmundarāya, was the author of *Chhandombudhi* (the first work extant on prosody) and of Kadambari. All three have had as their preceptor Ajitasena, *Guru* of the Ganga king Rāchamalla.

Pp. 429-30. Writers of the 11th century · Śrīdharāchārya wrote the *Jātaka-Tilaka* (1049), the first work on astrology in the Kannada language; Śāntinatha, author of the poem *Sukumāra Charite* (1068).

Pp. 430-31 Writers of the 12th century Jain authors Nāgachandra or Abhinava-Pampa, author of *Rāmachandra-charita-Pūrana (Pampa-Rāmāyana)*, and of *Mallināthha-Purāna*, Nayasena, author of *Dharmā mrita* (1112); *Rājāditya*, author of *Vyavahāra-Ganita* and other mathematical works, Kīrtivarma, a Chālukya prince, author of *Go-Vaidya*, the earliest veterinary work in Kannada, Brahmasiva, author of Samaya Parikshe, Karnapārya, author of *Nemināṭha-Purāna*, Nāgavarma II, the Katakachārya (poet laureate) of the Chālukyan king Jagadekamalla II and author of several important works, namely, *Kāvyāvalokana* (on poetics), *Karnāṭaka-Bhasa-Bhushabhūsana* (*grammar*) and *Vastukosa* (lexicon), Jagaddala Somanatha, author of the medical work *Karnataka-Kalyanakaraka*, Sumanobāna, the Katakachārya (poet laureate) of the Hoysala king Narasimha I, Vrittavilāsa, author of *Dharma-Parīkshe* and *Śāstra-Sāra;* Nemichandra, author of a romance called *Līlāvatī* and a Purāna called *Ardhanemi*, Sujanottamsa, author of a panegyric on Gommata, Aggala, author of *Chandra-prabha-Purāṇa* (1189); Achanna, author of *Vardhamāna*

Purāna and Sripadstti; and Bandhuvarma author of *Harivamśabhyudaya* and *Jivasambodhane*, the poetess Kanti.

Pp. 431-32. Writers of the 13th century : A group of excellent Jaina poets, patronised by the Hoysala kings Jaina author of *Yaśodhara-Charite* (1209) and *Anantanātha-Purāna* (1230), who received the title *Kavichakravarti* from Ballala II, was the son of Sumanobāna, the poet-laureate of Narasimha I, his sister's husband Mallikārjuna wrote the anothelogy *Sukti-Sudhārnava* for the recreation of king Someśvara; and his son Kesirāja was the auther of the standard Kannada grammar *Śabdamani-Darpana*. Other Jaina poets of this period were Pārśva-pandita, author of *Pārśvanātha-Purāna*, Gunavarma II, author of *Pushpadanta-Purāna*, Kamalabhava, author of *Śantīśvara-Purāna*, Andayya, author of *Kabbigarā-Kāvya*, Mahabalakavi, author of *Neminātha-Purāna* (1254), Kumudendu, author of *Kumudendu-Ramāyana*, Hastimalla, author of *Ādi-Purāna*, Rattakavi author of *Ratta-Matha*, a work on meteorology and omens; and Sisu-Mayana, author of *Tripuradahana Anjanā-Charite*.

P 432. Writers of the 14th century; Jain poets Nāgaraja, author of *Punyāśrava* (1331); Bāhubali-pandita, author of *Dharma-natha-Purāna* (1352), Mangaraja I, author of *Khagendramanidarpana* (toxicology); Madhura, author of *Dharmanātha-Purāna* Ayatavarama, author of Kannada *Ratnakarandaka*, and Chandrakirti, author of *Parmāgamasāra*.

P. 433. Writers of the 15th century Jaina poets who are rarely met with from this century onwards Bhaskara, author of *Jivandhara-charite* (1424); Kalyanakirti, author of *Jinachandrābhyudaya* (1439); Vijayanna, author of *Dvādaśānuprekshe* (1448), Bommarasa of Terakanambi, author of *Sanatkumāra Charite*, and Śridharadeva, author of *Vaidyāmrita* (medical).

P 434 Writers of the 16th century Jainas Mangarasa III, author of *Jayanripa-Kāvya* and other works; Abhinava Vādividyananda, author of Kāvyasāra (anthology); Sālva, author of Bharata, *Rasaratnākara* and other works, Doddaiya, author of *Chandraprabha Charite*, Ratnākara-varni, author of *Bharateśvara-Charite*, *Triloka-sataka* (1557) and other work; Bāhubali, author of *Nāgakumāra-Kathe*, Devottama, author of the lexicon Nanartha-Ratnakara; Santarasa, author of *Yoga Ratnākara*.

P. 436. Writers of the 17th century : Jains . Bhaṭṭākalanka, author of *Karnāṭaka-Sabdānuśāsana* (1604) grammar; Panchabana, author of *Bhujabali Charita*.

P. 437. Writers of the 18th century; Jains ; Payanna, author of *Ahimsāch-aritre;* Padmaraja, author of *Pūjyapāda-Charite* (1792); Padmanābha, author of *Rāmachandra-Charitre* (1750) ; and Surala, author of *Padmāvati Charitre* (1761).

P. 438. Writers of the 19th century : Jains : Devachandra, author of Rājāvali-Kathe (1838), a cyclopaedia of Jain traditional history and chronology. Chandra-sāgaravarni, author of *Kadamba-Purāna* and other works, was a voluminous Jain writer

Telugu Literature .

P. 443. Poets in two languages The earliest Telugu literary works date from the 12th century A.D. Bhima Kavi's *Kavijanāsrayamu*, modelled on Nripatunga's Kannada work *Kavirājamarga* (9th century A.D) The work is dedicated to one Recha, a Śrāvaka and disciple of Vadindra Chūdāmani, a Jain guru Bhima Kavi lived towards the close of the 11th century A.D in the reign of King Anantavarma Choda.

Tamil Literature

P. 445. Early Tamil Literature and its indebtedness to Kannada Tamil literature, like Kannada owes much to Jain authors The earliest known Jain poets in Tamil belong to the 7th or 8th century A D. The religious connection between the Jains of the Kannada and Tamil countries (both Digambaras) enabled them to keep touch with each other. Thus, one of the disciples of Pūjyapāda (6th or 7th century A.D.). Vajranandi migrated to the Tamil country and founded a Tamil Sangha at Madura ; he was earlier than the Naladiyar and Kural (8th century A.D.). A great Kannada work, *Chūdāmani* by Sri Vardhadeva, also called Tumbalurāchārya, (7th century) from his birth-place, Tumbalūr (identified with Dombalur, near Bangalore or more likely with Tumbala, near Yedatore in T. Narasipur Taluk). This *Chūdamaṇi* and another work *Chintāmaṇi* have not so far been recovered in Kannada, though there is an ancient Jain work of the name of *Chintāmani* in Tamil.

C. HAYAVADANA RAO. *Mysore Gazetteer*, Vol. II, Historical, New Edi. Bangalore 1930.

Pp. 464-74. The Mauryas—327 B.C.—185 B.C. Chandragupta's Rule 323 B.C. to 298 B.C. Chandragupta's abdication and retirement to Mysore, 298 B.C. The Bhadrabāhu tradition. Reason for his abdication. The testimony on which it rests. Chandragupta, the Mauryan Emperor was a born Jain and lived and died a Jain. Opinion of Sir Vincent SMITH (Early History of India—4th Edi. 1924) Ponnata Kingdom, the Ponnata of Ptolemy, whose capital was Kirtipur, the modern Kittūr, on the Kapini, in the Heggaddévankote Taluk of the Mysore District.

Pp 478-79 Aśoka—his early life. He was at first a Jain (Thomas *Jainism or the Early Faith of Aśoka*), Aśoka introduced Jainism into Kashmir (Abul Fazl, in the *Ain-i-Akbari*), which is confirmed by the *Rājataranginī*, recording that Aśoka "brought in the Jina Śāsana". His grandson Daśaratha dedicated the Nāgārjuni caves to the Ājīvikas, a sect of Jains, who may be regarded as the fore-runners of the Digambaras, while his grandson Samprati was certainly a Jain. Aśoka eventually embraced Buddhism

Pp. 589-90. The Gangas Circa 2nd century A D to 11th century A D. Origin · Dadiga and Mādhava the two brothers were helped by the great Jain Āchārya Simhanandi, of the Kānurgana (or Krānūrgana) and founded the kingdom named Gangavādi, a Ninety-six Thousand country. With Nandagiri as their fort. Kuvalāla as their city, the Ninety-six Thousand as their kingdom, Victory as their companion in the battlefield, Jinendra as their god, the Jina *matha* as their faith, Dadiga and Mādhava ruled over the earth

P. 620. Tadanagala Mādhava or Mādhava III (450-475 A.D.) the Ganga king, his Nonamangala grant (E.C. X Mular, 73) dated in his 13th year to a Jain temple

P. 622. Avinita (480 A D) son of Madhava III, his Jain grants in the 1st and 36th years of his reign, contained in the Nonamangala and the Mercara Plates The Jain temples to which the grants were made were in the Punnad Ten Thousand and one of the grants

was by the minister of Akālavarsha (a Rāshtrakūṭa king). The Punnad Ten Thousand formed the southern portion of Mysore, and seems to correspond with the Padi-nād or Ten-nād country of later inscriptions.

P. 623. Avinita, according to Malui 72, was brought up as a Jain, the learned Vijayakīrti being his preceptor.

P. 627. Durvinita (550—600 A.D. or 605—650 A.D.) · the author of a *Śabdāvatāra* the name of a nyāsa on Pāṇini always attributed to the Jain grammarian Pūjyapāda Possibly Pūjyapāda was his preceptor, as the latter's *Jainendra* belongs to the latter part of the 5th century A.D. (I A. XLIII, 211) and he was probably a contemporary

P 629. Mushakara or Mokkara (? 550 A. D) son of Durvinita, A Jaina (Ganga) temple (called Mokkara-vasti was erected in his name at Lakshmeśvara in the Miraj State in the Dharwar District. The erection of this temple points to an extension of the Ganga kingdom in that direction From this time the Gangas seem to have adhered more steadily to the Jain religion.

P. 635. Śrīpurusha, Muttarasa (726—776) his Devarhalli grant to a Jain temple (E C. IV, Nagamangala 85 and I. A 11, 155, 370) dated in the 50th year in Saka 698 or 776 A.D., and Narasimharajapura grant to a Jain Chaityālava (M. A R, 1919-1920), about 780 A D

P. 642. Sivamara II, Saigotta (788—812 A.D.). He erected and endowed a Jain temple at Kummadavada (now Kalbhāvi in the Belgaum District) He also built a *basadi* on the smaller hill at Ś avana Beḷgola)—Chandranāthasvāmi temple.

P. 650. Dindiga or Prithivipati I (? 850 A D) He with his queen Kampita witnessed the nirvāna of the Jain āchārya Ariśṭanemi on the Katvapra hill at Śravana Beḷgola (M. A. R. 1908-1909, para 45).

P. 655. Rājamalla, Satyavākya I (about 817 A. D) : He was the founder of the Jain cave at Vallimalai in the North Arcot District, (E. I. IV, 140).

P. 656 Nitimārga I (853-860) · According to Kudlur grant he professed the Jain faith.

P. 659. Rājamalla Satyavākya II (870-907 A. D.) : The Biliur grant of 888 A.D records a gift of twelve villages on the Peddoregare (Lakshmanatirta) by the king to a Jain priest for the benefit of the Panne Satyavākya Jaina temple of the Panne—Kadanga in Coorg. His Narasapur grant of 903 is also to a Jain. Rajamalla II was like his father (Nitimārga), a Jain in his faith. His. tolerance, his grants to Brahmans.

P. 661 Būtugendra or Būtarasa (870-907 A D) : spoken of as a "devout Jain" and "of truthful speech and conduct as enjoined by the purport of all sciences".

P 663. A *nisidhiae* tombstone for a Jaina teacher named Elāchārya, who subsisted on water for one month and expired by *samādhi* after the fast of eight days known as *Ashṭopavāsa* (M. A. R 1913-14, para 63). In the reign of Ereyappa or Nitimārga II (887-935 A. D.)

Pp. 665-66. Erayappa or Nitimārga II (887-935 A D) A great minister of Nitimārga II is mentioned in a mutilated inscription on the doorway of the Iruve—Brahmadeva pillar at Śravana Belgola A son of this great minister was Narasinga Nagavarma, this unnamed great minister's son-in-law, comitted, *sallekhanā*, at this temple (M A R, 1908-09, para 59). Nitimārga was also a Jain by religion

P. 669 Būtuga (Nanniya Ganga), Rājamalla's youngest brother, with his queen made a grant to a Jain teacher (M. A. R. 1923. No 113).

P. 672. Būtuga II (925-960 A. D.) : his Sudi plates dated in Saka 860 or 938-939 . D which record a grant to a Jain temple (E I, III, 164) have been declared spurious, on what appear to Mr Narasimhachar (M A R 1920-21, para 55) "very weak grounds".

P. 675. The Ichavādi stone grant, in Shimoga District, records a gift of wet lands by Butuga II (as Nanniya Ganga) and his queen to a Jain priest in favour of a *basadi* constructed by him (M.A R 1923, No. 113). He was well versed in Jain philosophy and worsted a Buddhist controversialist in an open debate.

P. 676. Marula Deva or Punuseya—Ganga or Kaliyuga—Bhima (contemporary of Rāshtrakūta Krishna III, Butuga's son. He was a devout Jain and possessed exceptional skill in politics and was of a religious turn of mind He died without accending the throne.

Pp. 676-82. Mārasimha III (961-974 A. D) ; Marula Deva's younger brother Marasimha III, succeeded his father on the Ganga throne He was the donor of the Kūdlūr plates to a great Jain scholar It is dated in Saka 884 or A. D. 962. Of him a long account in E. C. 11, new Edi. No. 59, old Edn 38) both of his achievements and his death in 974 A. D. He maintained the doctrine of Jina and erected *basadis* and *mānastambhas* at various places. He relinquished the sovereignty, and keeping the vow of *allekhanā* for three days in the presence of Ajitabhattāraka, died at Bankapur in 974 His various achievements described. The Rāshtrakūta king Krishna III (better known as Akālavarsha III) crowned him king of Gangavadi. Mārasimha's other names were Guttiya Ganga and Nolambantaka. Sri-Mārasimha did good to the cattle The Ganga kingdom, during his reign, extended as far as the Krishnā and included the Nolambavādi 32,000, the Gangavadi 96,000, the Banavāsi 12,000 the Santalige 1,000, and other provinces (E. I. IV, 352).

Pp 685-87 Chāmunda Rāya, the minister and general of Rāchamalla IV. He was one of the greatest ministers known to Ganga history. In the Jain religion his name stands high and is referred to in several inscriptions as merely Rāya. The story of his achievements and pious deeds is told in a few inscriptions found in Śravana Beḷgoḷa and in a work of his own He belonged to the Brahma-Kshatra race. He had many titles, a list of them is given in *Chāmunda Raya Purāna* (978 A D). His sacred erections at Śravana Beḷgoḷa are Chāmuṇḍa Rāya-basti and the colossal image of Gommateśvara, about 983 A. D. He was a devout Jain and his guru was Ahitasena, the same great saint at Bankāpur before whom Mārashimha III performed *sallekhanā*. Rāchamalla IV, during whose reign the Gommateśvara image was completed, is as much connected with it as that of his minister, Chamuṇḍarāya. Chāmuṇḍa Rāya's son, Jinadevana built a temple at Śravaṇa Beḷgoḷa (Srav. Bel. No. 121).

P. 689. GR. Ganga Permānadi (Rakkasa-Ganga) mentioned in E. C. III, Mandya 78, lived down to 1024 A. D. Pergade Hasam built a new Jain temple, in whose favour a grant is recorded, at Talkād.

P. 704. The Chālukyas : Pulakesi II—Jain temple erected in his name to Puligere (Lakshmeśvara in Dharwar Dist.)

P. 720. An inscription on a stone built into the wall of the kitchen in the Rāma temple at Kūdlūr, records a grant to Jain temple, the inscription belonged to an older temple. It refers to a private grant to an eastern *basadi*, in the reign of a Ranapākarasa (about the 8th century), early Chālukyas.

P. 726. Rāshtrakūtas · Dantidurga identified with Sahastunga to whom Akalanka-Deva, the great Jain *guru*, describes the greatness of his own learning (Srav Bel. new Edn., 67, dated in 1129 A D)

P. 729. Govinda II, identified with the king Vallabha mentioned as ruling over the South in the Jain *Harivamśa*, composed in Saka 705 or 783 A. D., as the son of Krishna (I) entitled Akalavarsha (E C XI, Intro. 8, and Mysore and Coorg from the Inscriptions, 68)

P. 733. Kambha (802-807 A D.) . He was Dhruva's eldest son. He made a grant, at the request of his son Sankaraganna, to Jain *basti* at Talkād built by Śrīvijaya-Rāja, a *Mahāsāmanta* of his brother Govinda III He is the same person at whose request, Kambha, made a similar grant to another *basti* built by him at Manne (Manne Plates of 802 A D).

P. 736. Vimalāditya of the old and defunct Chālukya family was the sister's son of Chāki-Rāja, the Rāshtrakūta viceroy in Gangavādi. He was the governor of the Kunigal-desa. His evil influence of Saturn was removed by Arka Kīrti, a Jain Saint whom he made, with the sanction of Govinda III, the grant of a village named Jalamangalam (in the Closept Taluk, about 20 miles south-east of Kunigal), E C XII, Gubbi, 61, text page 49 Arkakīrti belonged to the sect of the Yāpanīyas.

Pp. 738-46. Amoghavarsha I (815-878) his other names—Nripatunga; Atiśaya-dhavala Succeeded Govinda III, had a long reign of 62 years. Many titles are ascribed to him in his work *Kavirājamārga*. Transferred his capital from Nasik to Mānyakkheta (Malkhed) the

Mankir of the Arab writers. His war against the Gangas. His policy towards the Gangas. His *Kavirājamārga*, the earliest known work on metrical composition in Kannada, it gives a glowing account of the country and of the culture of the people. His religion and literary works. He professed the Jain religion, quite unlike the other kings of the Rāshṭrakūṭa line, who were devout worshippers of Śiva. He was the disciple of Jinasena, the well-known Jain author of *Ādi-purāṇa*, who bears testimony to the fact in the *Pārśvābhyudaya*. References to Amoghavarsha in the *Jayadhavalā-ṭīkā*, in Vīrāchārya's *Ganitasārasangraha*, in the *Śabdamanidarpana* and in the *Śabdānuśāsana*. In Saka 797-799 (or A D. 875-877) he composed a Sanskrit work called *Parśnottara-ratnamālā*. A Tibetan translation of it discovered by SHIEFNER, confirms the author's name as Amoghodaya which stands for Amoghavarsha Nriptunga, another name of Amoghavarsha. His *Kavirājamārga* mentions many Kannada authors anterior to the royal author His trans-Indian reputation About 875 A.D. he abdicated the throne in favour of his son, Krishna II, and spent the remainder of his life in literary and religious pursuits.

Pp. 746-47 Krishna II (880—911 A D.) · Succeeded Amoghavarsha I, he was also known by the names of Kannara II and Akālavarsha ; the Jain disputant Paravadimalla gave the derivation of his name (Srav. Bel. 67). One Sattarasa, the Nāl-gavunda of Nāgarakhanda 70 fell, on which the office was bestowed by the king (Krishna), on his widow Jakkiyabbe, who held it with great credit for seven years. She is described as "skilled for good government". She expired in performance of (Jain) vows in 918 A D. (E. C. VII, Shikarpur 219, A. D. 911).

P. 749. Indra III (912-916 A. D), son of Krishna II, succeeded him. He was a Jain in faith.

P. 752. Govinda IV (918-933 A D), younger son of Indra III. His *Mahā-sāmanta*, Kannara a governing over the province of Sindavadi 1000. This feudatory Kannara and his Jain queen Chandiyabbe are referred to in an inscription (M. E. R. 1916, Appen. B, No. 540, 932 A D.)—Nityavarsha a title of Govinda IV.

P. 760. Khottiga, Nityavarsha (966-971 A D), succeeded his brother Krishna III. He was a Jain by religion. He caused a pedestal

to be made for the bathing ceremony of a Jaina saint named Sānti, at Danavalapadu, in the Cuddapah District. He was also the overlord of the Kadambalige 1000, which was governed in his name by one Pandayya (or Pandiga) who was connected with the ancient Chālukya dynasty. Pandayya's wife, Jakki Sundari was a Jain. She built a *basadi*, to which a grant was made by Pandayya. Danavalapadu—a sacred Jain place.

P. 761 Indra IV, (died 982 A. D.). He retired to Śravana Belgola and there starved himself to death by the Jain rite of *sallekhanā* in 982 A. D. An inscription (Śravana Belgoḷa 133) describes him as great in war and liberality.

P. 763. Simultaneous fall of Rāshtrakūtas and Gangas, meant a great blow to the Jain faith. With rare exceptions, the Ganga kings were Jains by religion, and though most of the Rāshtrakūta kings were Śaivas, some appear to have been Jains But the disapearance of these two dynasties did not for the time being affect the Jain religion, though the Śaiva faith was competing with it for supremacy,

P. 768 Chālukyas (of Kalyāni)—Taila II (973-997 A. D.). He patronised the Kannada poet Kaviratna, who wrote *Ajitapurāna* in 993 A. D. and received from Taila II the title of *Kavichakravarti*, (M A. R 1908-09 and Ins at Sra Bel. Intr. 76 where Taila III is a slip for Tails II, Sra Bel. 449)

P. 769. Satyāśraya, Iriva—Bedengal (997-1009 A D.) succeeded Taila II. He was a Jain by religion, his Guru was the Jain teacher Vimalachandra (E. C VI, Mudegere II)

P. 775. Jayasimha II, Jagadekamalla (1018-1042) Chālukyan King His queen Suggaladevi, converted him from Jainism to the Śaiva faith. He was orginally a Jain like his forbears and honoured Jain teachers

P. 778. The Jain saint Vādirāja was honoured by Jayasimha II (Sra. Bel. 67 & 69, 1129 & 1100 A. D.).

P. 779. Someśvara I (1042-1068) The influence of the Kālamukha ascetics, continued in this reign; they had some influence in checking the growth of Jainism.

P. 780. On the accession of Someśvara I, about 1042 A. D., the Cholas burnt Pulikesa Nagar (Lakshmeśvar in Dharwar District) and destroyed its ancient Jain temples.

P. 783. An inscription at Annigere in Dharwar states that the wicked Chola (Rājādhirāja), penetrated the Beḷgoḷa country and burnt the Jain temples erected there by the Ganga king Ganga-Permadi, but yielded his head to the Chālukya king Someśvara in battle, (FLEET. *Dynasties of the Kanarese Districts*, 441).

P. 784. The Santara kings acknowledged Someśvara's suzerainty; Vīra Santara built many Jain temples. His wife Chāgala Devi also dedicated a *Basadi* in her own name.

P. 785 In a record dated in 1055 A. D. is mentioned a fifth by a Jain teacher to a *basti* built by Durvinita at Kogali. Durvinita possibly a Ganga king.

P. 789. Someśvara at first a Jain by religion, later a Śaivite. He honoured Swāmi, a Jain teacher, with the title of *Śabda Chaturmukha* (Sra. Bel. 67 dated in 1129 A. D.).

P. 794. Someśvara's viceroy Mahāsāmanta-Udayāditya was tolerate to the Jain faith (Shikarpur, 221).

P. 795. He obtained a grant for a Jain *basadi* at Baligami (in 1075).

P. 796. Lakshmana an important functionary at the court of Someśvara II; His minister and chief treasurer was Śāntinātha, who was a Jain and a most distinguished poet, author of *Sukumāra-charite;* his title *Sarasvatimukha-mukura;* he pursuaded Lakhmana to build Sāntinātha *basadi* at Baligrama Someśvara II was a Saiva; during his period, the Kālamukha ascetics eclipsed to some extent the Jains.

P. 818. Mahāmanḍaleśvara Joyimmarasa, a feudatory of Vikramāditya was a Jain by faith and was entitled *Pesāngagaruda* (inscription found at Konakondla, Gooty Taluk, Anantapur); his wife Navikabbe, built a Jain temple called Chatta-Jinālaya, at Kondakundaya-tīrtha (modern Konakondla) in the 6th year of Vikramāditya's reign (about 1081 A. D.). He had charge of the whole of

Adoni (Sindavadi) and parts of Anantapur and Raichur Taluks, with his capital at Tumbalam.

P. 826. Though Vikramāditya VI was probably a Jain in religion (he built a *basadi* when he was governor of Banavāsi), he favoured the Kālamukhas (Śaiva), he was catholic in religious patronage.

P. 832. Baligami, the capital of the Banavāsi 12,000 the Jains held their place in it equally with other religions. One inscription (Nagar 35) dated in 1077 A. D. in Vikramāditya's reign, shows the existence of numerous Jaina philosophical and other literary works in it. A Jain teacher was called Śrīvijaya, "from giving śāstras to the learned and their needs to the destitute (ibid)."

Pp. 880-82 Bijjala (1156-1167 A D.), the Kālachurya was Jain. Basava, the promulgator of the new Śaiva faith (Vīraśaivas), was his minister. The *Bijjala Rāya Charita*, enshrines the story of these two, according to the Jains

Pp. 887-90. *Basava Purāna* referes to the Jains and their shortcomings, Ekantada Ramayya a disciple of Basava, persecuted the Jains

P. 899 The Kālachurya dynasty did not last beyond a short period of about twenty-seven years. The rise and rapid growth of Vīraśaivism was one of its chief features Bijjala was not converted to it. Vīraśaivism claimed many of the Jain temples and with but a little change, converted Jain images even into the *Linga*

P. 900. About the 3rd century B C there were already professing Buddhists and Jains in and about the Chola country.

P. 903. In the 7th century A. D Buddhism was in a decaying state, Jainism and Brahminism being in the ascendant.

P. 934. Sundara Chola's daughter Kundavai built three temples at Dandapuram, one to Śiva, another to Vishnu and a third to Jina called Kundavai-Jinālaya and made costly gifts to them.

P. 942. Rājarāja I, (985-1013) . his sister Kundavai, though a devout Śaiva, her charities extended to Vishnu and Jain temples as well; Kundavai-Jinālaya on the rock close by Tirumalai, ten miles north of Polur, her other benefactions to Jain temples are known (M. F. R. 1887, para 7).

P. 960. In 1008 A. D. Rājarāja confiscated to the villages concerned the lands of those who did not pay the taxes due along with their breturen; this order was made applicable only to "villages of Brahmanas", 'villages of Vaikhansas (Śrīvaishnavas of pre-Ramānuja time) and "villages of Śramaṇas", i. e., Jains.

P. 982. This shows that the Jains enjoyed equal privileges with others. Private gifts to Jains were still common and Jainism flourished side by side with the other two religions. In the seventh year of Rājarāja's reign one Vīrasolan, a subordinate of his, made a gift not only to Brahmanas but also to a Jain temple (M. E. R. 1915, App. B, 116; E. I. iv 136).

P. 1058. Rājendra Chola I was succeeded by his son Rājādhirāja I (1018-1055); a wicked Chola, he penetrated into the Belvola country and burned the Jain temples which Ganga-Permadi, the lord of the Gangamandala, had built in the Annigeri-nādu (FLEET, *Kanarese Dynasties, 441*).

P. 1274 Cholas of Nidugal . Irungola II; in an inscription dated in A. D. 1232, he made a grant for a Jain *Basadi* on the Nidugal hill, otherwise called Kalanjana (E. C. XII, Pavagada 52).

P. 1297. Chola period : Both Buddhism and Jainism inculcated the worship of the "teacher" (or *guru*). With the gradual subsidence of these faiths and the rise of the cults of Śiva and Vishṇu, the worship of the "guru" was taken by these faiths.

P. 1310. Hoysalas : story of their origin; they claim to be Yādavas and of the Lunar race; the first few kings of the family were Jains, and the progenitor of the family was Sala; the *Yati* connected with the story was Sudatta (E. C II, Śravana Beḷgoḷa 28) and according to another, he was named Vardhamāna Munindra (E. C VIII, Nagar 46).

P. 1318. Vinayāditya II 1047-1100 A. D , he was a devout Jain, he built a *basti* at Mattavara (A. D. 1077). A Śravaṇa Beḷgoḷa record dated in 1129 A. D. states that he became a great king by the favour of the Jaina teacher Śāntideva (Sr. Bel. 67-54 – Old. Edn.). Another states that he built many tanks; temples and Jaina

shrines (ibid 143); the Jaina *basadi* at Angadi (c. 1050 A. D.); the Ādinātha-basti at Chikka Hanasoge (c. 1090 A. D.).

P. 1320. Ereyanga, 1063-1095 A. D. He was a devout Jain, his guru being Gopanandi, to whom he made a grant in 1094 A. D. (E. C. V. Channarayapatha 148).

P. 1321 Mariyāne-dandanayaka (father in law of Ballala I) was a devout Jain. With the merchants of Belegere-pattana, he set up the Jain image in the *basti* at Hatna in the Tiptur Taluk, the image was consecrated by Śubhachandra (M. A. R. 1918, para 93).

P. 1322. Ballala I, suffered from some terrible disease of which he was cured by the Jain *guru* Chārukirti pandita (Sr. Bel., New Edn. Nos. 254 of 1398 and 258 of 1432 A. D.), *Bhujabali śataka* of Doddaiya (c. 1550 A. D.).

P. 1326. Bitti Deva, or Vishnuvardhana 1111-1141 A. D. was a Jain, Rāmānuja converted him to Vaishnavism, he, even after his conversion was a tolerant ruler and a friend as much of Jainism as of Vaishnavism or Śaivism. His most able generals were Jains and they are recorded to have restored Jain temples on an unprecedented scale.

Pp. 1337-41. Bitti Deva's generals and ministers · foremost among his generals was Ganga-Rāja, the conqueror of Talkād, he was a great supporter of the Jain religion, perhaps the greatest after Chāmundarāya, he was the disciple of Śubhachandra Siddhānta-Deva; he restored all the Jian temples of Gangavadi, his eulogy; he is said to have converted the Gangavadi 96,000 into Kopana, identified with Hiuen Tsiang's Konkanapura and Kopal, a Jain place of pilgrimage in the S -W of the Nizam's Dominions He built Jinanāthapura, close to Śravana Belgoḷa, Grants conferred on him he made over to his *guru* for use in connection with Jain temples or for other charitable purposes Thus was granted by him the villages of Parama, Bindiganavile, Govindavadi. He built the Jain temples : Indira Kulagriha (Śāsana-basti) at Śravana-Beḷgoḷa, also the Kattale-basti, his wife built the Eradakatte-basti. His *guru* Śubhachandra died in 1123 A. D. Ganga-Raja's elder brother's wife Jakkanabbe built a tank and a Jain temple, her husband Daṇḍanayaka Echa built Jain

temples at Kopana, Śravana-Belgola and other holy places; he died by the rite of *Sannyasana*. Ganga-Raja's son, Boppa drove out the Kongas and other arrogant adversaies who were thorns to the country ; he built the Jain temple Trailokya-Rañjana (Boppana-chaityalaya) and the Pārśvanāth-basti (Drohagharatta-Jinalaya). He also built the Śāntiśvara-basti at Kambadahalli. He was probably the Boppana, the general of Bitti-Deva ; he gained a victory at Halasur.

Closely related to Ganga-Rāja were the generals Mariyāne and his brother Bharata, both were generals under Vishnuvardhana and his son Narasimha I Bharata erected the two images of Bharata and Bāhubali, the sons of Rishabhanātha, the first Tīrthankara, at Śravana-Belgola He is credited with the building of eighty new *bastis* and renovating two hundred old ones in Gangavadi. An equally famous general was Punisa, who was the conqueror of the Nilgiris, he employed his wealth in restoring Jain *bastis* throughout Gangavadi as they were in the days of the Gangas The Pārśvanātha-basti at Chāmarājanagar was founded by him His *guru* was Ajitasena-panditadeva He built the Mulasthāna-basadi of Vishnuvardhana-Poyasala-Jinālaya at Bsati-Hoskote, where his wife also built a stone *basadi* , her name was Dandanayakitti Jakkiyabbe

Another general was Vishnu or Bittiyanna, and surnamed Immadi-dandanayaka; he received his education under Śrīpāla a celebrated Jain teacher and logician of the time His father was an old minister of the time of Ereyanga The king treated him like a son

Pergade Vasudeva, his son Udayāditya erected a Jina temple called Vasudeva Jinabasti in his father's name.

P. 1342 A feudatory described by the names Bitti-Deva, Vishnu sāmanta and Vishnuvardhana, apparently after the king , he built Jinālayas also.

P. 1343. King Bitti Deva (Vishṇuvardhana), his domestic life: he had a number of queens, of these, Santala Devi was at first a strenuous upholder of the Jain faith but later embraced Vaishṇavism; she

built the Savati-gandha-vārana-basti at Śravaṇa-Beḷgoḷa in 1123 A. D.; she endowed it with a village and certain lands which she presented to her *guru* Prabhachandra. Her father was a Śaiva and her mother, Machikabbe, a devoted Jaina; Machikabbe's father and grand-father were generals.

Pp. 1348-49 Religion and Society: Buddhism, Jainism and Vaishṇavism flourished in the reign of Vishnuvardhana as friendly faiths; though he left Jainism for Vaishnavism, his interest in the former did not abate. Thus in 1125 A D. long after his conversion to the rival faith, we find him building a Jain temple for Śrīpāla-traividya-Deva, and presenting him a village as an endowment for it, this teacher belonged to the Akalanka-math, he was a great logician, dialectician, and a poet; his titles were Shat-tarka-shanmukha, *Vādībhasimha*, *Vadi-kolahala* and *Tārkika-chakravarti* Many other Jaina teachers flourished in Vishṇuvardhana's reign, among these being Mallishena-Maladhāri (Ganadhara of the Kali age), Prabhāchandra, a disciple of Meghachandra-traividya, the *guru* of queen Santale I, Subhachandra, the *guru* of Ganga-Rāja, who is described as a Siddhanandi in philosophy Two of the greatest promoters of the Jaina religion Ganga-Rāja, Punisa flourished during his reign. The reign of Vishnuvardhana should accordingly be set down as one of the brightest in Jaina history.

P. 1351 His change of faith did not mean any want of patronage in favour of the Jains, with whose teachers he seems to have kept close intercourse

P. 1352 Vishnuvardhana cannot have been the sectarian he is represented to have been in certain traditionary stories. These are undoubtedly later inventions worthy of no credence. Society too would not have tolerated such vandalism as the wild destruction of Jain temples which is attributed to him under the influence of Rāmānuja.

P. 1355. Narasimha I (1143-1173) His rule. Narasimha I, though a Vaishnava, was tolerant towards Jainism, the religion of most of his generals. He visited Śravana-Beḷgoḷa in 1159 A. D. and made grants of villages to the temple built by Hulla.

P. 1357. His generals and ministers: Hulla, the treasurer, was a minister of Narasimha. He was a Jain He had served under Vishnuvardhana and is praised as one superior to Brihaspati in politics and to Yogāndharayana in administration. He was a minister during the reign of Ballala II as well. He restored several Jain temples at Bankapura, Kalivita, Kopana and Kallengere, all places held sacred by the Jains, besides building five Jain temples at Kallengere and the Chaturvimśati temple at Śravana-Belgola

Pp. 1358-59. Provincial rulers · A subordinate chief (Sāmanta) was Guli-Bachi, the lord of Manyakhedapura (Malkhed). He was the patron of four creeds, Bauddha, Jaina, Śaiva and Vaishnava; he built Jain *basadis* in the name of his mother.

Another Sāmanta was Bittu-Deva, his mother Santale was the supporter of the four creeds. Bitti and his brothers were devout Jains and the gift made by his brother Govi-Deva are mentioned—the beautiful Pārśvanātha basti at Heggare in 1160 A. D; his wife Sriya-devi presented a Jain image which was once in the Ranganātha temple at Huliyur. Bittı had been general in the time of Vishnuvardhana, he was engaged in the wars against the Nilgiris and the Coimbatore country

Pp. 1366-67 Ballala II (1173-1223 A. D.) . his generals, ministers and feudatories Mahāpradhana Sarvādhikari Dandanayaka Bittimayya was the prime minister, Mahāsāmanta was Govi of Huliyera who was the supporter of the four creeds—Māheśvara, Bauddha, Vaishnava and Arhat Chandramauli was the ornament of ministers, he was a worshipper of Śiva, his wife Achambike was a devout Jain; she built the Pārśvanāth temple (Akkana basti) at Śravana Belgola, to which at Chandramauli's instance, Ballala II generously granted a village; she obtained from the king the grant of another village for worship of the Gommata. The general Vasudhaika-bandhava Rechimayya or Recharasa. who had rendered eminent services to the Kālacuryas, joined Ballala II and served under him; he built, about 1220 A. D., at Arsikere (Arsikere) the Sahasra-kūta-jinālaya and endowed it with the sanction of the king, Arsikere at that time contained a thousand

steadfast Jain families and was styled the southern Ayyavale (Aihole) Recharasa set up also the god Śāntinātha at Jinanāthapura near Śravana Belgoḷa

Pp. 1371-1373 His (Ballala II) capital cities Arsikere, a populous place with large number of Brahmans, Jains and Koyilal, it attracted the attention of donors like Recharasa, who built the Sahasra-kūta-Jinalaya in it in about 1220 A D.

Religion, Architecture and sculpture During the reign of Ballala II, Jainism and Vaishnavism flourished side by side, without the exhibition of any ill-will towards each other. Ballala II visited Śravana-Belgola and made grants there as usual The largest number of temples built in any single Hoysala king's reign was in that of Ballala II—Akkana basti at Sravana-Belgola (1182 A D), Śantinātha basti at Jinanāthapura, and Śāntinātha basti at Bandalike (circa 1200 A D.), Sahasrakūta basti at Arsikere (C. 1220 A.D.)

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P. 1453. Records relating to Harihara I 1342 A. D E. C VIII, Sorab 263, dated in 1342 A.D. Records the death of a Jain *guru* at Kuppatur in Nagarakhand

P. 1480 Irugappa-Odeya (the prime minister of Harihara II) is known as the "best of Jains" who built the Jain temple at Vijayanagar (S. I. I. 1,156)

Pp. 1483-84. Settlement of Jain and Sri-Vaishnava dispute, by Bukka I, in 1368 A D (E C II, Srav. Bel. New Edi, 344—old edi No 136; E. C. IX, Magadi 18, E. C III, Nanjangud. 64.)

P. 1500. During the reign of Bukka I, codsiderable literary activity in the

Kannada country. Jains claimed a larger number of poets during the period .

Authors	Works	Date
Bāhubali Pandit	*Dharmanātha Purāna*	1352 A.D.
Keśava-Varni	Commentaries on the *Gommata-sāra* and Amitagati *Śrāvakāchāra*	1369 A D.
Manga-Rāja	*Khagendra-mani-darpana*	1360 A.D
Abhinavasrutamuni	A commentary on Mallisena's *Sajjana-Chitta-vallabha*.	1365 A.D.
Madhura	*Dharmanātha-Purāna*	1365 A.D
Padmanaka	*Padmarāja-Purāna*	
Ayatavarma	*Kannada Ratnakaran-daka.*	1410 A.D.

P. 1523 Harihara II's Jain minister Baicha's son Irugappa, a famous general, several records of his . two of these eulogies his *guru* Panditārya (Panditāchārya, the *guru* of Bhima-devi. the Jain queen of Deva-Rāya I)—E C.II, Srav Bel. 337. Another record states that he built the Kunthu Jinālaya at Vijayanagar (S I. I i.156)—this is evidently the temple known today as the Gānigitti temple at Hampi. An inscription dated in 1422 A D. sets out his pedigree and records the grant by him of Belgola for Gommateśvar (E. C. II, Srav Bel. 253). The founder of the family was Baicha I, a general and minister of Bukka I Baicha I and Iruga I were ministers of Harihara II and Bukka II. Irugappa was a Sanskrit scholar. His brother Baicha II was governing the Mangalur-rājya in 1407 A.D. (M.E.R. 1901. No. 41)

P. 1529 In the reign of Harihara II, both Jainism and Virasaivism claimed an equal number of adherents and popularisers in the Kannada language.

P. 1553. The great minister Baiche-daṇḍyaka, who had been minister in the reign of Harihara II and had been entrusted with many private affairs by Bukka II, granted in about 1420 A.D , under Deva

Rāya's orders the village of Belame (in Mepinad) to provide for the worship of the Gummatasvāmi of Belgoḷa.

P. 1554. Bhima-Devi one of the 3 queens of Deva-Rāya, set up the image of Śāntinātha at Śravana Begḷoḷa, she was the lay disciple of Panditāchārya (E C. II, 337). This Jain teacher, same as Panditārya the *guru* of Irugappa (the general of Harihara II)

P. 1593. Kalyāṇa-Kirti a Jain, wrote the *Gnāna-Chandrābhyudaya* and other works during the reign of Deva-Rāya II

P. 1595. Since the restoration of amity between the Śrivaishnavas and Jains in 1368 A.D. by Bukka-Rāya I, there appears to have good feeling between them (middle of the 15th century).

P. 1598. Deva-Rāya II caused a Jain temple to be built in 1426 A D. in the capital (S. I. I i. 82).

Pp. 1665-66 The period of rule covered by Mallikarjuna and Virupāksha (1446-1486)—some Jain poets : The most noteworthy among the Jain poets was Terakanambi Bommarasa who was the author of *Sanatkumara-Charita,* and *Jivandhara-Sangatya,* the latter being a work of considerable interest His grandfather Nemichandra won fame as a disputant at the court of Deva-Rāya II

Pp. 1668-69. & p. 1754. The Saluvas of Sangitapattana, Sanskrit for Hāduvalli, situated in Tuluvadesa (or South Kanara) were in power from about 1491 A.D. to about 1560 A.D. in a part of the present South Kanara District They professed the Jain faith They belonged to the Kāśyapa-gotra

P. 2097. Among the Jain poets of the period (Sadāśiva Rāya), the chief were Sālva, author of a *Bhārata-Rasaratnākara* and *Vaidyasangatya*, and Doddayya, who wrote the *Chandraprabhacharite* (ibid 234-254)

P. 2208 Tirumala (Viceroy at Seringapatam—1585-1626 A D.) : A record of his dated in 1626, registers a gift for the merit of his father and mother to a Jain Pandit.

Pp. 2229-30 In the Mysore country there flourished during the reign of Venkata I many poets The Jain lexicigrapher Devottama, whose

work *Nānārtha-Ratnākara* deserves to be better known, probably lived about 1600. But the greatest poet and grammarian of the time was the Jain author Bhaṭṭākalaṅka-Deva who finished the famous work *Karnāṭaka-Śabdānuśāsana* in 1604. He was a poet at the court of Śri-Ranga II and then at that of his successor Venkata I. His work bears eloquent testimony to the depth and range of his learning.

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P. 26 Jains, 2,391 (30%)

P. 145. Begur, about 8 miles south of Bangalore, Nageśvara shrine—into the floor of varandah a Jain epitaph. Kamatheśvara shrine - a headless Jina figure and 2 feet high figure of Pārśva The place once an important for Jain settlement.

Pp. 184-185. Kalyā - a village in Magadh Taluk—a holy place to the Jains, ruins of a basti (E C. IX, Magadi 18, Śravana Belgola 136—records a compact made his A. D. 1368 between the Vaishnavas and the Jains). Two short epigraphs near a boulder known as Adugat bande

P. 195 Kuppepaly—in Magadi Taluk. A Epigraph mentions Bisugur in the Kumgal dist.—modern village Visakur, once a great city contained 75 *bastis*.

P. 267 Nandīśvars temple and Nandi—from Chikallapur 29, originally Jain temples

Pp. 351-52. Nandidrug, (Nundydroog)—31 miles north of Bangalore. The Gangas had the title "Lord of Nandagiri", and the hill was then a Jain place. In the Gopinath Hill, on the north-east, is an ancient Jain inscription. The name Nandagiri (Hill of pleasure) was changed to Nandigin (hill of Nandi, the bull of Śiva), in the 11th century under the Cholas As the Jain inscription begins by invoking the first Tīrthankara Vrishabha whose name means bull, helped towards suggesting the appelation.

P. 375. Tekal A seated Jina figure (3 feet high) in the village of Hubidenhalli belonged to a *basti* to the north of the village, but no, longer in existence.

P. 396 Tumkur dist.—Jains, 3,323.

P. 459 Agrahana. Boundary stones marked wiih a *mukkode* or tripple umbrella indicate a grant to a Jain temple.

P 484. Heggare (Tiptun Taluk) : The Pārśvanātha *basti* built of black stone is a fine specimen of Hoysala architecture description given. Original Jina image is gone, now there is a small figure of Anantanāth

P. 488. Huliyar (Tumkur dist) Ranganātha temple, image kept here on a stone pedestal which once belonged to a Jain temple, evidenced by an inscription on it

P. 495 Kaidala (Tumkur dist) Gangādhareśvara temple, in the *navaranga* is the inscription Tumkur I engraved on a slab figure of Visnu with a figure of Jina built in 1151 by Sāmanta-Bachi, a subordinate of Hoysala King Narasimha I. He built Jain temples at the village

P. 504 Kumgal (Tumkur dist) Kumgal tank—Sluice built in 1394 by Irugapa, the Jain general

P 509 Madhugiri (24 miles north of Tumkur) The Mallinātha *basti* adjoining the fort has a *mānastambha*, Jina figures and metalic figures of Sarasvatī and Padmāvatī

P 522 Nidugal (Pavagada Taluk)—at some distance from the village is the Pārśvanātha temple.

Pp. 523-24 Nittur (Gubbi Taluk) Śantiśvara *basti*—a Hoysala structure (12th century), description given. Inscriptions and Jain manuscripts.

P. 549 Tumkur Jains, 205.

P. 587 Mysore dist. Jains above 15, males 721, females 734, under 15, males 401, females 438.

P. 597. History and Archaeology. An old Jain work of tenth century mentions Punnata country, this must be the Punnāda corresponding with the Pounnata of Ptolemy.

P. 636. Badanavalu (Najangud Taluk)—a Jain figure 3½ feet high lying here.

P. 642. Bellur (Nāgamangala Taluk)—a *basti* in the Dravidian style.

Pp. 644-646. Bettadapur (Hunsur Taluk)—In former times a Jain principality, Chengala Rāya, a powerful king, was a Jain latter converted to Lingāyatism. Anjaneya temple; a nude squatting figure amongst other Hindu figures.

P. 652. Chāmarājnagar. Jains, 100. Principal Jain *basti* erected in 1117 by Punisa-rāja (general).

P. 672. Hatna (Nāgamangala Taluk). The Vīrabhadra temple at this place was once a Jain *basti* dedicated to Pārśvanātha.

P. 681. Hosaholalu (Mysore dist.) : Pārśvanātha basti (A. D. 1118), description given.

Pp 689-90. Kambadahalli (Nāgamangala Taluk) A holy place of the Jains; a 50 feet high Brahmadeva pillar loftiest in the State, Dravidian style Jain temple Pañchakūṭa *basti*, Ādinātha, Pārśvanātha, Neminātha, Śāntinātha etc , description given A small hill to the south of this village known as Bolari-beṭṭa has at the top of the ruins of a *basti* with a Jina figure.

P. 700. Ketaman halli (Mysore Taluk)—on the way to the village a mutilated Jina figure 2 feet high lying

P. 717 Malali (Heggaddevankote Taluk)—contains 2 *bastis* has a large population of Jains.

P. 732. Mugur (T. Narasipur Taluk) . T. Narasipur 88—an old Jain epitaph.

P. 761. Mysore. Śāntīśvara *basti* and Jain inscriptions.

P. 785. Nāgamangala town—Jains, 2.

P. 789. Nagarle (Nanjangud Taluk)—a ruind Pārśvanātha *basti*, 5 feet high Pārśvanātha and an epigraph of Chola king Rājendradeva.

P. 791. Nanjangud town—Jains, 3.

P. 802. Sargur (Mysore dist.)–Jains, 115.

Pp. 807-08. Seringapatam. Rāmānujācārya converted Hoysala King Bittideva (Visnuvardhana) to Śaiva faith. In 1454, Timmanna, a hebbar, enlarged the temple of Ranganātha making use of materials obtained from the demolition of 101 Jain temples at Kalasnādi, a town five miles to the town

P. 826. The Ādīśvara *basti* with Ādinātha etc., description given.

P. 845. Talkād (28 miles south-east of Mysore). The site on which a Jain temple once stood has now become a private garden attached a house and the images removed to Mysore.

P. 864. Varuna (7 miles south-west of Mysore)—a mound known as *Basti-tittu* once a large Jain temple Pārśvanātha and other images described. Mysore 47 and 48 inscriptions.

P. 871. Yelandur. Viśālāksha Pandit, a Jain, was the faithful adherent of Chikkadevarāga during his captivity at Hangala (1672-74).

P. 896. Hassan district—Jains, 1,877.

Pp. 906-07. History and Archaeology The earliest event supported by any evidence was a migrations of Jains from Ujjain under the leadership of Bhadrabāhu and Chandragupta, the Maurya, recorded in an ancient inscription engraved on the surface of the rock at the summit of Chandrabetta at Śravana Belgola, and may be assigned to the 3rd century B C

P. 912. The Jain *bastis* at Basti halli, near Halebid—Pārśvanātha *basti* (1133), Śāntinātha (1192), Jain guru memorial stones (*See* Vol. II, chapters V and VI of this work)

P. 942. Arsikere or Arasiyakere town—Jains, 60

P. 945. Sahasra Kūta—Jinālaya (1220), the object of worship in a mountain containing 1,000 Jina figures.

P. 947. Bastihalli (Hassan Taluk)—the Pārśvanātha *basti*, a Hoysala structure, description given.

P. 953. Belur town—Jains, 40.

P. 965-66. Belvadi (Arkalgud Taluk)—during the time of early Hoysala Kings, an important Jain settlement—inscriptions—Belur 171 B. C. V. dated 1160 and 1200 A. D mentioned Jain *basti*, but no traces now.

Pp 980-82. Grama (7 miles east of Hassan)—Keśava temple, east doorway of its hall once belonged to a *basti* at Eleyur, Channarāya Patna Taluk, it bears a Jain inscription on the lintel.

Śāntinātha *basti* by Sāntale, queen of Visnuvardhana has an image of Sumati, two caturvimśati-tīrthankara panels.

Markuli, a village two miles from Grama, pañcha-kūṭa *basti* has five Jina images and a 16 armed yakshi Chakreśvarī

P. 984. Halebid (Belur Taluk) : The city originally contained 720 *bastis*. 3 only now remain, of which Pārśvanātheśvara is the largest.

Pp. 990-91. 3 Jain temples at Bastihalli, beautiful pillars, description given. Yaksha, Yakshī and different Tīrthankara images—description given. 3 inscriptions.

P. 992 Halebid. Hoysaleśvara temple There is a solitary Jina figure on the rail.

P. 1005 Heragu (Hassan Taluk)—Jain *basti*, a heap of ruins was built in 1155 A D. dedicated to Pārśvanātha (Hassan 57), its Jain image removed by a Government.

P. 1023. Markuli (Hassan Taluk) : Ancient *basti*, Hoysala style constructed in 1173 A. D. by Būchimayya, minister of Ballala II, Trikūṭāchala in plan with images—description given.

Pp. 1037-68. Śravaṇa—Beḷgoḷa : Chief seat of Jain guru; detailed description of the antiquity Full descriptions of the undernoted monu-

ments on the hills given :

Chikka-betta, Śāntinātha basti, Supārśvanātha basti, Pārśvanātha basti Kattale basti, Chandragupta basti, Chandraprabha basti, Chāmuṇḍarāya basti, Majjiganna basti, Eradukatte basti, Savatigandha-varana basti, Terina basti, Śantiśvara basti, Kuge Brahmadeva pillar, Mahānavami Mantapa, Bharateśvara, Iruve Brahmadeva temple, Kanchinadone, Lakki-done (pond), Bhadrabāhu cave, Chāmundaraya's Rock, Dodda betta (hill), Gommateśvara Colossal image—his life , its Mahāmastakābhisekas in 1398, 1612, 1677, 1825, 1827, 1871, 1887, its mutilation by Rāmānujācārya its enclosure, Siddhara basti, Akhande-bāgilu (entrance), Tyagada Brahmadeva pillar, Chennanna basti, Odegal basti, Chauvisatirtha-kara basti, Brahmadeva temple. The village (Śravana Belgoḷa)—Bhandari basti, Akkana basti Sidhānta-basti, Danasale basti, Kalamma temple, Nagara Jinālaya, Mangayi basti, Jaina Math or monastery—its paintings and other antiquities described , Kalyāni (pond), Jakki-katte (tank), Chennanna's pond Adjacent villages—Jinanatha pura, Śāntinātha basti, five specimen of Hoysala style of about 1200 A. D —description given, east of the village Aregal basti, South-west of the village *Samādhi-manṭapa* (Jain tomb), Hale-Belgola, a village—its Jina temple, there are also a Visnu and a Siva temples at the village, a ruined *basti* and mutilated Jina figure Sanehalli village, a ruined *basti* of 1,120. 500 inscriptions (inscriptions at Śravana Belgola, E. C. II by R. Narasimhachar).

P. 1089. Kaden District—Jains, 1,386.

P. 1101. Archaeology the finest and oldest sculpture is in the Jain *basti* probably of the 11th century a beautiful Yakshini.

P. 1125. Ajjanpur (Tarikere taluk)—Jains, 16.

Pp. 1130-31. Angadi (Mudigere Taluk)—2 Jain *bastis*, early Hoysala style—figures of Neminātha, Chandranātha, Gommateśvara, Ara, Malli and Muni Suvrata, Yakshis—description given.

Pp. 1139-40 Bale—Honnur (Kadur dist.) · Inscriptions engraved on boulders in the river (E C VI, Kadur district—Koppa 17, 21 and 3); Māra, Santara king, son of Mayūra varma, the second—disciple of the great Muni *Vādibhasimha* Ajita Sena (1070 A. D.) ; Bommanakallu boulder, a Jina figure on it.

P. 1141. Birur (Kaden Taluk)—Jains, 25

P. 1142. Chikmagalur : the country formed part of the territory of the Jain kings of Humcha. Chikmagalur was a Jain settlement, Jain epitaphs of 11th century A. D.

P. 1152. Kadur—Jains, 14.

Pp. 1153-54. Kalasa (Mudigere Taluk)—Kalasesvara temple probably a Jain originally. Kalasa. Karkala kingdom of original Santara kingdom of Pombachha (Humcha), Kings of this line Jains by religion (1246-1598 A. D.).

P. 1160. Koppa (Koppa Taluk)—Jains, 17.

P. 1170-71. Narasiṃharājpur (formerly Yedehalli), Jains, 30, the town consists of a single state, its end known as Singannagadde are three *bastis* and a Jain Math, inscription of A. D. 1778, and 1300, the *basti* and its metalic figures of Sarasvati, Ganadharapada (foot-print), Śruta (the Angas and Pūrvas)—descriptions given.

P. 1183. Sringeri Town. 1 Jain *basti*. Vidyāśankar Hindu temple (A. D. 1338), its *pradakshinā* west entrance has a figure of Jina or Buddha

P. 1197. Tarikere Town (Kadur dist.)—Jains, 32.

P. 1218. Shimoga District—Jains, 2,982.

P. 1230. History The last of the Jain Humcha Kings became a Śivabhakta, taking the name of Gante Wodeyar was the progenitor of Keladi family.

P. 1242. Antiquities of Belgami . Jain *basti*, a massive seated Jina in a private house of a colossal fallen statue of Jina to the east of the village.

P. 1244. Jain Basadis at Humcha, Pañcha-Basadi described in Nagar 35 as Urvvi-tilakam, a glory to the world, now in ruins.

P. 1275. Bandalike or Bandamike (north of Shikarpur Taluk) : Śāntinātha *basti*.

P. 1279. Belagāvi or Belgāmi (Shikarpur Taluk) : Jain Matha, no trace of Jain *basti* now, but figures of Jinas found in several parts of the village—one 10 feet high and 4 feet broad, another two feet high, a fourth 3 feet high, a fifth 2½ feet high, the places indicated are sites of former Jain *bastis*.

P. 1284. Bhadrāvati—Jains, 24

P. 1291 Chikka Magdi—a former *basti* has been converted into the pleasant Basavanna temple, an inscribed Jain figure (Shikarpur 201) and several Jain images lying about.

Pp. 1293-94. Govardhangiri, fortified by Jinadatta, the founder of Humcha State, Sagar 55 an interesting Jain inscription, gives description of Kshemapura or Gerasoppe and Devarāya his *guru* was Paṇḍitārāya—this king performed head anointing of Gummata, Nemiśvara Chaityālaya in Kshemapura.

P. 1298 Honnali (Shimoga dist)—Jains, 11

P 1299-1301 Humcha, a Jain village (Nagar Taluk) Correct name Hombucha (Pomburchchha and Patti Pomburchchha), a capital of a principality founded by Jinadatta (7th-8th century), an inscription of the 11th century traces the descent of Jinadatta to Rāha, of the Ugra-vamśa, lord of the Northern Madhura who was a successful leader in the Bharata war in Kurukshetra, old events described, according to the late Huncha Svāmi, Devendra tirtha Bhattāraka, these events happened in the year 500 of the fifth *Kaliyuga* (or 159 B C). Jain temples

P 1311. Kumsi Town (Shimoga District) Its correct name Kumbase, it was granted as an endowment by Jinadatta Rāya of Pumburcha (Humcha) for the Jain temple there.

P. 1312. Kuppatur (Sorab Taluk)—in the Jain temple inscribed Jain images, a seated Jina 5 feet high with a seven hooded serpent.

P. 1319. Nyamti (Honnali Taluk)—Jains, 7.

P. 1323. Sagar (Sagar Taluk)—Jains, 8.

P. 1334. Shikarpur (Shikarpur Taluk)—Jains, 39.

P. 1338. Shimoga Town—Jains, 85

P. 1339. Siralkoppa (Shikarpur Taluk)—Jains, 7.

P. 1342. Sorab (Sorab Taluk)—Jains, 10.

P. 1349. Tirthahalli (Tirthahalli Taluk)—Jains, 28.

P. 1370. Chitaldrug District—Jains, 1,009.

P. 1417. Challakere or Chellakere—Jains, 45.

P. 1424. Chitaldrug Town—Jains, 70.

P. 1431. Davangere—Jains, 272.

P. 1443. Hiriyur Town—Jains 4.

P. 1447. Holalkere, Jains 57.

P. 1450. Hosdurga Town—Jains, 134.

P. 1453. Jagalur Town—Jains, 5.

P 1467. Nigunda (Hosdurga Taluk)—was the capital of a Jain principality included in the Ganga empire 1500 years ago.

P. 1468. Siddapur (Holakalmum Taluk)—at the foot of the Brahmagiri hill is a *basti* with a Jain image, not a single Jain living in the village at present.

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B C LAW. *Mathura · An Ancient Indian City* (QJMS Vol. 32, No. 1, 1914)—Bangalore.

P. 3. Among the earlier finds may be mentioned a broken four-fold Jain image with a fragmentary inscription in Brāhmī of the Kuṣan period (Exploration at Mathura by J. Ph. VOGEL : A. S. I. An Rep. 1911-12, Pp. 120 -33).

P. 4. Jainism was practised with great devotion at Mathura (SMITH, Early Hist. of India p. 301) Under the Kuṣāns, Mathura was an important religious centre of the Jains Jains firmly established in the city from the middle of the 2nd Cent. B. C Jains a flourishing community at Mathura in the reign of Kaṇiska, Huviṣka and Vāsudeva (RAPSON, An Ind. p. 174).

Pp. 5-6. The Jain Āyāgapaṭas supposed to have a direct or indirect bearing on the later Viṣṇapaṭas met within Bengal and other places.

P. 7. Importance of Mathura in the political history of India. Submission of Brahmamitrā, the then King of Magadha, to Khāravela, the King-over-lord of Kalinga, as well as the hurried retreat of a Greek King, Dimita (Demetrios) – (E.I. Vol. XX— KANOW and JAYASWAL).

S. SRIKANTAYA-*Chitaldrug* (QJMS. 31 Nos. 3 & 4 1941 Bangalore).

P. 339. The colossal image of Gomaṭanātha (Vardhamāna Mahāvīra) at Śravanabelgoḷa.

P. 342. The Bhadrabāhu caves at Śravanabelgola and the Bhadrabāhu inscriptions—third century B. C Śravāna Belgoḷa was perhaps within his (Chandragupta) vast dominions.

P. 344. The Tamil, script developed later than Kannada Kannada was known early enough and it must have been derived from a proto-dravidian original and not from Tamil as is sometimes believed. Apparently till the 4th century of the Christian era, at all events, Prākrit was the Official language and Prakrit and Sanskrit continued to interpret our thoughts and ideas for many centuries after the birth of Christ The Jainas gave up Prakrit and began writing in Sanskrit about the 5th Century A D. Jainism was in vogue earlier than Buddhism under Chandragupta Maurya and Srutakevali Bhadrabahu.

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B. C. LAW. *Vaiśāli, Mahāvīra's Birth Place.* (Jain Ant Vol. X; No.1 ; Arrah; 1944; Pp. 16—18)

Vaiśāli (identified with the present village of Basarh in the Muzaffarpur dist. Bihar) the capital of the Licchavi Rājas and the head quarters of the powerful vajjian confederacy The great city claims Mahāvīra as its citizen He was known as *vasālie* or *Vaiśalika*, that is, an inhabitant of Vaiśali. Kuṇḍagrāma, the birth place of Mahāvīra was a suburb of Vaiśāli Mahāvīra's mother Triśala was a sister of Cetaka who was one of the Vaiśāli Rājas Out of the forty-two rainy seasons Mahāvīra spent no less than twelve at Vaiśāli

Mahāvīra's parentswere worshippers of Pārśva and followers of Śramaṇas. Śramaṇas or wondering ascetics had been in existence ever since the time of the

earlier Upamiṣadas and evidently the Śramaṇas that were followed by the parents of Mahāvīra belonged to one of the numerous sects or classes of Indian ascetics. Mahāvīra died at the age of seventy-two freed from all pains in the town of Pāvā.

A. N. UPADHYE. *Tavanidhi And Its Inscriptions*. (Jain Ant. Vol. X; No. II; Arrah; 1944; Pp. 49—51).

Tavanidhi is a Jain holy place, situated on the left side of Poona to Bangalore road, a couple of miles to the south of Nipani, in the Belgaum District. Its name variously written · Tavanidhi. Stavanidhi, Tavandi etc. A village is there known as Tavandi on the top of the hillock. In the valley there is a row of temples, five in number. This holy shrine is lately famous as Śri Kṣetra Stavanidhi. A Mānastambha is there in front of the central temple. Two Kannada inscription—Text given. The first inscription mentions Vīranandi who flourished about the middle of the 12th century A. D. period assigned to the Pārśvanātha image. Today Tavanidhi is famous for Brahmanātha or Kṣetrapāla, Nayasena in his Kannada *Dharmāmṛta* refers to Pārśvanātha at Tavanidhi which is known to be a holy place,

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S. SRIKANTHA SASTRI. *Identification of Tavanidhi*. (Jain Ant. Vol. XI, No. 1; 1945, Arrah; Pp. 1—3).

A. N. UPADHYE has suggested in Jaina Ant. Vol. X; P. 51, that Tavandi, near Nipani in the Belgaum District is the famous Jaina holy place mentioned by Nayasena in his *Dharamāmṛta*. But here the author identified Tavanidhi with the village Tavanandi, in the Kuppagadde holebi, Sorab Taluk, Shimoga District of Mysore, Epigraphical evidences cited.

It may be inferred that this Tavanidhi was a Saiva Centre where as Tavanidhi near Sorab was sacred to the Jainas. Taking all these facts into consideration it is probable that Tavanandi near Sorab is Tavanidhi mentioned by Nayasena.

A. N. UPADHYE : *Tavanidhi*
(Jain Ant. Vol. XI; No. II; Arrah; 1946, Pp. 15-16).

S. SRIKANTHA SASTRI has identified Tavanandi near Sorab as Tavanidhi (Jain Ant. Vol. XI; No. I; Pp. 1—3) and about the evidence of Śīlavijaya's Tīrthamālā he opines that it is not precise.

Dr. UPADHYE maintains that Śīlavijaya refers to Tavanidhi in Belgaum Dt. and quotes the text of the Tīrthamālā,

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K. R. VENKATRAMA AYYAR. *Āyirattali—A Cola Capital* (Prs. Ind. Hist. Cong.) Allahabad, 1946.

P. 160. Āyirattali, also called Palaiyāru and Mudikondaśolapuram, one of the capitals of the Colas. Āyirattali means the 'thousand temples'. When Appar visited Vadatali or the 'northern shrine' of Palaiyāru he found the central shrine of Śiva obscured by a new *vimānam* put up by Jains, who had obtained possession of the place, and with the help of the chief of the place, probably the Muttaraiyar chief, he had the temple cleared of the Jains and caused a new *vimānam* to be built for Śiva.

Section I

VI—CENSUS REPORT

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W. P CORNISH. *Report on the Census of the Madras Presidency,* 1871, Vol. I. Madras, 1874

P. 73. Buddhists and Jains and their distribution.

Pp. 113-115 Buddhists and Jains—Buddhism extinct—Rise of the Jain sect on the downfall of Buddhism—Jain tenets—Sectarian divisions—Jains; a distinct community—Decline of the sect through Brahmanical persecution.

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William Wilson HUNTER. *Statistical Account of Bengal,* 20. Vols. London, 1875—77.

Vol. 7, p. 224. Rangpur . The Jain population appears to be confined to the Kayāhas or Mārvāris who have settled in Rangpur, most of whom are wealthy merchants

Vol. 7, p. 383. Dinajpur : The Jains are represented by about a dozen banking families.

Vol. 8, p 52, Rajshahi . In 1871 the Jains were principally confined to the town of Rāmpur Bauleah, and were nearly all Mārvāri bankers and traders, and very wealthy

Vol. 9, Pp. 58-59, 158-159, 252—265 Murshidabad : The Jains are specially influential in the District of Murshidābād. Harakh Chand *Jagat Seth,* the fourth *Jagat Seth,* renounced Jainism and became a Vaisṇava. The Pārasnāth hill in the Hazaribagh District is the most celebrated place of Jain pilgrimage in Bengal. It is thought to have been built by Khusal Chand, the predecessor of Harakh Chand.

Vol. 11, p 64. Jains in Patna

Vol. 12, Pp. 39, 41. Gaya : The Jains have a temple at Gaya, and another at Navada—Ruins of Jain temples are common all over the district, testifying to their former ascendency

Vol. 14, pp. 82-83, 86-87. **Bhagalpur : Kabirpur, situated near Champanagar,** is a place of worship belonging to the Jains. Below the buildings of the sannyāsis in Sultangunj is a small temple dedicated to Pārśvanāth. The sannyāsis say that Baidyanātha has given orders that the Jains shall no longer worship on his sacred rock.

Vol. 15, p. 60. Jains in Munghyr.

Vol. 16, Pp 84, 207—227, 318. Jains in Hazaribagh: Their history. Philosophy Religion Pilgrimages to Parasnāth hill —Jains in Lohardaga.

Vol. 17, Pp. 40, 298—302. Jains in Singbhum : Ruins of Jain temples in Manbhum.

Vol. 18, p. 79. Jains in Cuttack.

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E J. KITTS. *Report on the Census of Berar*, 1881.—Bombay, 1882

Pp. 73—76 Jains.

Antiquity of the Jains in the province of Berar. Doctrines and customs Priests and the laity. Among the 84 Jain sects, some only are represented in the country of Berar. The Porewāis, Khandarwāls, Agarwāls and Setwāls are Digambaras. The Oswāls and the Śrimālis are Śvetāmbaras. Statistical data on the Jaina population of the different districts of Berar.

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Raport on the Census of British India, 1881. 3 Volumes—London-Calcutta, 1883.

Volume I

Pp. 23-24 Jaina population of India : 12,21, 896, may be a proportion of 48 for 10,000

P. 42. Distribution of the Jain population in the principal provinces.

Volume II

Different tables of religious statistic.

Volume III.

The appendix B, consecrated to the religions of the Panjab, contains some rare information relating to the Jains.

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Lewis RICE. *Report on the Mysore Census of 1811.*—Bangalore; 1884.

Pp. 62-63. Jains, Hindus by nationality, not Hindus by religion. To them is due the earliest cultivation of the South India languages and all the early literature of Karnāṭaka. Their principal seats in the State are at Śravana Begloḷa in Hassan District, Maliyur in Mysore District, and Humcha in Shimoga District. Distribution of the Jains in India.

P. 73. Cultivation of the Kannada language by the Jains down to about A. D. 1300.

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H. B. ABOTT. *Census of India, 1891*, Vol. XXVI · *Rajputana, Pt- I—Calcutta*, 1892

P. 29. Ratio per 10,000 of all ages (Jains).

TableVII—Part D (xlv—xlvii) Ages by religions—Jain population.

Table VIII—Part D (lxxi-lxxiii). Civil condition by religions and age—Total Jain population.

Table IX—Part D (lxxxv). Education by religion and age Jains.

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Census of India, 1891, 3 Volumes—London, 1892-1893.

Vol. I. Tables of religious statistic.

The number of the Jains rose to 14,16,638 (tab. VI).

(Vol. III). General Report by J. A. BAINES.

Pages.

162. Brief review on the Jainism.

172. Proportion of the Jaina population : 49 for 10,000.

176. Geographical distribution of the Jains.

Statistical Atlas of India, Second edition—Calcutta, 1895.

Ch. XVI.—Statistic of the religions.

Number of the Jains : 15,00,000.

Bearing to the total population : 0.5%

See : Map of the religions, Plate II.

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S. M. EDWARDS *Census of India 1901*, Vol. II :—Bombay, (Town and Island), Part 5 : Report, Bombay, 1901.

Pp. 22, 79. Mandvi has been a Jain centre for the last seventy or eighty years.

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S. C. ALLEN *Census of India*, 1901 Vol 4 :—*Assam, Part* I, *Report. Shillong*, 1902.

P. 46. There are 1,797 Jains in the Province. Some 1,600 are found in the Brahmaputra valley Most of them are Mārvāri merchants,

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S. M. EDWARDS. *The Rise of Bombay*. Bombay, 1902 (Reprinted from Vol X of the Census of India Series 1901).

P. 269. Considerable increase of the Jain population in Bombay by 1848 A D

P. 324. Enormous expansion of the Jains by 1891 A. D

219

K. S. MACDONALD. *Baroda Census Report*, 1901. (CR. cxvi, art. 6, 1903, Pp. 46-47).

P 57. The Jains, 48,290 strong, reject the Vedas, yet call themselves Hindus They observe caste distinctions and intermarry with Hindus The sacred books of the Śvetāmbara Jains are in the Māgadhi Prākrit language, and those of the Digambara Jains in Sanskrit. The Dhunḍia Jains carry the doctrine of the preservation of animal life to a shocking extent

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Hanry YULE and A. C BURNELL *Hobson-Jobson*, London, 1903.

P. 447. Jain.

221

Census of India, 1901, Volume I.—Calcutta, 1903.

Part I. Report by H. RISLEY.

Pp 367-369. General review on the Jainism.

The Origins—Mahāvīra. Separation of the Śvetāmbaras with the Digambaras. Difference between the Jainism and the Buddhism. The Jains in the actual period

Pp. 381-382. Statistical data. The total number of the Jains is 13,50,000. Their geographical division with map.

Part II. Tables by H. RISLEY and E. A. GAIT.

To consult in particular the tables V, VI, VII and XIII.

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E. A. GAIT *Census af India*, 1911, Vol I: India, Part A · *Report.*—Calcutta, 1913

P. 119 Hindus and Jains—The Jains share the Hindu belief in transmigration as the doctrine of Karma—They reject the Vedas and worship their twenty-four deified saints—Many Jains regard themselves as Hindus.

Pp 126-127. A map showing distribution of the Jains in India—3,53,000 are found in Rajputana and Ajmere-Merwara and 8,15,000 in the adjoining States and provinces They form an integral part of the Hindu social system. Some of them in quite recent times have joined the Ārya Samāj.

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L.S.S.O' MALLEY. *Census of India*, 1911, Vol. 5 . *Bengal*, *Bihar and Orissa and* Sikkim. Part I · Report —Calcutta, 1913.

Pp. 209-10 Jains number 11,411—Birth of Mahāvira at Vaiśāli—Ancient Jain Shrines in Patna city, Rajgir and Pāwāpuri—Pārasnāth Mountain—Travels of Mahāvira—Jain remains in Manbhum—Three main sects of the Jains.

P. 213. Connection of the Kumbhitapatias with the early Buddhists or Jains.

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L. S. S. O.' MALLEY. *Census of India, 1911.* Vol 5 *Bengal, Part II,* Tables —Calcutta, 1913.

Pp. 152—190. Table XIII, Caste, Tribe, Race or Nationality Part A. Jains.

225

L. S. S. O.' MALEY *Census of India, 1911*, Vol. 6. *City of Calcutta*, Pt. I · *Report—Calcutta*, 1913.

Pp. 23-24. 1,797 Jains—Most of them are Mārvāri merchants from Rājputānā.

226

C. T. LLOYD. *Census of India, 1921*. Vol. 3 . *Assam*. Pt. I · *Report*. *Shillong*, 1923.

P. 56. The Jains—Increase of their number in the decade from 2,500 to 3,500. They are traders from Rājputānā or Western India Number of Jains by sect

Śvetāmbara	...	9
Digambara	..	227
Sthānakvāsi	...	3
Sect unspecified	...	3,264
Total		3.503

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W. H. THOMPSON. *Census of India, 1921* Vol. 5 : *Bengal. 2 Pts. Calcutta, 1923.* Pt. 1, Pp. 166-167 and Pt 2, p. 28. The Jains and their number ·

1881	...	1,529.
1891	...	4,912
1901	..	5,232.
1911	..	6,782.
1921		13,369

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W. H. THOMPSON *Census of India, 1921 Vol 6 City of Calcutta.* 2 Pts. —Calcutta, 1923.

Pt. I. P 38, Pt. 2, Pp. 7, 11, 18-19 The Jains—They number 5,678

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P C. TALLENTS *Census of India, 1921.* Vol. 7 *Bihar and Orissa.* 2 Parts, —Patna, 1923

Pt. 1, Pp 123-124, Pt. 2, Pp. 18, 19, 20, 29, 46. The Jains—Definition of a Jain—The Jains are not all Vaiśyas—Many Agarvāls are Jains—The Jains are not a Hindu caste—They deny the authority of the Vedas—They number 4,610.

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Lt. Col. B. L. COLE *Census of India 1931.* Vol. XXVII—Rajputana Agency—Report and Tables, 1932.

P. 6—Bikaner-Jains have increased by 22 2 (Variation per cent. 1921-1932.)

		Persons	Males	Females
Jains	1921	23,555	9,840	13,715
	1931	28,773	12,479	16,294

P. 7.—Variations in certain castes in Bikaner. Increase percentage.

	1931	1921	Increase	actual
Oswal	27,568	24,551	3,017	12.3

P. 8—Mārwār—Jains—variation percent ·

	1921—31		10.2
	State	Urban	Rural
P. 9—Jaipur variation in 1921—31. Jains :	.01	8 6	—5.3

P 22—The Urban population per 1000. Jains 60

The rural —do— —do— Jains 22

P. 25—Religious distribution in Urban	Jain	308 (Urban)
& Rural Areas per mile of each Religion :	Jain	692 (Rural)
Urban population	Jain	60 (Urban)
Rural population	Jain	22 (Rural)

Number per mile of the total population who live in towns—

Rajputana	—	308	Dholapur	—	267	Kotah	—	298
Abu Dist	—	1,000	Dungarpur	—	236	Kushalgarh	—	976
Alwar	—	434	Jaipur	—	415	Marwar	—	246
Banswara	—	80	Jaisalmer	—	180	Mewar	—	175
Bharatpur	—	502	Jhalawar	—	273	Partabgarh	—	584
Bikaner	—	747	Karauli	—	817	Shahpura	—	352
Bundi	—	340	Kishangarh	—	471	Sirohi	—	177
						Tonk	—	378

Pp. 48-49. The sex ratio by religion—for the population at all ages the highest proportion of females is 1,060 and is recorded by Jains (1931) and 1,073 (in 1921). The excess of females in the Jain community is due to the absence on business in other parts of India of many males.

P. 49. Numbers of females per 1,000 males—

Oswāl 1,085 Suraogi ... 909

P. 57. The later age for marriage among Jains is very noticeable

Jains	Unmarried	Widowed	Married	Year 1931.
	251	45	189	

The high proportion of widows among Jains is due to the prohibition of remarriage. The excess of married females among Jains is due to the absence on business in other parts of India of many husbands.

P. 66. Proportion of the sexes by civil condition .

	Unmarried	Married	Widowed.
Jains —	657	1,175	2,815

P. 96. Progress of literacy : 1931	Males	Females
Jains	607	32

P. 98.

Population in 1931 (000's omitted.)	Number of literates (000's omitted.)	Variation in population per cent. since 1921	Variation in No. of literates since 1921.
M. 146	M. 76	M. 8.3	M. 13 3
F. 155	F. 4	F. 6 9	F. 46.7

P. 113. Chap. XI, Religion—In every 1,000 of the population are 27 Jains. Main varitations since 1921—Jains—7.5.

P. 114. 79 per cent. of all Jains are found in Marwar (38), Mewar (22), Jaipur (10) and Bikaner (9) and are also returned in comparatively small numbers from other States, where they are in larger numbers, their variation per cent in the decade is as in the margin. The increase in Bikaner is on account of greater openings for trade in the Canal Colonies, while the relatively small increase of 7.5 per cent in the Jain population in the whole Agency

is due to the absence of many males engaged in trade in all parts of India. The proportion of 1,060 females per 1,000 males, the absence of many married males and the prohibition of widow re-marriage are not factors that are conducive to a high rate of increase, The numbers by sects are as in the margin and show the actual variation in the intercensal period. The figures would appear to indicate that in 1921 many of the Śvetāmbar sect were returned under 'others' (unspeified).

Sect.	1931	1921
Digambara	76,237	71,312
Śvetāmbar	1,34,615	55,969
Baistola	50,228	48,046·
Terapanthi	38,563	31,020
Others	1,105	73,375
Marwar	—	10.2
Mewar	—	4.5
Jaipur	—	4
Bikaner	—	22.2

Jains pro rata prefer an urban existence.

P 116. General distribution of the population by religion.

Actual No. in 1931.	Proportion per 10,000 of population in 1931.	Variation per cent. 1921-31.
3,00,748 M. 1,46,004 F. 1,54,744	268	7.5

Table V.—Towns arranged territorially with population by Jain religion

P. 18.

Agency, State or Dist. and town.	Persons.	Males.	Females.
Rajputana	92,565	44,176	48,389
Abu Dist.	21	10	11

Agency, State or Dist and town.	Persons	Males.	Females
Mt. Abu	21	10	11
Alwar	1,653	850	803
Alwar city	961	500	461
Bahadurpur	35	16	19
Behror	53	26	27
Govindgarh	65	38	27
Rajgarh	40	23	17
Rangarh	212	104	108
Tijara	287	143	144
Banswara	370	192	178
Banswara	370	192	178
Bharatpur	1,199	643	556
Bharatpur city	455	233	202
Bhusawar	9	5	4
Bayana	152	91	61
Dig	204	116	88
Kaman	242	116	79
Kumher	91	48	43
Weir	66	34	32
Bikaner	21,504	9,299	12,205
Bikaner city	6,957	3,059	3,898
Bhadra	91	34	57
Bidasar	1,552	655	897
Churu	1,633	761	872
Dungargarh	1,411	600	811
Hanumangarh	79	37	42
Nohar	228	97	131

Agency, State or Dist. and Town.	Persons.	Males.	Female
Rajaldesar	1,367	540	327
Rajgarh	940	399	541
Ratangarh	669	289	380
Reni	502	227	275
Sardarshaher	3,964	1,706	2,258
Sri Ganganagar	20	11	9
Sujangarh	1,972	822	1,144
Suratgarh	119	56	63
Bundi	1,367	710	657
Bundi city	739	398	341
Keshoraipatan	16	7	9
Lakheri	72	41	31
Nainwa	540	264	276
Dholpur	480	268	212
Dholpur city	41	34	77
Bari	12	6	6
Rajakhera	427	228	199
Dungarpur	1,369	673	696
Dungarpur	763	387	376
Gabakot	370	177	193
Sagwara	236	109	127
Jaipur	12,248	6,302	5,936
Jaipur city	7,242	3,828	3,414
Amber	24	11	13
Bourat	285	122	163
Bamanawas	81	41	40
Baswa	90	39	51

Agency, State or Dist and Town.	Persons	Males.	Females.
Bissau	27	14	13
Chaksu	118	63	55
Chaumu	117	65	52
Chirawa	22	12	10
Dausa	90	41	49
Fatehpur	540	256	284
Gangapur	93	45	48
Hindaun	87	58	29
Jhunjhunu	183	95	88
Khandela	120	59	61
Khetri	16	5	11
Kotputli	—	—	—
Lachmangarh	39	16	23
Lalsot	97	51	46
Malpura	342	175	167
Mandawa	—	—	—
Manoharpur	—	—	—
Naraina	138	69	69
Nawai	336	164	172
Nawalgarh	10	6	4
Nimkathana	5	2	3
Ramgarh	140	62	78
Sambhar	75	48	32
Samod	2	—	2
Sawai Madhopur	420	215	205
Shahapura	—	—	6
Sikar	748	349	399
Singhana	12	7	5
Sri Madhopur	31	12	19
Surajgarh	6	2	4
Toda Bhim	16	10	6

Agency, State or Dist. and Town.	Persons.	Males.	Females.
Toda Raisingh	408	216	192
Udaipur	10	6	4
Uniara	268	143	125
Jaisalmer	164	65	99
Jaisalmer	164	65	99
Jhalawar	718	361	357
Jhalrapatan	160	85	75
Patan	558	276	282
Karauli	366	180	186
Karauli	352	172	180
Mandrail	—	—	—
Sapotra	14	8	6
Kishangarh	1,050	562	498
Kishangarh	732	279	363
Rupnagar	129	69	60
Sarwar	189	104	85
Kotah	1,548	811	737
Kotah city	1,034	537	497
Baran	313	160	153
Mangrol	94	52	42
Sangod	107	62	45
Khushalgarh	569	286	283
Kushalgarh	569	286	283
Marwar	27,940	12,866	15,074
Jodhpur city	4,773	2,465	2,308
Bali	1,359	594	765

Agency, State or Dist. and Town.	Persons.	Males.	Females.
Balotra	870	440	430
Barmer	1,639	790	849
Bhinmal	1,441	631	810
Bilara	417	194	223
Didwana	189	84	105
Jaitaran	426	204	222
Jalore	1,244	564	680
Kuchaman	484	250	234
Ladnun	2,933	1,256	1,677
Lohawat	805	309	496
Makrana	17	9	8
Merta	274	131	143
Mundwa	37	21	16
Nagaur	1,733	803	930
Nawan	275	139	136
Nimaj	262	114	148
Pachbhadra	455	214	241
Pali	1,555	778	777
Phalodi	2,509	1,062	1,447
Pipar	785	343	442
Pokaran	13	10	3
Sadri	2,052	813	1,239
Sambhar	76	43	33
Sojat	1,317	605	712
Mewar	11,572	6,003	5,569
Udaipur city	5,076	2,706	2,370

Agency, State or Dist. and Town.	Persons.	Males.	Females.
Benera	190	102	88
Begun	414	196	218
Bhilwara	740	392	348
Bhindar	910	450	460
Chhoti Sadri	621	330	291
Chitorgarh	590	309	281
Deogarh	805	389	416
Jahajpur	79	48	31
Kapasin	545	298	247
Kherwara	12	5	7
Kotra	13	7	6
Nathdwara	416	226	190
Pur	548	274	274
Salumbar	613	271	342
Partabgarh	2,597	1,270	1,327
Partabgarh	2,597	1,270	1,327
Shahpur	499	250	249
Shahpur	250	249	1
Sirohi	2,748	1,245	1,503
Sirohi	1,137	516	621
Erinpura	5	2	3
Kharari (Abu Road)	190	112	78
Shivganj	1,416	615	801
Tonk	2,593	1,343	1,253
Tonk city	762	506	356
Chhabra	137	67	70
Nimbahera	599	322	277
Pirawa	720	366	354
Sironj	375	179	196

P. 37 Age, sex and civil condition,— Jains.

Population		Unmarried	Married	Widowed
Persons.	3,00,748	1,25,152	1,23,732	51,864
Males.	1,46,004	75,521	56,889	13,594
Females	1,54,744	49,631	66,843	38,270

	Pessons	Males	Females.
Literate	80,270	75,960	4,310
Illiterate	2,20,478	70,044	1,50,434
Literate in English	2,604	2,541	63

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G. S. GHURYE. *Census contribution to the Racial Analysis of India* A valuation. (QJMS. Vol. 27—Nos. 3 and 4, 1937, Bangalore)

P. 297. *Census of India, 1931* Vol 1, Part III, by B S GUHA There is no reason why, because one caste gives a low value of R C R L with another caste, which again gives, more or less, a similar value for R. C. R. L. with a third caste, that the first caste should give a low value for R. C R. L with the third Instance from Dr. B. S. GUHA's own data. The R C. R L between the Bania Jain and the Chitpavan Brahmins is 9 53, that between the Rajput and the Chitpavan Brahmin is 5 45 and yet that between the Bania Jain and the Rajput is over 14

P. 299. In his attempt to explain the smaller value of this co-efficient between the Rajputs and the two Gujarat castes of the Bania Jain and the Kathi than those between these latter and the Malve Brahmins, Dr. GUHA employs the absence of the brachycephalic strain in the Malve Brahmins to account for the difference. But Dr. GUHA forgets to explain why the same 'brachycephalic' Rajputs do not show even such values of the R. C. R. L. with Nagar Brahmins and Audich Brahmin, while they show much smaller values of the co efficient with some castes of Maharashtra.

P. 315 Dr. GUHA concludes that there is "a very intimate relationship between the peoples having a more intermediate head-form in Gujarat, Maharashtra, Kannada, Tamil Nadu and Bengal."

Going through the table (A) one finds that intimate relationship exists between the Nagar Brahmins, on the one hand and Bania-Jain and the Kathi, on the other, and also, perhaps, between the Kathi and the Brahma-Kshatri; and the Audich Brahmin and the Bania-Jain.

P. 317. The Nagar Brahmin, the Kathi, the Bania-Jain, it is only the Bengali Kāyastha who has the third degree of association with them.

P. 319. From Table (A) it is seen that of the four Gujarat castes, the three peculiarly Gujarati castes, viz. Nagar Brahmin, Bania-Jain, and Kathi, show no association with any South Indian caste except the Kanarese Brahmin. Both the Nagar Brahmin, and the Bania-Jain, have only second degree of association with the Kanarese Brahmin, while the Kathi has none whatever. Two of them, viz., the Bania Jain and Nagar Brahmin have fair decree of association with the Marathi castes.

P 329.

	Previous figures (Averages)	Dr. Guha's Averages C I	Difference.	Previous Measurements. (Ave.)	Dr. Guha's Averages N I.	Difference.
Bania-Jain	78.52	80.58	2.06	76.30	70.26	−6.94

232 (i)

SWAMI PRAKASH CHANDRA. *Census of India*—Jaipur State, 1941. Part I, Report. Jaipur, 1942

Pp 14—25. Proportion per 1,000 of the total population and of each community living in towns—Jains-465. The proportion per 10,000 of urban population of each community as compared with that of rural one shows that the Jains living in towns is about for times more than those living in the villages.

P. 23. Mean-age—Jain—Males—1941 · 27.23; females 26.60. The Jains have had comparatively the highest mean-age which the Mohamadans the lowest—it therefore testifies that Muslims are very prolific as the number of children under 10 is higher than in any other community

P. 25—Proportion of females per 1,000 males in Jain community in the districts :—

Jaipur city	885		Malpura	890
Amber	1,063		Sambhar	918
Dausa	777		Shekhawati	917
Gangapur	911		Torawati	1,155
Hindaun	784		Khetri	630
Jaipur Sawai	888		Sikar	1,080
Kot-kasim	—		Uniara	779
Madhopura Sawai	833			

Jain females predominate in Torawati The Proportion of Jain females is the lowest in Thikana Khetri

P. 27. Mean-age—Jains. Age distribution of 10,000 of each sex

P. 32. Diagram No. 32. Age distribution of 100 of each sex by Jain community—age-groups.

Diagram No. 36—Diagram showing proportion of persons over 60 per 100 aged 15—4 & married females aged 15—40 per 100 females of all ages—Jains.

Diagram No. 37—Diagram showing proportion of children under 10 of both sexes per hundred to persons and females aged 15—40

P. 32. Females per 1,000 males by Jains and age. Diagram No 033—Females per 1,000 males by Jains & age.

Diagram No. 035—Distribution by civil condition of 100 of each sex—Jains.

P. 36. Distribution of married per 1,000 Jains. Males 396, females 467.

P. 37. Proportion per mile of each sex who are married at the age-periods, 0—5, 5—10, 10—15 respectively for the years 1941 and 1931.

P. 38. Comparative statement showing extent to which infant marriage (under 5 years of age) prevails among the Jains

P. 39. The proportion of infant marriage among the Jains on the whole is rather low. Only 3 out of 15 units have recorded infant marriage among the Jain community The highest proportion is noticeable in Dausa and Sawai Jaipur among males and the lowest in Malpura amongst females only

Widowhood seems to be higher among the females of Jain community because social and religious sentiments debarring widow-marriage have this say to a large extent. The highest number of widowers and widows is among the Jains. The statistics show that though the Jains do not favour early marriages, yet the proportion of widowhood is very high.

P. 54. Out of the Hindu, Muslim and the Jain communities, the highest proportion of literate females is noticeable among the Jains and the lowest among the Hindus.

Diagram 54—Progress of literacy per 1,000 females aged 5 and over

Diagram 55—Progress of literacy per 1,000 males aged 5 and over.

Diagram 56—Literacy by community and age per 100.

P. 55. Literate per 10,000. Jains—4,190 (Males . 681. Females · 1,222) all ages

P. 60. Variations in the figures for the Jain community since 1911.

No. in	1941	1931	1921	1911
	31,842	29,492	29,488	38,408

Variations per cent. :—

1931—41	1921—31	1911—21
7.96	.01	—23 2

Population of each community with variations since 1931.

Jains

Nos.	Population Percent	% age in 1931	Variations
31,842	1.05	1.12	—.07

Males	16,802	in Jaipur State.
Females	15,040	
Total :	31,842	

232 (ii)

SWAMI PRAKASH CHANDRA. *Census of India*—Jaipur State, 1941. Part II, Tables.

Pp. 30-31. Table V.—Towns arranged territorially with population by Communities—Jains.

P. 41. Table VII.—Age, Sex and Civil condition—Part I, Jains.

P. 133 Table XII.—Part I, Literacy by community and Age—Jains.

State Jaipur.

Total Persons.	Literate Persons.	Illiterates Persons.
27,744	11,625	16,119
Males. 14,762	Males 10,039	Males. 4,723
Females. 12,932	Females. 1,586	Females. 11,396

Literate in English .—Persons, 1,237, Males 1,211, Females · 26

P. 135. Table XI —Literacy by community and age. Part II, by City Nizamats and Thikanas

Table XIII.—Part II—community by Nizamats, Tehsils, Towns and Thikanas—Jains.

P 179. Provincial Table No. II. Population of State, under Administrative Units by communities and literacy. State Jaipur, Jains

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Vilās Ādināth SANGAVE. *Jaina Community*—a social survey. Bombay, 1959 Pp. 1-xviii, 1—480.

Chap. I. Population Jains. total, distribution, age, sex composition, fertility and longevity, unmarried, married and widowed, literacy-charts and diagrams in the Appendices

Chap. II. Divisions in the Jaina community (Religious Divisions) early history, Schism, Sects.

Chap III. Divisions in the Jaina community (Social Division) varnas, castes (also in Chap. VI) Appendices—84 castes with places of their origin Dist. showing gotras, dynasties, places of origin and family deities.

Chap. IV. Marriage and position of women

Chap. V. Jain Ethics and miscellaneous customs and manners . meaning of Jainism—fundamental principles—Philosophy—theory of Karma—mokṣa (salvation)—Ethics—worship—festivals and fasts-superstitions—saṃskāras—places of pilgrimage—occupations and profes-

sions—(also in Chap. VI)—food and drink—dress and ornaments—language and literature—Jaina Institutions (also in Chap. VI.).

Chap. VI. The working model · Names and surnames—Sects and sub-sects—gotra, sangha, gana, gachchha and Śākhā—Endogamy, exogamy and Polygamy—education—Institution of Bhattāraka—Ascetic stage—criminals—family deity—family organisation—inter-marriages—festivals—rites. Sacred thread-priests—death ceremony—worship of Hindu deities

Chap. VII. Retrospect.

Chap. VIII Epilogue · Jaina population according to 1951 census.

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DULICHAND PAKSIKA *Jaina Yātrādarpanna.*—Delhi, 1888 Guide to the Jain sanctuaries (in Hindi)

235

L. De MILLOUE *Petit Guide Illustre au Musee Guimet*, Paris, 1894.

Pp. 37—40. On Jainism.

References to some Jain works of secular importance are also found on Pp. 605, 611 etc

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L. de MILLOUE. *Petit guide Illustre au Musee Guimet.* Fifth recension Paris, 1905.

Pp. 108—112. Short explanation of Jainism. Description of some objects of Jain art, namely :

1. Bas—relief in stone representing Vriṣabha.

2. A small statue in bronze of a Tirthankara (Puspadanta or Munisuvrata ?).

3. A small statue in white marble.

4. Black stone with the image of Śītala, the tenth Tirthankara.

237

H. E. A. COTTON. *Calcutta Old and New.* Calcutta. P 988. An account of the Jaina temple of Rai Buddreedas Bahadur.

238

Guide Illustre du Musee Guimet de Lyon. Chalon—sursaone, 1913.

P. 63. Some references to the Jain collection in the museum.

239

A Guide to Chanderi. Archaeological Department, Gwalior, 1928.

P. 5. Budhi (old Chanderi) possesses mostely Jain temples of the 10th or 11th century all in ruins—its history.

P. 20. The rock-cut Jain sculptures excavated in the Khandar hill are the only vestiges of pre-Muhammadan style of monuments

Pp. 24-25. (n) The Chaudhari Jamindars of Chanderi of Rajput decent were Jains—Tarachand a favourite of Aurangzeb adopted Islam—but rest of the family professed Jainism. The Chaudharies served under the Bundelas and their meritorious service was rewarded with titles of Faujdār, Rajdhar and Sawāi. Chawdhuri Hride Sahai celebrated Jain car festival at Rāmnagar and secured the religious title Singhai in 1836

P. 39. Jain temples in the town—built in the days of Bundelas

P. 40. Chanderi a place of Jain Pilgrimage Jain image carved in a hill called Khandar bearing inscriptions of 13th century A D

Plate XVII A modern Jain temple, Chanderi (built in v. s 1893).

Plate XVIII. Rock-cut Jain images, Chanderi in Khandar hill of 13th century.

P. 41. Remains of old Jain temples in several villages round above Chanderi-like Thoban

Plate III Showing pointed spires of a Jain temple as seen from the fort.

Plate XIX. Images in the Ruins of Jain temples—old Chanderi—List of inscriptions discovered at Chanderi—

No. 2—v. s. 1252, 1291-1303, 1316 No. 22, v. s. 1690

No 3—v. s. 1280.

No. 4—v. s. 1283.

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Constance E PARSONS. *Mysore City*—Bombay, Calcutta, Madras, 1930.

P. 151 Jain shrines and the Yelwal Road, Śāntiśvara *Basti*, opposite the Umbrella gate of the palace, at the south corner of the road leading to the Jagan Mohan Mahal from the Lansdowne Bazar, is one of the city's chief Jain temples, the Śāntiśvara *Basti*; inscribed metal image of Anantanātha, records that Devarāja-nripati and his wife Kempammanni set up the image in 1832; two inscriptions on the doorways, dated 1832; two lamp stands given to the shrine by the Rani Devajammanni—queen of Chāma Rāja Wadiyar IX, great grand father of the present Mahāraja.

Pp. 154-55. Śravana-gutta or Comatagiri. (plate) image 18 ft. high, an inscription dated 1423 A. D. (Mysore Arch. Repf. 1918 p. 64 and 1919).

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Directory of Forts in Gwalior State—Archaeological department, Gwalior State, 1932.

P 22 (n). Budhi (old) Chanderi—numerous remains of Jain temples of about 10th century A. D.

P 46 Two furlongs to end south of Matadevi temple and Suroj kund tank stands a half ruined three storeyed Jain temple having few loose idols. The lintels of the doors have figures of Tirthankaras (15th century A. D.).

Pp. 52—57 Gwalior fort—With numerous rock-cut and Jain sculptures. Two or three Jain images in Lakshmana gate of Gwalior fort. Nude Jain sculptures on all faces of the Fort rock—dated inscription showing their excavation in 1440—1472 A. D. during the reigns of Dungar Singh and his son Kirthi Singh of Tomar dynasty. All the sculptures falling into five groups. Those situated in the north-west corner of King George park being most important. The largest image of Ādināth being 57 ft high—defaced by Babar in 1527, repaired recently by the Jain community.

P 73 All the Jain temples of Narwar (50 miles S. W. of Gwalior) were destroyed by Sikandar Lodi in 15th century.

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D. R. SAHNI. *Guide to the Buddhist Ruins of Sārnāth.* 5th ed.—Delhi, 1933.

P. 3. Sārnāth—sacred place of Jains—death of Sriamsanātha the 13th predecessor of Mahāvira at Sārnāth. Modern temple near the Dhamekh *Stūpa*

dedicated to the above saint—few images of the Jaina patriarchs of mediaeval period discovered at the excavations of Sārnāth.

P. 37. Jain temple of Sriamsanātha on the Dhamekh *Stūpa*—erected in 1824 A. D.

P 51. Map of Sārnāth—showing Dhamekh *stūpa* and the position of Jain temple.

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V. S AGARWALLA. *Handbook to the sculptures in the Curzon Museum of Archaeology, Muttra.*—Allahabad, 1933.

P. 5. Chronology of Muttra Art, Mahāvīra art 599 B. C. to 527 B. C.

P. 27. Mention of detached heads of Tīrthankaras shown in the museum.

P. 31. *Ayāgapaṭa*—ornamental slab, bearing the representation of a Jina or some object of worship—Q 2 (Tablet of Homage in court B south half)—inscribed in characters of Ist century B C carved with a nice example of a Jain *stūpa*.

P. 32. Mention of excavations of railing pillars from the Jain establishment at Kankalītila—Jain art antiquity as early as the Buddhist art Mention of Jain *stūpas* at the Kankali site Muttra of Ist and 2nd century B. C. Image af Tīrthankara (B. I) of Gupta period. Two steles (B. 67 and 68)—representative of popular Jain art images of Tīrthankaras of Kushana period The Jain symbol of Śrīvatsa in images later on adopted in Vishnu iconography.

P. 34. Mention of the image (B 4) of Jain Tīrthankara Rshabhanātha dedicated in year 84 of king Vasudeva by a Kutumbini

P. 35. Jain images from Kankali Tila (court C) with inscriptions

Pp. 42-3. Mention of the head of Tīrthankara (B 61 ht 2'—4") in court D. North half of 380-81 A. D. refers to Bhattāraka Mahārājadhirāja Śrī Chandragupta an images of Tīrthankara in the left corner of Gupta and post-Gupta period.

(No. B 33)—standing image of Tīrthankara of 5th century A. D seated Tīrthankara image.

(No. B. 6)—a work of high Jain art.

P. (facing 43). Plate—Jain Tīrthankaras of the Gupta period.

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Vasudeva S. AGARWALA. *Handbook to the Sculptures in the Curzon Museum of Archaeology*—Muttra, Allahabad, 1933.

P. 27. Detached heads of Tīrthankaras.

Pp. 31—3. An *Ayāgopaṭa* (tablet of homage) inscribed with a *stūpa* similarity of early Jaina and Buddhist art. *Stūpas* at Kankali—Tila. Tīrthankara image of Gupta period—two steles—Tīrthankara images of Kushan period.

P. 34. Image of Ādinātha.

P. 40. Three *Sarvatobhadrikā* Jain images from Kankali Tila.

P. 42. Head of a Tīrthankara image—Tīrthankara images of Gupta and post-Gupta periods.

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Sight seeing at Gwalior (Arch. Dept. Gwalior State) 2nd Ed. 1934.

P. 12. Several Rock-cut niches sheltering Jaina images now mostly obliterated in Chaturbhuja temple.

P. 16. Tīrthankara images on both the sides of Urwahi road, tallest being 57 ft.

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A Guide to the Mysore State,—Mysore, 1935.

P. 7. Jain tradition stating Chandragupta Maurya's adherence to Jainism—his rambles with Bhadrabāhu a Jain saint—his settlement in Śravaṇa Beḷgoḷa—and death according to Jain tenets. Chandragupta *Basti*—erected in his memory.

P. 31 *Lokavibhāga*—a Jain manuscript of 8th century in the oriental Library at Mysore

Pp. 33-34. Śravaṇa Beḷgoḷa *basti*—Jain style of architecture—beautiful *stambhas* attached—of 30—50 ft. height fully described. Tīrthankara, Yaksha and Yakshiṇī images—Jinanāthapura a Hoysala work of 12th century—colossal statues of Tīrthankaras at Śravaṇabeḷgoḷa, Kārkala and Yennur (near Mysore). 10th centuary image of Gomateśvara—made under the orders of Chamuṇḍgarāya C-in-C of Rāchamalla.

P 33. (facing)—image of Gomateśvara—Sravanabelgola.

P. 40. Fine collections of metalic images in the Jain *matha* Śravanabelgola and the Argue *Basti* of Jinanāthapura.

P 47. Kannada (language) followed Jain through upto 12th century—*Kavirājnmārgu* a Kannada work (9th centuary) of the Jain period—mention of *Ādi-purāna* the life history of a Jain Saint—*Vikramārjuna vijaya* a Jain version of Mahābhārata

P 48 Jain men of letters flourished in Viraśaiva period. Mention of Andayya (1235 A D) author of *Kabbigara Kava*—Sarvajñamūrti author of *Sarvajna Padagalu*.

P. 121. Mention of a Jain *Matha* Belagāni, Shikarpur taluk near Soraba.

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Kesharlal Ajmera JAIN and Jawāharlal JAIN. *The Jaipur Album* or *All about Jaipur*, Jaipur, 1935.

P 8 General sketch—Religion, Jains—29,492 (Digambari 23,236, Śwetambari 4,903, Terāpanthi 238, Dhundiyā 593 and others 522).

The Jains follow a religion distinct from the Hindus They show an increase of only .01% in the decade (1931) census.

Distribution of the Jains in various units.

Units :—

Jaipur city	—	7,242	Nizamat Malpura	—	3,538
Nizamat Amber	—	1,023	Nizamat Sambhar	—	1,429
Nizamat Dansa	—	1,350	Nizamat Shekhawati	—	571
Nizamat Gangapur	—	497	Nizamat Jorawati	—	920
Nizamat Hindaun	—	1,361	Thikana Khetri	—	38
Nizamat S Jaipur	—	1,991	Thikana Sikar	—	1,978
Nizamat Kot Kasim	—	30	Thikana Umara	—	1,035
Nizamat S. Madhopur	—	3,061			

Chapter XII

Pp 12-13. The Jain Scholars.

Pt. Todarmal—his works—*'Gomatsār Vachnikā'*, *Trailokyasār Vachnikā*, *Atmanooshāshan Vachnika*, *Purushāratha Siddhupāya Vachnikā*, and *Mokṣa Prakāśak.*

Pt Jaichandra CHHABRA wrote Commentaries on *Sarwārtha Siddhi*, *Parikshāmukh Asta Pāhuda Ravagam Gyānārnava*, *Maha Samuchhaya* and others. BUDHGIAN, the writer of *Budhgyan Satsai*, DEEPCHAND LALCHAND and SAVARAM other writers. Pt. KISHAN SINGH prepared *Kriyā Kosh* and *Bhadra Bābu Charita* Pandita Manohar Lal SONI, the author of *Dharma Parīkshā* Pt Jodhraj GODIKA wrote *'Samyukt Kaumudi'*, *'Karma Sarovar'*, *'Kanya Kosh'*, *'Pritankar Charita'*, *'Pravashan Sār'*, *'Bhavya Dieptkā Vachanikā'*, and *'Gnan Samudra'*. Pt. Kushalchand KALA translated *'Hari Vamsa Purān'*, *'Uttar Purān'*, etc Pt. Daulat Ram KASLIWAL translated many books, Pandits DALURAM, DEVIDAS, Pannalal DURIWALA. Gumani RAM, Parasdas NIGOTIYA, Than SINGH, AJMERA, CHAIN, SUKH, JAIT RAM, Vaidya Amin Chand AJMERA and Swami CHANDMAL are other scholars.

Chapter XV—Fairs and Festivals.

P 6. On Chaitra Shukla Purnimā every year a great Jain fair is held at Mahāvīrji (near Patunda Mahāvīr Road station).

P. 9. Anant Chaturdashi falling on the 14th day in the bright half of Bhadrapad is a fast day for the Jains.

P 12. *Bhadon*, the most sacred month among the Jains Important fairs of the Jains are held in the months of Asoj, Katik, Pos and Chait at several Places On the 8th and 14th days of every month the Jains keep fast.

Chapter XVII—The Places of Interest.

P. 12. Amber, the ancient capital of the Jaipur State lies 7 miles to the North-East of Jaipur, some beautiful Jain temples.

P. 16 Sanganer, an old town, 7 miles from Jaipur towards the South. The famous Jain temple of Sanghiji, built some time in the 11th century, is next to the famous Jain temple at Dilwārā in excellence of artistic work and finish drawing a richly adorned spire and a wonderful building standing on a high plinth.

Chapter XVIII—This Chapter deals with the several prominent Jain traders. Several photographs of the traders given.

Chapter XIX—Institutions of Jaipur.

The Jain Kumāra Sabha -The Jain Navayuwak Maṇḍal, Veer Sewak Maṇḍal Padmāwati Jain Library. The Sanmati Library. The Mahāveer Library. Digambar Jain Mahapāthashālā The Jain Kanyā Sikshā Prachārani Committee, Digambar Jain Ausadhālaya, Khandelwāl Central Pāthśālā

Chapter XX—'Who's Who in Jaipur' contanis names of several Jains

The Album contains several photographs on many prominent Jain traders

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N. G MAJUMDAR. *A Guide to the Sculptures in the Indian Museum. Early Indian Schools.*—Delhi, 1937.

Pp. 75—83. Udayagiri caves of about the 1st century B. C.—casts of some highly ornate friezes, belonging to the Rāni Nur cave, Sarpa cave, Ananta cave, Ganeśa cave, and Jaya Vijaya cave.

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B MAZUMDAR *Guide to Sārnāth.*—Delhi, 1937.

P 69. Jain temple to the south of Monastery VI, Sārnāth erected in 1824 A.D. to commemorate the scene of the asceticism and death of Śrīamsanātha the 13th predecessor of Mahāvira Jain sculptures stored in a shed to the west of Jaina temple are Brahmanical and Jain specimens and do not belong to Sārnāth

Pp. 74-75 Jain sculptures exhibited under the shed near Jain temple

G 61 *A sarvatobhadrikā* or *Chaturmmakha slab* representing four patriarchs on four sides of the stone .—

Face (1) A headless standing nude figure of Mahāvīra with his emblem lion indicated on the pedestal.

Face (2) Ādinātha, standing nude, his cognisance the bull, is on the pedestal

Face (3). Śāntinātha, standing nude, with his symbol the antelope (mṛga) on the pedestal

Face (4). Ajitanātha, standing nude, with a wheel between a pair of elephants on the pedestal.

G. 62. A standing naked figure of Śrīaṃsanātha with an attendant on either side. The emblem *Khadgin*, the rhinoceros is carved on the pedestal.

Pp. 75-77. Difference of Buddhism and Jainism fully discussed. Both deny the authority of *Vedas*. Their doctrine of transmigration of soul. To them Kalpa units of time to measure the history of world. Both influenced by Brahmanism. Doctrine of *Ahiṃsā* of the Jains and Buddhists traced back to Brahmanism.

Jainism postulates the existence of soul although of limited dimensions. Buddhist theory of Skandhas no counterpart in Jainism—Jains like Hindus believe in the existence of life or soul in inanimate objects. No belief in Jainism of the existence of a creator. Their difference with Vedantists discussed. Eternity of souls in Jainism is preserved.

Jains maintaining caste distinctions Kshatriya, Vaiśya and Śūdra castes—instituted by Rishabhadeva and the Brahman caste was added by his son. The division of Jains into the Digambara and Śvetāmbara schools in 4th century B. C.

The Muhammadan emperors compelled the Digambaras to cover their nakedness.

P. 94. The worship of Tārā—occurance in ancient Hinduism, Buddhism and Jainism.

P. 123. Map showing the location of Jain temple at Sārnāth

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A Guide to the Archaeological Museum at Gwalior.

P. 8. Erecting of monolithic pillars in front of Jain temples customary in olden times.

Pp. 15-16. In room No. 5—Two images of Pārśvanātha with his *lāñchhana* the serpent, two of Neminātha with his lāñchhana the conch, one of Chandraprabha with cresent moon, one of Śāntinātha with antelope—the lower portion of an image of Ādinātha or Ṛshabhadeva with bull and other images of Tīrthaṃkaras with distinctive symbol — all images of Digambara sect.

P. 17. In room No. 6— 4 Jain *Chaumukhas*—with figure of a Tīrthankara on each facet and a *Chauvisai* representing all twenty four Tīrthaṃkaras—numerous miniature images of Tīrthamkars carved on the pedestals.

P 19. Room No. 10—Five carving on the elephant canopy of a Tīrthaṃkara.

P. 29. Room No. 16—The image of 'mother and child'—Its various interpretation—Jain version being the picture of the mother Triśalā and Mahāvīra. (To see plate XI).

P. 51 The state of Gwalior abounds with monuments of Jain faith.

Plate VI—Picture of Nemināth from Padhavli, Mediaeval period.

Plate VI (b)—Picture of Jain *Chauvisi* from Padhavli, Mediaeval period.

Plate XI—Mother and Baby (interpreted by Jain as Triśalā and Mahāvīra.

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N. G MAJUMDAR. *A Guide to the sculptures in the Indian Museum.* Two parts—Delhi, 1937.

Part I :

Pp. 75—88 Udaigiri caves Orissa—Age of the caves, caves intended for the residence of Jain monks, made in the first century B. C. Hāthigumphā (Kumāriparvata) inscription of Jain king Khāravela of Kalinga. Friezes in Rani Nur cave—represent some legends from Jain mythology.

Pp 81-82. Sarpa cave, Ananta cave, Ganeśa cave, Jaya-Vijaya cave, scenes described in all the above caves

Part II

P 54 Scenes from the life of the Buddha.

Relief No. 76 depicts as illusion to the rivalry that existed, between the Buddhist and Jain sects. The Buddha once prophesied that the wife of Subhadra, a Jain citizen of Rājagriha would give birth to a son who would make his family renowned, the Jain monks on the other hand warned Subhadra and predicted that the future child would bring disaster, there upon the husband administered some drugs to his wife to cause abortion, she died and was being cremated when the child came out of the womb and was taken charge of by Bimbisāra, king of Rājagriha at the suggestion of the Buddha,

Pp. 56-58. Invitation of Śrīgupta and Grahadatta

Relief Nos 79-80. Story of two friends, Śrīgupta, a lay disciple of the Buddha, and Grahadatta, a disciple of the Naked Ascetics of the Jain order lived at Srāvasti. A ditch was dug out and a seat was placed at its edge, when the Jain ascetics sat over it they fell down in the ditch but the Buddha by dint of his supernatural power saved himself.

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F. H. GRAVELY and C. SIVARAMAMURTI. *Guide to the Archaeological, galleries,* —Madras, 1939.

P. 2. Jāin and Buddhists the first to develop sculpture in stone.

P. 10. Kushān indigenous sculpture (about 100—300 A. D.) was mainly patronised by Buddhists and Jains.

P 26· The Rashtrakutas of Malkhed—their sculpture represented by examples from a Jain temple at Danavulapadu in Cuddapah Dist.

The western Gangas of Talkād—their sculpture—the colossal monolithic image of the Jain ascetic Gomateśvara at Śravana belgoḷa (10th century A. D.).

P. 28. Jain sculptures from buried temple at Danavulapadu (the village of demons); an inscribed pillar, a *chaumukha*, an inscribed bathing platform and other sculptures of 10th century A. D. ; the rest of the 14th and 15th centuries

P. 28. Jain images in Madras Museum—Images of Tīrthankaras Mahāvīra most common—Pārśvanātha being the next.

Jain images have no *Usnisa* or protuberance on the top of the head.

Jain memorial stones—the person commemorated is usually shown in worship in a lower penel with a Tīrthankara in a panel above it.

P. 47. Jain images—description either standing with arms hanging down, or sitting with hands resting palms uperwards, in the lap one upon the other; the emblem or attendent deities, are the only source of a Tīrthankara's identification.

P. 48. List of Tīrthankaras in traditional order, with their emblems.

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M. H. KURAISHI & A. GHOSE. *A Guide to Rajgir,*—Calcutta, 1939.

III—Rājgir—a sacred place of the Jains. Mention of Mahāvīra's passing several rainy seasons at Rājgir—Existence of a number of Jain *Dharamśālās*.

P. 1. Kuśāgrapura—ancient name of Rājgir mentioned in Jain works.

P. 2. Vaibhāra, Vipula, Ratna, Chhaṭhā. Śaila, and Sona—the hills encircling Rājgir orginally Jain names.

P. 5. Jains claim Bimbisāra, and Ajātaśatru (known in their texts as Śreṇika and Kūṇika) as votaries of Jainism. Jain settlements at Rājagriha at the time of Buddha.

P. 6. Hills of Rājagriha littered with Jain temples.

Pp. 16—19. Temple of Ādinātha locally known as Andharia Dhandaria—A Jain temple by the side of a modern Jain temple—fully described—image of Rishabhadeva seated on pedestal—of 8th century A. D—gift of Vasantanandin. Another mutilated image being the gift of Thīroka. Sculptures of Pārśvanātha and Mahāvīra in the inside central chamber—seated Jain figure of a male and female to the north of the temple—images of Neminātha and of Mahāvīra with a 5th century A. D. inscription to the north.

P. 19 Antiquity of the Jain establishments recorded in Hiuen-Tsang A Jain image enclosed to the Śiva temple.

P. 21. Maniyār Math originally applied to small Jaina shrine built on the top of a brick mound. Discovery of the figure of Pārśvanātha by Cunningham in 1861-62 by sinking a shaft near the Maṭh

P. 28. Sonbhāndar caves a settlement of Jains at a time. Six small figures of Tīrthankaras carved in relief represent Padmaprabhu, Pārśvanātha and Mahāvīra

P. 29. Mention of Sonbhāndar Caves excavated in 3rd or 4th century A. D. by a Jain ascetic recorded in an inscription. *Sikhara*—shaped sculpture depicting Jain figure placed in the Western cave—Jain figures on the pedestals.

Plate III—General view of Maniyār Math.

Plate IV—Group of Pottery at Maniyār Math.

Plate V—Stucco images on the central shrine at the Maniyār Math.

Plate VII (a) Sonbhāndar caves.

(b) Jain images in the Eastern cave.

Plan of old and New Rājgir, Patna District showing location of Jain and other temples.

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V. S. AGARWALA. *A short guide-book to the Archaeological Section of the Provincial Museum, Lucknow, Allahabad,* 1940.

P. 1 The sculptures in the Archaeological Section of the Provincial Museum, Lucknow belong to the ancient site of Kankālī Tilā near Mathurā. These date from the second century B. C. to about 1000 A D. The specimens removed en bloc to the Lucknow Museum, were of the great Mathurā School, and consisted of seated and standing images of the different Jaina Tīrthankaras, beautifully carved

states or tablets of homage (Āyāgapaṭṭas), various parts of ancient *Toraṇas* or gateways.

P 2. The Mathurā School of art flourished in the Kushāṇa period.

Fig. 5 The slab was set up by Simha-nādika, son of a trader, for the worship of the *Arhats*. It belongs to the early first century A. D. Description given.

P. 3. This Āyāgapatta was dedicated by the lady Śivayaśā wife of the dancer (nartaka) Phalguyaśa for the worship of the *Arhat*. Description given.

Another Āyāgapaṭta set up by the lady Achala, showing in the centre a seated Jina within a circle with four Nandipadas disposed exteriorly. Description given.

Goldsmith Nandighosha set up one Āyāgapaṭṭa. Description given.

Another Āyāgapaṭṭa showing a central Jina figure within a circle surrounded by four sacred symbols enclosed within circular ends of a conspicuous Svastika symbol Detailed description given. Surrounding it are a *Stūpa*, Bodhi tree, Jina and an indistinct figure

P 4 Another Āyāgapatta set up in honour of the Tīrthankara Mahāvīra by the wife of a high dignitary of Mathurā. Description given

P. 5. Tīrthankara Images—A number of these images seated in meditation (*dhyānamudrā*) with pedestals inscribed and dated. The epigraphs are important for purpose of the early Jaina religious, history throwing light on the organisation of the Jaina community (Saṃgha) of ascetics and teachers of different Ganas, Śākhās and kulas. Āryavati and Saraswati figures—the image of Āryavati is carved in the year 42 of the great Satrap Śodāśa, about the middle of the first century B. C. Description given. She is identified with the royal lady Triśalā Kshatriyāṇi, mother of Mahāvīra.

The image of goddess Sarasvati belongs to the year 54 (132 A D.). Description given. This image belongs to the Jaina pantheon and installed at the instance of a Jaina preacher in the Kottiyagāma. It is very striking that both Lakṣhmi and Sarasvati formed part of the Jaina pantheon from the very beginning of its religion art.

Pp. 7, 8, 9, 10, 11, 12. *Torana* (arch) and Bracket figures, Torana, Tymapanum, railing pillars—description given.

Pp. 12-13. Tirthankara Images and Heads—Tirthankara statues belong to to the Kuṣhāna and Gupta periods (1st to 6th A D). Descriptions given and their dates assigned.

Plate II—Worship of the Lion Pillar and its celebration with dance and music.

Plate III—Female figure in Śālabhanjikā motif.

Plate IV—A lintel showing worshop of *stūpa* by suparṇas, and Kinnaras (fig. 4A), A procession of worshippers riding on Horseback, elephant and chariot (fig. 4 B)

Plate V—Āyâgapatta or Tablet of Homage.

Plate VI—Jaina Āyāgapatta or Tablet of Homage

Plate IX—Women under Kadamba tree displaying sword dance (fig. 9), Woman bathing under a water-fall (Nirjhara-snāna) (Fig 10)

Plate X—Woman under Aśoka tree (fig. 11), Dancing female figure and parrot (fig. 12).

M.H. KRISHNA. *The Guide to Śravana Balgoḷa*—Mysore. Review (QJMS Vol. 31, Nos. 3 and 4. 1941, Bangalore).

Derivation of the name, Chandra Gupta the earliest Mauryan Emperor and his Guru Bhadrabāhu, the image of Gomata under construction for over 10 years, the statue—serene and peaceful, impressive, contemplative of the struggling world, perfectly self-controlled. FERGUSSON says, "nothing grander or more imposing exists anywhere out of Egypt and even there no known statue surpasses it". None can compare with this in expression, in impressiveness, in majesty, dignity, beauty of design and execution or in that calm, beatific spirit of renunciation, the orbit of its hypnotic influence, for at least 40 miles around the vision continues.

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M. H KRISHNA *A Guide to Seringapatnam. Mysore*, 1947

P. 9. Ranganātha Temple A Dannāyaka by name Timmanna Hebbār is said to have collected materials of a large number of Jain *Bastis* from Kaḷastavaḍi on the Mysore Road and enlarged Ranganātha temple (largest temple in the State—at Seringapatam, 9 miles from the Mysore city).

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Swani Pranavānanda KAILAS. *Manasarovar—Calcutta*, 1949.

P. 10. In Jain literature Kailās is called Ashṭāpada. Ādinātha Vrishabhadeva, the first Tirthankara of Jainism, was said to have attained Nirvāṇa at Kailās. In Jain works Manasarovar is known as *Padma Hrada.*

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M. N. DESHPANDE. *Places of Buddhist Pilgrimage · Rock-cut Sanctuaries Around Bombay* (The Indo-Asian Culture Vol. III, No. I, July, 1954)—New Delhi.

P. 69. The Jains also contributed to this form of architecture (caves) by excavating the Ankāi Tankāi caves near Manmad and the Chamar Deva caves near Nasik.

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MUNI JAYANTAVIJAYA. *Holy Abu,*—Bhavnagar, 1954.

Translated into English by Dr. U. P. Shah. Pp. 1—24, I—XLVI and 1—215. 72 plates. Arbudāchala, Delvādā, Vimla Vasahi. 1030 A. D. Lūṇa Vasahi 1230 A.D., Pittalahar Temple, Kharatara Vasahi, Oriya, Achalagaḍh. 16 Vidyādevis and 24 Tirthankaras.

P. IX—XI. The site of the Vimala Vasahi (1030 A. D.) originally a Hindu site which was obtained by Vimala Saha at huge costs.

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C. SIVARAMAMURTI. *A Guide to the Archaeological Galleries of the Indian Museum* —Calcutta, 1954.

P. 6. Casts of friezes from Udayagiri caves from Orissa subject : Jain mythology; still await identification. Caves for Jain monks. Khāravela greatest of the monarchs of Kalinga.

P. 8. Kushān Sculpture : The masterpieces of this period, even Jain Tirthankara single or composite in Chaumukh form with śrivastsa mark on chest, is always a simple figure still retaining something of the simple directness of earlier indigenous sculpture though progressing towards the refinement the culminating point of which is reached in Gupta sculpture.

P. 11. Gupta sculpture : The Jain version of Buddha's Māradharshaṇa, the Tirthankara surrounded by threating ghosts

P. 13 Mediaeval Sculpture · Terracotta plaques from paharpur. The fine stone sculpture—Tīrthankara from Bankura shows the earliest traditions.

P. 14 There are fine examples of Jain sculptures from Orissa. Two fine examples of Jain Tīrthankaras in the best traditions of mediaeval Central Indian art.

P. 19. Tīrthankara Jain Tīrthankaras in early Kushāṇ sculpture with Śrīvatsa mark—this mark in its later changed shape occurs on the chest even in mediaeval sculpture all over Northern India except in Bengal and South India.

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A M. ANNIGERI. *A Guide to the Kanada Research Institute Museum, —Dharwar*, 1958.

Pp 18—20. Stone images—Jain.

Two Tīrthankara images from Lakkundi near Gadag Pārshvanātha from Amminabhāvi in Dhārwār Taluk. Brahmadeva from old Hubli, inscribed Padmāvati.

Pp. 26 – 32. Metal Images—Jain.

Ādinātha—seated against an elaborately carved *prabhavali* which checked with small figures of 71 Tīrthankaras—an inscription on the back of the pedestal mention Prabhendu (Prabhāchandra) of Yāpanīya-sangha. Nandiśvaravaradvīpa with thirteen *Siddhas* inscribed Padmavati—Brahmadeva from Hāduvalli—Bāhubali—Kūṣmāṇḍinī from Hāduvalli. Collection from Hāduvalli includes several Tīrthankara images—Saṃbhananātha, Ajitanātha, Mallinātha, Puspadanta, Śāṃtinātha, Śītalanātha, Supārśvnātha, Sumatinātha, Vasupūjya etc. Some inscribed.

Sumatinātha from Gujarat—with a Nagari inscription of v. s 1536 (A. D. 1479).

Pārśvanātha inscription mention on Kantikirti of Mūla Sangha (14th-15th century A. D.).

Mānastambha—from Hirebasti at Hādunaḷḷi inscription of 1484 A. D. mentions that kind Saluvendra of Hāduvalli erected Chandraprabha *basti* and made gifts of land etc.

Pp. 44-45. 7 *Nisadigals*, from Bālūr and Tilavalli in Hāngal Taluk and Mirzan Fort in Kumṭa Taluk of the Kārwār District; some bear inscriptions; No. 23 fully described.

Plate No XIII—Image of Ādinātha.

261

Hand book to the Centenary Exhibition—Archaeological Survey of India, —December, 1961.

K. R. SRINIVASAN & Z. A. DESAI *Architecture* (Section V).

P. 23. The earliest of the historical monuments are the *stūpas*, mostly Buddhist and rarely Jaina The earliest of the Jaina caves are those at Udayagiri.

P. 25. and Khandagiri, near Bhubaneswar in Orissa in the 1st century B. C. From sixth century down to the eleventh. That numerous cave-temples belonging to Jaina and Brahmanical rituals are excavated in all parts of India. In the culminating series at Ellora we have Jaina cave-temples. The early and medieval.

P 28. Jain temple—cities are widespread, the main centres being Girnār and Pālitānā in Gujrat. Pārsanāth in Bihar, and Śravaṇabeḷgoḷa in Mysore, besides Mount Abu and Ranakpur in Rajasthan.

K. R. VIJAYARAGHAVAN. *Bronzes, Ivories, coins and seals* (Section VI).

P. 35. Among the bronzes of the early centuries artistically notable is the recently discovered board of later Jaina bronzes from Akota in Guj at.

K. R. SRINIVASAN. *Stone Sculptures* (Section IX).

P. 51. A comparable art-tradition found expression in the rock-cut and free-standing sculptures in the Jaina centres at Khanḍagiri—Udayagiri near Bhubaneswar, in Orissa The Mathura school has left some figures of P 55. Jaina Tirthankaras. The Rāshtrakūṭas of p 56. Malkhed, the political and cultural successors of the main Chālukyan branch, kept up the artistic idiom and have left a great variety of sculpture at Ellora and the Jaina temple of Danavaiapadu in Southern Andhra.

P. 58. The Western Gangas of Talkād have left a number of temples sculptures dating from early times to the eleventh century. The chief sites being Śravanabeḷgoḷa. The greatest achievement of Pallava and Chālukyan influences in the colossal monolithic statue of Gommateśvara on the hill at Śravanabeḷgoḷa, Dt. Hassan.

P. 59. The Jaina temples of Mount Abu, Girnār and Śatruñjaya hills built under the rule of Chālukya Kings (tenth-twelfth centuries), display an efflorescence of sculptured forms integrated with architecture and characterised by deep cut work. The white sculptures of Dilwārā on Mount Abu are of the most delicate kind.

Plate X—Akota : Śāntinātha, ht 35.5 cm (Baroda Museum).



Part 2

262

ERSKINE, William. *Account of the Cave-Temple of Elephanta.* (TLSB. Vol. I, 181 I, Pp. 198—250).

Pp. 202-203. The Jains bear a very great resemblance to the Budhists in their religious doctrines—Their tents—They resemble the Hindus in having castes. In all Jain temples images are human, and distinguished only by symbols Presence of twentyfour Tīrthankara figures in their temples.

P. 233. The figure of a horse is the distinctive mark of Sambhava, a Jain Tīrthankara—Half-moon appears, as the ensign of Chandraprabha, another Jain Tīrthankara.

263

SYKES, W. H. *An Account of the Cave Temples of Ellora* (TLSB. iii, 1823, Pp. 265—323).

Pp. 312-313. Worship of Pārśvanātha in Poona in a handsome temples Objects of Jain worship resemble the Bauddha figures at Ellora, Juneer, Karlee and Kenera. Description of the figure of Pārśvanātha Figure all naked Common objects of worship to all sects, Brahmanical, Buddhist and Jain.

264

ODEYPOOR. *Mount Aboo, Bheels and Jains. Extracts from the correspondence of an Indian traveller, in the years 1821 and 1822.* (AJ, xviii, 1824).

Pp. 571—575. Gives an account of Jain temples.

265

A. STIRLING. *An Account, geographical, statistical and historical of Orissa Proper, or Cuttack* (Asiatic Researches. Vol. XV, Pp. 163-338)—Calcutta, 1825.

Pp. 311-314. Description of the Khaṇḍagiri. The temple of Pārśvanātha and the Jaina statues. Facsimile beside text of the inscription Hāthigumphā.

266

F. BUCHANAN Hamilton. *Description of Temples of the Jainas in South Bihar and Bhagalpur* (Transactions of the Royal Asiatic Society of Great Britain and Ireland. Vol. I, Pp. 523-227)—London, 1827.

The two places of Jaina pilgrimage in the southern Bihar—Nakur and Pokharan. Description of the temples The Jaina temple of Puri. The two places of Jaina religion in the Bhagalpur Division; Champāran and Kabirpur.

267

W. FRANCKLIN. *Description of the temple of Pārśwanātha at Samet Śikhar* (Transactions of the Royal Asiatic Society of Great Britain and Ireland, Vol. I, Pp. 527 530) —London, 1827.

Description of the temples, of a ritual ceremony ond of the site.

268

A. BURNES. *Account of the Jain Temples on Mount Abū in Guzerat* (Journal of the Asiatic Society of Bengal. Vol. II, Pp. 161-167)—Calcutta, 1833

Description of four temples of the mount Abū The two main temples have been dedicated respectively to Risabha and Neminātha.

269

P. B. LORD. *Letter to Sir Alexander Johnston* (Journal of the Royal Asiatic Society of Great Britain and Ireland (Old Series), Vol. III, Pp LXXVII—LXXXI) —London, 1836.

Short description of the Jaina temple of Cambay.

270

E. CONOLLY. Observations upon the past and present condition of Oujein or Ujjayani (Journal of the Asiatic Society of Bengal, Vol VI, Pp 813-856) —Calcutta, 1837.

P. 835. At the time of this report, Ujjain counted 16 Jaina temples . 13 Śvetāmbaras and 3 Digambaras Three of these temples were ancient. The most famous was dedicated to Pārśvanātha In the neighbourhood of the town, there was a place of pilgrimage equally dedicated to Pārśvanātha and frequented twice a year.

271

BURNESS, Alexandar. *Account of the Remains of the celebrated Temple at Pattan Somnath, sacked by Mahmud of Ghizni, A.D. 1024.* (JRAS, Vol V, 1839, Pp. 104—107).

P. 106. Jain style of architecture noticeable in some of the Mohammedan structures at Pattan Somnāth.

272

NEWBOLD, T J. *Note on the State of the Statues of the Jains* (AJ, xxxvii, 1842).

P. 198. There is reference to the defaced statues of the Jains and their persecution by the Brahamanas and Jangamas.

(This is an abstract of Mr. NEWBOLD's paper published in full in the Madras Journal of Literature and Science, Vol. XI, Pp. 306—310).

273

J. FERGUSSON *On the rock-cut Temples of India* (Journal of the Royal Asiatic Society of Great Britain and Ireland. (Old Series), Vol VIII, Pp. 30—92) —London, 1846.

Brief descriptive review on the Jaina grottos of Khandagiri, Elura and Gwalior

274

J WILSON *Memoir on the Cave-Temples and Monasteries, and other Ancient Buddhist Brahmanical, and Jāina Remains of Western India* (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. III, Part II, Pp. 36—107, Vol. IV, Pp 340—379) —Bombay, 1849—53.

First treatise.

Generalities—The Jaina grottos are not very numerous in the West of India Among the 24 Tirthankaras, Neminātha and Pārśvanātha occupy there in general the first place.

Grottos of Nasik— The sculpture of these grottos resemble to the Jaina sculpture more than to all other

Grottos of Dhumnar— They present the characters of Jaina temples.

Grottos of Elūra— The Jaina grottos date probably from the 11th or 12th century.

Temples— The Jaina temples of the West India. Śatruñjaya, Girnār, Abu Statues. Description of a huge Jaina statue which is found in the district of Barwāni, on the Narbadā

Inscriptions— The inscriptions of Girnār

Second treatise.

Grottos of Elūra The fourth grotto of the first group is Jaina. It is of small dimensions and includes a statue of Neminātha Grotto of Chandor. It contains the statue of a Tīrthankara (Pārśvanātha or Neminātha) surrounded by two companions and two consorts, and by the images of other Tīrthankaras The sculpture recalls that of the Jaina temples of Elūra

Grottos in the Kathiawad—List of the hills or localities where the grottos have been excavated.

275

E. IMPEY. *Description of a Colossal Jain Figure, discovered on a Spur of the Satpoorah Range, in the district of Burwanie, on the Nerbudda* (Journal of the Asiatic Society of Bengal, Vol XVIII, Pp 918 -953) - Calcutta, 1850.

Situation and dimensions of the statue Detailed description Historical notes. Text and translation of different inscriptions.

276

Pigou, A NEILL Col BIGGS, Col TAYLOR and J FERGUSSON *Architecture in Dhārwār and Mysore*—London, 1866.

Pages

3-4 The Jains and their polemic with the Brāhmans under the Cālukyas, Śaka 618—655.

6. The Jainism under the Cālukyas

6 Resemblance of the Lingāyat sect with the Jainism and the Brahmanism.

Pages :

12. Development of the Jainism in the 6th and 7th Centuries.

47-48. Description of a Jaina temple at Guduk— Pl. I

57-58. Description of a Jaina temple at Lakkundi— Pl. XL.

58. Description of a Jaina temple near Halebid— Pl. XLI.

59-60. Description of a portico of Jaina temple at Belgaum—Pl. XLV.

62. Notes on the ruins of a Jaina temple at Hubballi—Pl. LIII.

277

J. BURGESS *The Temples of Śatruñjaya*—Bombay, 1869.

Magnificent album of 45 Photographic plates reproducing the Jaina temples and sanctuaries of Śatruñjaya. Some descriptive reviews accompany these plates.

278

J. BURGESS, Somanāth, Girnār, Junagadh.—Bombay, 1870.

Collection of 41 photograph reproducing principally the temples of the mount Girnār.

A descriptive introduction opens this collection.

279

SYKES, D. H and DWYAR. *The Temple of Śatruñjayha the celebrated Jaina place of pilgrimage near Palitana in Kathiawad.*—Bombay, 1869.

280

Famed RIKHABNATH. (Indian Antiquary, Vol. I, P. 96).—Bombay, 1872.

Description of the temple of Risabhanātha at 10 miles to the south of Prasād, on the way from Udaypur to Ahmadabad.

281

A. M. BROADLEY. *The Buddhistic Remains of Bihar* (Journal of the Asiatic Society of Bengal, Vol. XLI, Pp. 209—312)—Calcutta. 1872.

Pp. 241—250. Review on the antiquities and the Jaina temples of Rajagriha (Rajgir). Some of these temples contain inscriptions.

282

COLE H. H. *Architecture of Ancient Delhi.* London, 1872.

P. 45—Masjid-i-Kutbul-Islam. There is a stone pillar on the south Colonade, bearing the figure of Buddha the ascetic, or one of the Jain Hierarchs, and this may probably belong to old Delhi.

Pp. 50-51.—do— Mr. FERGUSSON says of the Great Mosque · "The roofs and domes are all of Jaina" architecture, so that no trace of the Moorish style is to be seen internally The pillars are of the same order as those used on Mount Abu, except that those at Delhi are much richer and more elaborate. They belong to the 11th or 12th century. On the roof and less seen parts, the cross-legged figures of the Jaina saints, and other emblems of that religion, may still be detected."

P 51. The carved pillars in the Mosque itself, and in the courtyard, are Jaina in style, but no one figure so perfect as to be undoubtedly a Jain emblem

P. 57. Jain style of architecture. Pillars in the mosque, they have a beauty and variety of ornament unequalled, so far as is known, in the whole of the northern part of India, and are some of the best samples of a style of architecture, evidently one suggested by that of the Jains, of which specimens abound in Rajputana and Bundelkhand.

P. 61. Pillars in the centre of the east colonnade in the mosque—these pillars are grouped together and their arrangements is octagonal in form. The column resembles the character of those to be seen in the Jain temples on Mount Abu, the lower shaft being long and the upper one short

283

A M. BROADLEY. On the identification of various places in the Kingdom of Magadha, visited by the pilgrim Chi-Fah-Hian (Indian Antiquary. Vol. 1, Pp. 18–21, 69—74, 106—110)—Bombay, 1872.

Pages

69—74	Rajgir and the Jaina pilgrimages.
	The temples of the mount Baibhar.
107-108.	The temples of the mount Vipula.
109.	The temples of Udayagiri.
110.	Review on some inscriptions found in these different temples.

284

S. F. MACKENZIE. *The temple at Halabid* (Indian Antiquary, Vol. I, Pp. 40-44). —Bombay, 1872.

Towards 1100 A. D., the king Viṣṇuvardhana was converted from the Jainism to the Viṣṇuism by Rāmānujācārya.

There remains still at Halebid five temples, of which three are Jainas.

285

A new Jaina Temple at Palitana (Indian Antiquary, Vol. I, P. 96)—Bombay, 1872.

Mention of the construction of a new Jaina temple at Palitana, by a merchant of Bombay, of the name of Kesavji Nayak. This temple was dedicated in February 1872.

286

A. K. FORBES. *Put un Somnath* (Journal of the Bombay Branch of the Royal Asiatic Vol. VIII, Pp. 49—64)—Bombay, 1872.

Pp. 56—59. The mention of the temple of Somāth in the *Prabandhacintāmani* and in the *Dvyāśraya*.

P 62. General considerations on the architecture of the Jaina temples.

287

W. C. BENETT. *Notes connected with Sahet Mahet* (Indian Antiquary, Vol. II, Pp. 12-13)—Bombay, 1873.

Suhil Dal prince of Sravasti, who defied the Musulmans, was a Jain.

A small modern temple at Sahet-Mahet, is dedicated to the Tīrthankara Sambhavanātha.

288

M. PHILIPS. *The Seven Pagodrs* (Indian Antiquary, Vol. II, Pp. 107—109)—Bombay, 1873.

Formerly, the region in which the village of Mavaliveram and the "*Seven Pagodas*" are found was called Kurumbabhūmi and was inhabited by the Kurumbars who had adopted the Jaina religion.

Afterwards, in the 12th century, the country was conquired by the king Kulottungachola, and his son Ādondai, who gave to it the name of Tondamandalam and let the Brahmanism oust the Jainism. At last, towards 1300, the Jains were definitely driven away from the Tondamandalam and Pandya.

289

S. F. MACKENZIE. *Śravana Belgola* (Indian Antiquary, Vol. II, Pp. 129—133) —Bombay, 1873.

Description of the site of Śravana Belgola and of the colossal statue of Gomateśvara. Local legends. Time of the statue. History of Śravana Belgola and of the Jainism in the country. A plate beside text reproduces the statute of Gomateśvara.

290

J. F. KEARNS. *Archaeology in North Tinnevelli* (Indian Antiquary, Vol II, Pp. 202-203).—Bombay, 1873.

Review on the following Jaina antiquities :

Localities	Antiquities
Tinnevelly	Temple with statues and inscriptions in ancient tamoul.
Nāgalapur	A colossal statue
Kulattur	Small statue, object of worship on the part of the inhabitants.
Korkai	Other small statue

291

J. ROWLAND. *Mount Abū* (Indian Antiquary, Vol. II, Pp. 249—257)—Bombay, 1873.

Description of the mount Abū. Histories and local legends. Systematic description of the different temples. Additional note of M. J. BURGESS on some inscriptions of the mount Abū.

292

A. C. BURNELL. *On the colossal Jain statue at Kārkala, in the South Kanara District* (Indian Antiquary, Vol. II, Pp. 353-354)—Bombay, 1873.

A brief description of the statue.

Text and translation of the inscription which recalls the date of the erection : Śaka 1353.

Notes on the reason of existence of the colossal statues to the Jains.

The statue is reproduced in a plate beside text

293

Ch. WODEHOUSE *Śrāvaka Temple at Bauthli* (Indian Antiquary. Vol. III, P. 180)—Bombay, 1874

Announcement of the discovery, at Bauthli, near Junāgadh, of a Jaina temple in perfect state of conservation and the sculptures which resemble to those of the temples of Girnār

294

G. M. CORKELL *A Legend of old Belgam* (Indian Antiquary, Vol. IV, Pp. 138-140)—Bombay, 1875.

Study of a local popular legend, according to which a pious kind would have constructed at Belgaum 108 Jaina temples in expiration of the accidental cremation of 108 Jaina sages

295

F. KITTEL. *Ueber den Ursprung des Lingakultus in Indian*—Mangalore, 1876.

Pp. 16—24. Some historical ideas relating to the construction of different Jaina temples

296

J. GERSON da Cunha. *Notes on the History and Antiquities of Chaul* (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XII, Pp. 51—162) —Bombay, 1877.

P. 61. At Chaul, in the northern Konkan, a fragment of sculpture coming from an ancient Jaina temple may be seen. The figures represented are those of Tīrthankaras.

297

Rajendralala MITRA. *Buddha Gaya, the hermitage of Śākya Muni*—Calcutta, 1878.

P. 47. The Jainism existed before the composition of the *Lalipayistare.*

Pp. 106, 109, 142. Some remarks on the architecture and the Jaina sculpture.

298 (i)

Rajendralala MITRA. *The Antiquities of Orissa.* 2 Volumes—Calcutta, 1875—1880.

Volume-II.

Pages

17. Notes on the formula of Jaina Homage "*Namo Arihamtānam, namo Siddhāṇam* etc."

29. The *swastika* as Jaina symbol.

33-34. Episode of the conception of Mahāvīra, according to the *Kalpasūtra*

35-36. Description of the grottos and of the Jaina temples of Khaṇḍagiri.

See plates XXV and XXVII.

298 (ii)

MITRA, Rajendralala. *The Antiquities of Orissa.* 2 Vols —Calcutta, 1875—80.

Vol 2, Pp. 1—35 A modern Jaina temple perched on the highest point of the Khaṇḍagiri hill

Vol. 2, Pp. 17-18. Jina gāyatrī.

Vol. 2, P. 35 Jain *gumphā* or caves.

Vol. 2, P. 46. Jaina Cave at Khaṇḍagiri.

299

M. J. WALHOUSE. *Archaeological Notes* (Indian Antiquary, Vol. V, Pp. 36--45) —Bombay, 1876.

1. The two Kanara Colossal.

General notes on the colossal Jaina and Buddhistic statues. Description of the colossal statue of Y^e^nūr, compared with that of Kārkaḷa.

It is said that these two statues have been carved by the same artist of the name of Jakkanācāri.

Brief review on the Jaina temples of Yenūr.

Description of the famous Jaina pillar which is found in the same villages.

Three plates beside text illustrate this article and reproduce .

1 The colossal statue of Yenur,

2. The carved door of a temple;

3 The Jaina pillar

II. A Jain Temple and Sasanam

Description of the great Jaina temple of Kārkala. Text and translation of an important inscription of the year Śaka 1508, recalling the foundation and the endowment of this temple

300

J. BURGESS *The Dhārāsinva Rock Temples* (Indian Antiquary, Vol. V, Pp. 76—80) —Bombay, 1876

Description of the seven grottos of Dhārāsinva, near Poona. By the statues and the sculptures that they contain, these grottos are Jainas

301

J. FERGUSSON. *History of Indian and eastern Architecture*—London, 1876.

The Book II (Pp. 207-278) of this work is consecrated to the Jaina architecture

It admits of the following sub-divisions :

Ch. I. Introduction.

Ch. II. Construction—Arches, domes, plans, *śikras* (sorts of towers).

Ch. III. The Jaina style of the north—Palitana, Girnār, Mount Abū, Mount Pāresnāth, Gwalior, Khajurāho.

Ch IV. The mordern Jaina style The Jaina temple of Delhi, the Jaina grottos, the Jaina temples converted into mosques.

Ch. V. The Jaina style in the southern India— *Bettus* and *bastis.*

Numerous prints representing the principal temples illustrate these chapters.

302 (a)

CONGREVE, Henry *On druidical and other antiquities between Mettapoliam in Coimbatore and Karnul on the Tungabhadra* (MJ, 1878 Pp 150—168).

Pp. 152-153. Vizaimangala The plan of Jain basti pagoda here similar in some respects to those of the Hindus Indication of the close connection of Jainism with Buddhism The first Jains had been Buddhists.

Pp 162-163. Udenhally Origin of the story of the Jains having built stone houses to escape the vengeance of Śiva

Pp 166-167 Pennakonda Reference to a Jain figure canopied by a seven-headed snake, and like Buddha, seated cross-legged,

302 (b)

V A SMITH and F C BLACK. *Observations on some Chandel Antiquities* (Journal of the Asiatic Society of Bengal, Vol. XLVIII, Pp. 285—296) —Calcutta. 1879.

Discovery at Mahoba of a great statue of Sumatinātha, with inscription of Samvat 1215. The Jaina temples of Khajuraho Several ancient Jaina temples are found among the ruins of Khajuraho, one is dated of 1085 A. D

Several plates beside text illustrate these archaeological notes.

303

J. FERGUSSON and J. BURGES. *The Cave Temples of India*— London, 1880.

Pages

13. In the general explanation of the religions of India (R12 Sqq), some lines have been devoted to the Jainism. The death of Mahāvīra has been fixed at the year 526 B. C.

35-36. The architecture of the Jaina grottos in general. These grottos are imitated from those of the Buddhists. Information about the Jaina grottos at Udayagiri near Cuttak, in the Orissa. A temple has been constructed on the top of this hill.

66—68. Notes on the grotto called Hāthigumphā, at Khaṇḍagiri and the inscription that it contains

159 Review on the Jaina sculptures of the 11th or 12th century at Kulumulu, near Madras.

169-170 General ideas on the Jaina grottos of the West India. These grottos number about 35. The most ancient dates of the 5th or 6th century, and the most recent of the 12th century.

171 Concise ideas on the architecture, the varieties and the situation of the Jaina grottos

418. Information about a rough image of Tīrthankara which is found in a grottos at Karusa, in the district of Hyderabad.

425. Some Jaina grottos at Jogai Ambā, district of Hyderabad.

The 4th book of the second part (Pp. 485—512) is especially devoted to the Jaina grottos and contains the following chapters :

Chapter I —Generalities on the Jainism. The deliverance. Cosmogony. The principal Tīrthankaras. Vrisabha, Ajitanātha, Pārśvanātha, Mahāvīra. The Digambaras and the Śvetāmbaras. Moral. List of the 24 Tīrthankaras with their symbols, their appearance and the place of their *nirvāna*.

Chapter II.—Generalities on the Jaina grottos, Age, number, architecture, images of the Tīrthankaras.

Grotto of Badāmi. Excavated towards the year 650 A. D.; its dimensions. Statue of Mahāvira seated: figures of some other Tirthankras, particularly of Pārśvanāth.

Grotto of Aihole— General description. Sculpture representing Mahāvira in the midst of a group of 12 other figures.

The two grottos of Pātnā— Brief description of the second. More detailed description of the first and of the statues that it contains. It is dated of about 9th or 10th century. Grottos of Chamar Lena (Nasik). Rapid description of these excavation relatively recent (11th or 12th century).

Grottos of the fort of Bhamer, to north-west of Dhulia Only one presents some interest Grotto of Ramcandra, to the north-west of Poona. Short description.

Chapter III.—The Jaina grottos of Elura.

1. Chota Kailasa— Imitation of the great brahamanical temple of Kailasa. Its dimentions. Some parts are in dravadian style. A mutilated statue bears the date Śaka 1169.

2 Indra Sabha—detailed description. The court. The statues of Pārśvanātha, of Gautamasvāmin, Mahāvira and of the goddess Ambikā, To the right of the court, there is an elephant on pedestal and a monolithic pillar 27 feet high, surmounted by a quadruple image. At the centre of the court, there is a pavilion with, quadruple image likewise To the west there is a grotto with several statues, among which those or Pārśvanātha, Mahāvira and Śāntinātha, the last accompanies by an inscription. The great hall. The gigantic statues of Indra and of Ambikā. The figures of Tirthankaras The sanctuary with the image of Mahāvira. To the south-west of the great hall, there is a cell with some statues of Jains. To the north-west, there is another similar cell. Seven plates beside text: LXXX, 2 · LXXXVI—LXXXIX; XCI, I and XCII, 2

3. Jagannātha Sabhā—To the west of the court, a hall with carved pillars and inscriptions, not very legible, in old canara In front of this hall, a chapel with statues. To the east of the entrance, a chapel with images of Mahāvira or Śāntinātha, of Pārśvanātha and of Gautama. On the upper storey, a hall with 12 pillars and numerous sculptures To the west the last grotto. Three plates beside text · XC, XCI 2 and XCII, 1 and 3

4. Colossal statue of Pārśvanātha, on the top of the hill where the grottos have been excavated. An inscription, the translation of which, according to BÜHLER, has been given, is carved on this statue; it bears the date af 1234-1235.

Chapter IV.—Grottos of Dhārāsinva—Description of the second, the third and of the fourth. These grottos are dated in the middle of the 7th century A. D. or thereabout. Plate XCIII.

Grottos of Ankāi Tankāi—The first four are the most important. The first is remarkable by its sculptures (Plates XCIV and XCV, I). The second contains the statues of Indra and Ambikā and the image of a Tīrthankara, The third offers, on each side of the vestibule which leads to the sanctuary, two statues especially, described, one represents Pārśvanātha and the other probably Śantinātha. The fourth grotto contains an inscription of the 11th or 12th century. The three other grottos are smaller than the precedents. The sanctuary of one of them shelters the image of a Tīrthankara reproduced in the plate XCV, 2

Grottos of Gwalhor Five groups, the first of which consists of 22 gigantic statues of Tirthankaras, among which those of Vrisabha and of Neminātha. The second contains 18 great statues, and the three others, less important, offer nothing remarkable. Final remarks. The Jaina monuments do not go back beyond the 6th or 7th century. However the Jainism is as old, if not more, as the Buddhism But while the Buddhism developed repidly, the Jainism lay dormant in some way during several centuries, upto the moment when the disciples of Mahāvīra began to construct, some temples of all beauty. Those of Gujarat, constructed in the 11th or 12th century, are perhaps the most remarkable in the whole of India. As regards the grottos, they represent only an episode in the history of Jaina architecture

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COLE, Captain H. H. *Preservation of National Monuments*, Madras Presidency—Simla. 1881.

Pp. 23-24. Jaina Temple Conjeveram—Tiruparath Kundram is a Jain temple, Vijayanagar kings made grants of lands to this temple during the 14th to 16th centuries; Jain sect now reduced to 258 in the whole of the Chingleput district. Diagram illustrating the arrangement of a Jain temple near Conjeveram.

P. 28. Jain Temples—Hampi—on the slope of the hill are some peculiar temples of the Jain style.

305

J. ANDERSON. *Catalogue and Hand-book of the archaeological collections in the Indian Museum*—Calcutta, 1883.

Part-I.

Pp. 167—169. Historical notes on the Jaina establishments of Mathura, in the beginning of the Christian era, and principally (according to Cunningham) during the Indo-scythian period.

Review on the Jaina statues, accompanied by inscriptions found at Mathura.

Part-II

A special chapter (Pp. 196—215) is devoted to the Jaina sculptures and to the Jainism in general. List of the 24 Tīrthankaras, with their respective symbols, their colours and the place of their *nirvana*. Special reviews on Pārśvanātha and Mahāvīra. The Digambaras and the Śvetāmbaras Period of Jaina writings. 6th century A. D. Principle of the Jainism The Jains are found specially in the western region of India. The temple of the mount Abū and the colossal statues of South-India.

Description of twenty Jaina sculptures coming specially from Gwalior These sculptures consist of some statues of Jinas and bas-reliefs. the principal figures of which are equally of the Jinas.

Review on the ruins of different Jaina temples at Gwalior.

306

Bhagwanlal INDRAJI. *Antiquarian Remains at Sopara and Padana* (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XV, Pp. 273—328) —Bombay, 1883.

P. 276. Mention of the town of Sopara in the Jaina literature: According to the "Śrīpālacarita", Śrīpāla must have married the daughter of a king of Sopara as one of the sacred places of the Jains. Still to-day, besides, this town is a frequented place of pilgrimage. One of the 84 Jaina sects is called Sorparaka.

P. 298. Review on a perfumed powder which the Jains use in some of their religious ceremonies

Pp. 316-317. A little to the north of Sopara, the ruins of a temple probably Jaina can be seen.

Among the statues found in this place, one represents Pārśvanātha and another Candraprabha.

307

DIPACAND DEVACHAND and JAVERI Chaganlala *Siddhacalanum uarṇana*—Ahmadabad, 1887.

Description in Guzerati of the Jaina temples of Pālitānā. This volume also contains a series of hymns and Jaina prayers.

308

A. CUNNINGHAM. *Archaeological Survey of India* Reports. 23 Volumes at Index general—Simla—Calcutta, 1871—1887.

Volume—I.

Introduction. P. XXII. FERGUSSON has established the chronology of the Jaina temples of the middle age according to the resemblances and differences of the architectural style—

Pages	Localities	Jaina antiquities
21-26	Rajgir	Five modern temples on the mount Baibhar. Three other hills are crowned with small temples. One has been constructed in 1780. One statue naked and standing is probably Jaina.
33	Bargaon	Modern temple.
75	Pāwā	A statue probably Jaina.
85-91	Khakhundu	Fragments of statues, small temples constructed by some bankers of Gorakhpur and of Patna and comprising several statues, among others those of Ādinātha. Plate XXVIII.

Pages	Localities	Jaina antiquities
94		Remarks on the term *'vati'* which designates exclusively to-day the Jaina priests, which are most often, unless always, the brahamans
303 308 311	Kosām	Kosām, the ancient Kauśāmbī, is to-day an important place of Jaina pilgrimage. A small temple, dedicated to Pārśvanātha, has been constructed there in 1834. Another modern temple is found to the south-east of the town. Plate XLVIII.

Volume—II.

Pages	Localities	Jaina antiquities
234	Haridwar	Statue representing perhaps Ādinātha.
362-363	Gwalior	Temple with statues and inscriptions Plate XC.
364-368	Gwalior	The Jaina grottos and the sculptures carved in the rock ·

1. Urwahi group : 22 figures, the principal of which is a seated statue of Ādinātha.

Six inscriptions dated Samvat 1497 and 1510.

2. Group of the South-West . 5 principal figures

3 Group of the North-West : among others a statue of Ādinātha with inscription of Saṃvat 1527.

4. Group of the North-East : Small statues without inscriptions.

Pages	Localities	Jaina antiquities
		5. Group of the South-East : 18 gigantic statues and a great number of others, with inscriptions. The detail of the grottos of this group is given in a special catalogue, P. 367.
		All these sculptures have been executed between the years Saṃvat 1497 and 1530. Some are of a great eopiousness.
396	Gwalior	List of inscriptions of this locality.
404	Buri Chanderi	21 statues, of which 19 are standing and 2 are seated
431-435	Khajurāho	Fragments of statues with inscription dated Samvat 1142. Ancient temple, repaired and dedicated to Pārśvanātha, with statue of this Tirthankara. Two other small temples equally restored and dedicated to Pārśvanātha and Ādinātha. Other more important temples constructed towards the 9th century and containing some small inscriptions relating to some donations Ancient temple restored, with gigantic statue of Ādinātha and inscription of Saṃvat 1085. Small ancient temple with several statues and inscriptions. Different ruins or some statues were discovered. Plate XCV.
445	Mahoba	Numerous broken statues.
448	Mahoba	List of inscriptions.

Volume—III.

3		The Jaina sculptures of Mathura belong to the Indo-Scythian period of the Hindu architecture (57 B C., 319 A. D.).

Pages	Localities	Jaina antiquities
6		Most of the Jaina temples date from 900 to 1200 A. D.
19	Mathura	Great temple dedicated to Pārśvanātha sculptures and inscriptions.
20	Mathura	Fragments of statues and others antiquities furnishing the proof that Mathura was an important Jaina centre under the Indo-Scythian domination
30—37	Mathura	Text and analysis of 24 inscriptions discovered at Mathura. Several of these inscriptions are Jainas, among others the Nos. 2,3,4, 6,10,16 18,19 and 20. Plates XIII-XVI.
38	Mathura	The general purport of the inscriptions of Mathura is the recall of a donation.
45-46	Mathura	The ruins and the inscriptions of Mathura reveal a flourishing state of the Jaina religion during the Indo-Scythian period.
47	Bitha	Legend of the King Udayana and of the statue of Mahāvīra in forest of Santal, according to the '*Vīracaritra*'
66-70	Masar	Madern temple, dedicated to Pārśvanatha. Plate XXIII Text and analysis of three inscriptions dated Samvat 1443. Plate XXIV.

Volume—IV

Pages	Localities	Jaina antiquities
IV-V	Delhi	The great mosque was constructed with the relics of 27 Hindu temples of which several are Jainas.
208	Agra	Statue with four arms.

Pages	Localities	Jaina antiquities
214	Jagner	Buddhist or Jaina sculpture.
215	Chambal	Buddhist or Jaina image.
216-217	Agra	Pillars and statue in block marble in the Museum of Agra.
222	Bhateśwar	This locality was formerly called Surajpur by the Jains.
224	Bhateśwar	Rājabhoja, prince of Bhateśwar in 483 A. D., was an adept of the Jainism.
225-226	Bhateśwar	Group of five temples, of which one is modern and the others dating from the middle age.
231-239	Bhateśwar	Description of the temples of the Aundha Khera.
240-244	Bhateśwar	List of sculptures or of fragments of sculptures found in the Aundha Khera, among which several are Jainas.

Volume—V.

Pages	Localities	Jaina antiquities
92	Ketas	Recall of the account of Hiouen-tsang relating to the Jains, and attempt to identify the Jains temple of Ketās which he has mentioned in this account.
163-165	Kāngrā	Temple dedicated to Pārśvanātha. Statue of Ādinātha with inscription dated Saṃvat 1523. Different other statues.
183	Kiragrāma	Inscription dated Saṃvat 1296 and recalling the dedication of a sanctuary.

Pages	Localities	Jaina antiquities
		Volume—VI.
45		The sect of the Jains must have existed before Mahāvīra, and the Buddha must have been the disciple of Mahāvīra.
117-118	Chatsu	Pillar of white marble, with carved base, and bearing several short inscriptions, of which one is of Saṃvat 1706.
122	Shiv-Dungr	Temple presenting certain Jaina characters.
124 & 135	Thoda	Modern Temple Fragments of sculptures.
187	Nagar	Temple dedicated to Pārśvanātha inscriptions, of which
239-242	Bijoli.	one is dated Saṃvat 1232.
		Volume—VII.
8-9	Bhateśwar	Group of small temples. Fragments of statues of recent date
14-15	Orai	History of Māhildeva, a Jain, step-brother of Parmal, Parihār of Mahoba.
22	Rawatpur	Statue, probably Jaina.
30 40-41	Dinai	Temple with gigantic statue of Śāntinātha, the base of which bears an inscription of the 13th century.
58	Kundalpur	Place of pilgrimage. Several temples, the principal of which contains a colossal statue of Nemināthа.
		Inscription dated Samvat 1501.
78-79	Pathāri	Group of temples in ruin. Statues of no interest.
107-108	Ghansor	Ruins of a temple. Statue.
113	Ramtek	Temple with gigantic statue of Śantinātha.

Pages	Localities	Jaina antiquities
117-118	Nagpur	Numerous statues coming from Raipur, important Jaina place, which counted formerly several temples and possesses still one to-day
164-165	Ārang	Temple and numerous relics.
216	Ratnapur	Some fragments.
237	Dhanpur	Group of four great temples probably Jainas. Numerous relics
240-245	Sohagpur	Several statues. Groups of temples. Fragment of *Stūpa*.

Volume—VIII.

Pages	Localities	Jaina antiquities
77	Pāwā	A very frequented place of pilgrimage. Two temples of recent date. Ancient statues. It is there, according to tradition that Mahāvīra died.
136	Mandor	Temple of no interest.
159	Chechgaongarh.	Inscription, according to which this locality counted formerly several Jaina temples.
160	Bilonja	Statue.
182	Churra	Temples in ruin.
187	Dulmi	Sculptures. This locality was an important Jaina centre in the 9th and 10th centuries.
119	Deoli	Temples, with beautiful statue in the greatest temple among them.
190-191	Suissa	Several statues.
193	Pakbirra	Numerous temples and statues, of which one is colossal.
202	Bahulara	Statue.

Volume—IX.

Pages	Localities	Jaina antiquities
32	Pataini Devi	Statue of Ādinātha and two other statues of Jaina appearance.
40-41	Bahuriband	Gigantic statue with inscription of seven lines, the date of which has been mutilated.
58	Tewar	Three Digambara statues, one of which is of Ādinātha
114	Khandwā	Temple of Pārśvanātha with several statues bearing an inscription.

Volume—X.

Pages	Localities	Jaina antiquities
1-2	Kauśāmbi	Temple and collection of 15 Sculptures
5	Kauśāmbi	Medal representing, it is said, Triśalā, mother of Mahāvira
16-17	Khajurāho	The temple Ghantai and the temple of Jinanātha. Plate VIII. Collection of 13 sculptures, eleven of which are some digambara statues.
32	Gyarispur	Ancient brahamanical temple now occupied by the Jains and decorated with statues
34	Gyarispur	Temple with some short inscriptions recalling the names of pilgrims.
53-55	Udayagiri	Jaina grotto, with statue of Pārśvanātha. Inscription of eight lines in perfect state and dated of the year 106 of the Gupta era. This inscription has been reproduced (Plate XIX), transcribed and translated. It permits the verification of the legend relating to the origin of the Śvetāmbaras.

Pages	Localities	Jaina antiquities
63-64		Resemblances between the Jains and the Buddhists Some places, as Dhamek near Benares, Rājgir, Kauśambi etc are equally sacred for both, the resemblance between a Buddhist and a Śvetāmbara Jain is slight, at last it seems almost certain that the Buddha may have been the disciple of Māhāvīra
73-74	Bāro	Temple of Brahamanical origin and repaired by the Jains A group represented Mahāvīra child with its mother Triśalā. Group of small temples. Inscription of Samvat 933.
92-93	Dudahi	Ruins of two temples Description. Plate XXXI.
96	Dudahi	In the neighbourhood of the town, ruins of another temple, with sculptures.
96	Chandpur	Ruins of temples and broken statues.
100-104	Deogarh	Ruins of six temples constructed from 862 to 1164 A D Different inscriptions. The greatest and the most important of these temples contain an inscription dated all together Samvat 919 and Śaka 784, and fixing thus the date of Bhojadeva at 862 A. D. Plate XXXIII.

Valume—XI.

Pages	Localities	Jaina antiquities
52	Newal	Temple in ruin.
98		The princes of Chandrikāpuri (Śrāvasti) must have been Jainas.
170-171	Pāvā	Holy town among all for the Jainas. Mahāvīra died there The legend of Upali. Two temples, the Jal-Mandar

Pages	Localities	Jaina antiquities
		and the Thal-Mandar, the Jal-Mandar is constructed at the place where Mahāvīra died, and the Thal-Mandar at the place where his remains were burnt. Miniature—temple, called *Samosaran*, containing the prints of the feet of Mahāvīra, and constructed on the site where the master had the custom to teach his disciples. The five stages of the career of a Tīrthankara. conception, birth, entrance in religious life, enlightenment, *nirvāna*. The cult at Pāwā; the respect of the living beings

Volume—XII.

Pages	Localities	Jaina antiquities
121		According to the Jaina chronicles, a founder of religious sect, named Gautama, has been the disciple of Mahāvīra

Volume—XIII.

Pages	Localities	Jaina antiquities
3	Tala	Some ancient temples with sculptures
70	Benu Sagar	Two scultptures probably Jaina.
73	Mount Pāresnāth	Place of pilgrimage.
79-91	Khandagiri	Grottos with statues of Tīrthankaras. The locality was a place of pilgrimage.

Volume—XV.

Pages	Localities	Jaina antiquities
22	Jāhangira	Sculptures and temple dedicated to Pārśvanātha.
108	Mahāsthān	Statue of a Tīrthankara.

Pages	Localities	Jaina antiquities
		Volume—XVI.
18-129	Khakundu	Temple with statue of Pārśvanātha.
		Volume —XVII.
20-21	Ārang	Temple and some statues.
111-112	Mathura	Statues of Mahāvira with inscriptions. A very frequented temple of Pārśvanātha.
		Volume—XVIII.
5	Rāmagrāma	Fragments of statues.
45	Rudrapur	Statue.
		Volume—XIX.
82-83	Rewa	Temple and statue of Mahāvira.
		Volume—XX.
35	Mathura	Statue with bas-reliefs. Plate IV, I
36	Mathura	Statue with Indo-Scythian inscription of the year 57.
37	Mathura	Inscription dated Saṃvat 62. Plate V, 6.
101-102	Dubkund	Important temple (Plate XX), with statues and inscriptions, one of which of 59 lines, is dated Saṃvat 1145, plates XXI and XXII.
·04		Persecution of the Jain and the Buddhists by the Brahamans, in the 11th century. The Jains retired specially in the Pancala.

Pages	Localities	Jaina antiquities
119-120	Bahādurpur	Temple in ruin with inscription of Saṃvat 1573, the text and the translation of which have been given.
122	Rajgir	Three entire statues and numerous fragments.
127	Paranagar	Fragments of statues.

Volume—XXI

Pages	Localities	Jaina antiquities
2	Kosam	Modern temple with three statues carved in the rock.
19	Marpha	Two inscriptions, dated Saṃvat 1407 and 1408
47	Ajaygarh	Small statues
60-62	Khajurāho	Different inscriptions 1 Two, very short, of the 10th and of the 12th century, in the temple Ghantai (Plate XX); 2. On a gigantic statue of Śāntinātha Samvat 1085 (Plate XX), On a statue of Śambūhnātha. Samvat 1215 (Plate XX), In the temple of Jinanātha Samvat 1111 (Plate XVI), 5-9 Short inscriptions dated Saṃvat 1205, 1212, 1215, 1220 and 1234.
73-74	Mahoba	Seven inscriptions dated respectively Samvat 1169, 1203, 1211, 1213, 1220 (?) and 1224, (Plate XXIII)
101	Bargaon	Relics of temples and sculptures.
152-153	Gurgi-Masaun	Temples in ruin and numerous sculptures Plate XXXV.

Pages	Localities	Jaina antiquities
166-167	Kundalpur	Temples numbering about fifty, the most important contains a gigantic statue of Mahāvira. Two inscriptions of Saṃvat 1757 and 1501.
170	Saurai	Temple decorated with sculptures and dedicated to Ādinātha.
172	Madanpur	Three temples with statues and one of which contains an inscription of Samvat 1212

Volume—XXII.

Pages	Localities	Jaina antiquities
12	Rudrapur	Statue
105	Candrāvati	Three temples of recent construction.

Volume—XXIII.

Pages	Localities	Jaina antiquities
85-91	Pāli	Different temples, the most important of which has been specially described Plate XVIII.
94	Nadole	Three temples dedicated to Neminātha, Mahāvira and Sāntinātha.
101	Nathdwārā	Some Jains reside in this locality but without possessing there any temple.
117-118	Chitorgarh	The famous tower called Kitram of *Choṭā Kirtam.* Plate XXII
135	Khatkar	Temple dedicated to Pārśvanātha

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J. BURGESS. *Report of the first season's operations in the Belgam and Kaladgi districts* (Archaeogical Survey of Western India, Vol. I)—London, 1874.

Pages

1-5 Description of three ancient Jaina temples at Belgaum with 6 plates out of text. These temples date from about the year 1200

Pages	
11-12	Mention of an inscription in Canara mixed with Sanskrit, found at Saundati and on which some Jaina names are found.
12-13	Short description of the temple of Pañcalinga, constructed as Huli by the Jains; 2 plates out of text.
25-26	Description of a Jaina grotto at Badāmi (grotto IV), Statues of Pārśvanātha and of several naked Jainas, that which makes one believe that the question is of a digambara temple, some inscriptions of names, written in an alphabet of the 6th century, 2 plates out of text.
26	Short description of the statue of a Jain, in the grotto V. at Badāmi
35	Description of an ancient Jaina temple at Pattadkal broken statue of Pārśvānātha and other small statues of Jinas, a plate out of text.
37-38	Description of a Jaina grotto at Aihole; statue of Pārśvanātha, of Mahāvīra and of other Jinas, 2 plates out of text.
40	Mention of an ancient Jaina statue with short inscription at Aihole

310

J. BURGESS. *Report on the Antiquities af Kathiawad and Kachh* (Archaeological Survey of Western India, Vol, II)—London, 1876.

Pages	
14-15	Enumeration of the principal Jaina sanctuaries in the Kathiawad.
84-85	Reviews on the place and the period of composition of the '*Kalpasūtra*' and '*Śatruñjayamahātmya*'
91	The rāyana tree (the Rājādani of the Sanskrit writers—Mimusops Kauki or Butea frondosa, according to Wilson), considered as sacred in the western India and especially dedicated by the Jains to their first Tirthankara, Riṣabha.
141	The grottos of Junāgadh would have been excavated for the Jains at the end of the 2nd centuary A. D.
147	Review on two temples constructed at the top of a hill, at Talājā.
149	Short description of the smallest of these temples.
157-158	(in note) Analysis of the chapters X-XIII of the *Satruñjayamahātmya*.

Pages

159-163 Text and translation of a great historical inscription situated on the way of the temples of the mount Girnār.

166-176 Detailed description of the Jaina temples of the mount Girnār.

I. Temple of Neminātha, with 2 inscriptions and 2 plates out of text.

II. (a) Temple of Risabhadeva ;

(b) Temple of Pārśvanātha ;

(c) Temple of Kumārapāla.

III. Temple of Sambhavanātha

IV. Triple temples of Vastupāla and Tejahpāla, with 2 plates out of text and 5 inscriptions.

V. Temple of Sampratirāja.

VI. Different other temples of less importance.

181-132. Short description of the Vaniāvasī, an old temple in ruin, at Ghumli; statue of Pārśvanātha reporduced in a plate out of text.

205 Description of a Jaina dome at Munrā, with 2 plates out of text

206-209 Detailed description of the temples called Vasāi or of Jagadevasah at Bhadreswar; historical reviews relating to this temple. Five plates out of text.

215 Short review on the temple of Dharmarkā, and on the ruins of another temple at Kanthkot.

217 Short description of the temple of Pārśvanātha at Sankheśwar, and of the relics of an ancient temple

311

J. BURGESS. *Report on the Antiquities in the Bidar and Aurangabad Districts* (Archaeological Survey of Western India, Vol. III)—London, 1878.

Pages

4-10 Detailed description of seven Jina grottos of Dhārāsinva; 7 plates out of text.

37 The Cālukya princes, while professing the visnuite faith, defended and often patronised the Jains and the Śivaites.

Pages

52. Description of a Jaina grotto at Jogāl Ambā with a plate out of text.

129-138 Study of a Sanskrit inscription coming from the temple called Meguti at Aihole. This inscription, which is reproduced in facsimile, transcribed and translated, proves that the temple where it is found is of Jaina origin.

312 (i)

D. P. KHAKHAR. *Report on the architectural and archaeological remains in the province of Kachh* (Archaeological Survey of Western India, Miscellaneous Publications, (n 13 – Bombay, 1879.

Pages

19-21 Description the temple of Śāntunātha at Kothara, with a plate out of text (Appendix II, No. 3)

61 Short description of the temple of Vāsupūja at Sikra.

63 Description of the Jaina temples of Katāriyā.

64-65 Review on the temple of Mahāvira at Kanthkot.

67-76 Text of an inscription (No. 1) which is found in the temple of Śāntunātha at Kothara

84-85 Text of two inscriptions (Nos. 23 and 24) of the temple of Vāspūja at Sikra

86-87 Text of eleven inscriptions (Nos. 25 to 35), of which one (No. 25) reproduced out of text, of the temple of Mahāvira at Kanthkot.

91 Analysis of the inscription No. 1

95 Analysis of the incriptions No. 23 and 24 and note on the inscriptions Nos. 25 to 35.

Reports regarding the archaeological remains in the Kurrachee, Hydreabad and Shikarpur collectrorates in Sindh (Archaeological Survey of Western India, Miscellaneous Publications, n. 8)—Bombay, 1879.

P. 29. Review of R. I. crawford on a Jaina temple in marble, situated at Haro, at 12 miles from Virawah, and dedicated to the goddess Gauar. This temple was constructed in Saṃvat 1432, it is the object of annual pilgrimages on the part of the Jains and of others inhabiting the region.

313

J. BURGESS. *Report on the Elūra Cave temples and the brahamanical and Jaina Caves in Western India* (Archaeological Survey of Western India, Vol. V)—London, 1883.

Pages

2. Importance of the discovery of the grottos of Elūra as regards the history of the Buddhism, of the Jainism and of the mythology of India in general.

43—50. The Jaina grottos of Elūra :

Notes of chronology compared, Buddhistic and Jaina. The five Jaina grottos of Elūra. Short review on the first two which offer nothing remarkable. Detailed description of the third grotto, the Indra Sabha. Description of the Jagannatha Śabhā.

Short review on the fifth grotto.

Seven plates out of text illustrate this description of the Jaina grottos of Elūra : pl. VI-VII and XXXVII, 2-XLI, I.

50-51. Indication of a Jaina grotto at Badāmi and of another at Aihole.

58. Review on the two grottos of Pātnā, with two plates out of text, pl. XLVII and XLVIII.

58 59. Complementary reviews on the Jaina grottos of Ankāi Tankāi, with three plates of text, pl. XII, XLIX and L.

314

J. BURGESS. *Lists of the antiquarian remains in the Bombay Presidency* (Archaeological Survey of Western India, Miscellaneous Publications, n-11).—Bombay, 1885.

Pages	Localities	Districts	Jaina antiquities
2	Murdeswar	North Canara	It is said that the temple was constructed by the Jaina kings of Kaikuri. Two inscriptions, one the gift in a temple in ruin. Stones carved with inscriptions.

Pages	Localities	Districts	Jaina antiquities
3-5.	Bhatkal	North Canara	Different temples, the three principal temples of which are those of Candranātha, of Pārśvanātha and of Śānteśvara. Serveral inscriptions, some bear Jaina symbols.
5	Hāḍavalli	North Canara	Temple and inscriptions.
5	Gersappe	North Canara	Important temple called *Caturmukhabasti* Temples of Vardhamāna, of Nemi and of Pārśvanātha. Statues of Jinas. Three important inscriptions. Carved stones.
6-7	Bilgi	North Canara	Temple of Pārsvanātha constructed towards the year Śaka 1515, with statues of Neminātha Pārśvanātha and Vardhamāna consecrated in Śaka 1573 Two great, inscriptions dated Śaka 1510 and 1530.
8-9	Kubtūr (Vanavāsi)	North Canara	Old temple with carved stones and two inscriptions. Four statues of Jinas, one of which is with inscription
23	Yalawatti	Dhārwād	Old temple.
26-27	Bankāpur	Dhārwād	Inscriptions of Śaka 977 and 1042, relating some grants of territory made to some Jaina temples.
28	Aratālu	Dhārwād	Inscriptions dated Śaka 1044.
29	Laksmeswar	Dhārwād	Two temples, one of which is with six inscriptions.
30	Chabbi	Dhārwād	This village must have been formerly the capital of a Jaina prince.

Pages	Localities	Districts	Jaina antiquities
30	Hubballi	Dhārwād	Temple in ruin.
31	Aminbhāvi	Dhārwād	Ancient temple of Nemināthа, with three inscriptions.
33	Mulgund	Dhārwād	Temples of Candranātha and of Pārśvanātha. Five inscriptions.
34	Soratur	Dhārwād	Temple with inscription of Śaka 993.
37-38	Lakkundi	Dhārwād	Two temples and some other small sanctuaries. Three inscriptions, one of which is dated Śaka 1094.
42	Belgaum	Belgaum	Two temples of the 12th or of the 13th century.
43	Degulavalli	Belgaum	Temple of Isvara, partially in ruin and probably of Jaina origin.
43	Hannikeri	Belgaum	Ancient Jaina temple
43	Nandigad	Belgaum	Remarkable ancient temple.
44	Bādgi	Belgaum	Ancient temple.
44	Kāgwād	Belgaum	Grotto and temple.
45	Konnūr	Belgaum	Temple with inscription dated Śaka 1009 and 1043.
45	Kalholi	Belgaum	Ancient temple.
45-46	Saundati	Belgaum	Temple with two inscriptions, Śaka 797 and 1018.
46	Huli	Belgaum	Temple with inscriptions
47	Badāmi	Kaladgi	Grotto.
47	Paṭṭadkal	Kaladgi	Ancient temples.
48	Aihole	Kaladgi	Grotto.

Pages	Localities	Districts	Jaina antiquties
49	Hungund	Kaladgi	Ruins of a temple.
51	Almele	Kaladgi	It is said, there existed in this village an important Jaina temple.
54	Kolhapur	Kolhapur	Ancient temple, with two inscriptions, Śaka 1058 and 1064.
55	Pāwala	Kolhapur	Ancient college.
56	Rāyabag	Kolhapur	Capital of a Jaina principality in the 11th century. Temple with inscription dated Śaka 1124
56	Khedrapur	Kolhapur	Temple.
57	Herle	Kolhapur	Inscription in old canara, relating a grant to a temple. Śaka 1040
57	Bāmni	Kolhapur	Temple and inscription dated Śaka 1073.
57	Savaganw	Kolhapur	Temple and inscription on a statue of Pārsvanatha.
73	Dābhol	Ratnagiri	Following the local history, this town must have been, in the 11th century, the capital of a powerful Jaina prince.
77	Khāre-Pātan	Ratnagiri	Temple, the only Jaina which exists, it is said, in the whole of the South Konkan.
102	Wāshāli	Thana	Grotto probably Jaina
115-117	Chāmar-Tenkdi	Nasik	Grottos with statues of Jinas; the description of them has been given

Pages	Localities	Districts	Jaina antiquities
118	Chāndor	Nasik	Sculptures.
118	Ankāi	Nasik	Seven or eight grottos, with an inscription.
119	Nizampur	Khandesh	Temple consecrated to Pārś-vanātha.
121-122	Pāṭanen	Khandesh	Temple of the 11th or 12th centuries.
125	Varatiadevadi	Surate	Tombs of Jaina priests with inscriptions.
125	Surate	Surate	Four temples, one of which has been dedicated to Pārśvanātha.
125	Rānder	Surate	Five temples.
125	Pāl	Surate	Important temple dedicated to Pārśvanātha.
126-127	Vareth	Surate	Two temples containing four inscriptions, the text of which has been given.
130-131	Baroch	Bharoch	Several temples, almost all are mordern. Statues in marble and in metal. Three inscriptions.
132	Shāhabad	Bharoch	Temple of Pārśvanātha
132	Gandhār	Bharoch	Temple constructed in 1619.
132	Kāvi	Bharoch	Two temples, each containing an inscription.
134	Kapadwang	Kaira	Pretty temple.
135	Mātar	Kaira	Modern temple.

Page	Localities	Districts	Jaina antiquities
136	Cambay	Cambay	Temple of Pārśvanātha, constructed in 1588, and reconstructed at a recent period, inscriptions. Temples of Ādiśvara and of Neminātha.
137	Champanir	Panch Mahal	Temples in ruin.
137-138	Pāvāgad	Panch Mahal	Temple in ruin and group of other ancient temples, but revived at a recent period.
139	Idar	Mahi Kanta	Temples of finished, and temple of Śāntinātha.
140	Posina Sabli	Mahi Kanta	Temple of Pārśvanātha and of Neminātha
141	Kumbharia	Mahi Kanta	Five temples dedicated to Neminātha: inscriptions Historical review on these temples.
149	Ahmadabad	Ahmadabad	Temple of Hathisingh (1848) and of Cintāman (1638)
167	Mahuva	Baroda	Temple.
168	Anahilvād-Pāṭan	Baroda	Several temples. Important inscription of the Kharatara sect, dated Samvat 1651.
168	Chanasama	Baroda	Temple dedicated to Pārśvanātha, the most important of the region, constructed towards 1835
170		Baroda	Some temples.
170	Sankheśwar	Baroda	Ancient Jaina sanctuaries which possesses still some temples.
175	Wadhwān	Kathiawad	Temple of Mahāvira, dating probably from the 11th century.

Pages	Localities	Districts	Jaina antiquities
182	Verāval-Pāṭaṇ	Kathiawad	Ancient temple disaffected by the Musalmans.
186	Girnar	Kathiawad	Group of temples with numerous inscriptions.
188-213	Śatruñjaya	Kathiawad	The famous Jaina sanctuary. Complete inventory of different temples. Concise description of each of them : period. architecture, statues, images, inscriptions, etc. Names of the devotees who had them constructed. P. 188—193. Integral text of an inscription situated at the entrance of one of the principal temples.
219	Haro	Sindh	Temple constructed in Saṃvat 1432. short historical review.
220	Virawah	Sindh	Ruins of several temples.
221	Bhadreswar	Kacch	Great temple of Jagaḍuśah with inscriptions.
221	Gedi	Kacch	Temple of Mahāvira.
222	Kanthokot	Kacch	Temple of the 13th century, partially in ruin. Some inscriptions, one of which is of Saṃvat 1340.
222	Katāriyā	Kacch	Damaged temple.
222	Sikra	Kacch	Pretty temple of Vaspuja. constructed in 1717.
224	Kothara	Kacch	Great temple of Śantinātha, constructed in 1852.

Pages	Localities	Districts	Jaina antiquities
228	Kolhāpur	Amarāvati	Celebrated Jaina sanctuary.
228	Jurur	Amarāvati	Three temples.
241	Sirpur	Basim	Temple of Pārśvanātha and other small ancient temples.

Appendix

Pp. 282—317. Text and translation of 39 inscriptions of Girnār. The most importants of them are those of the temple of Vastupāla and Tejapāla and of the temple of Nemināatha,

Supplement

Pp. 321-322. Review on the temple of Candraprabha and that of Mahāvīra, at Ahmadnagar, in the district of Mahikanta.

H. COUSENS. Notes on Bijapur and Satruñjaya (Archaeological Survey of Western India, Miscellaneous Publications, (n. 14)—Bombay, 1890.

Pp. 71—79. Review on the Śatruñjaya.

Historical and description

Period of the inscriptions · none is anterior to the 12th century; several of them are dated from the 12th to the 15th century, three of the 16th century and a great number from the commencement of the 17th century upto our days.

Resemblances between the Buddhistc and the Jaina sculptures. The Jainas of Guzerat, beliefs and customs. The architecture of the temple of the Śatruñjaya in general.

316

BHANDARI Viracand Bhutaji *Vinati Patra—Dalvada*, 1888

On the Jaina temples of the mount Abū. In Guzerati.

317

BURGESS, Jas. and H. COUSENS. *The Antiquities of the town of Dabhoi in Gujarat.* —Edinburgh, 1888.

P. 1. The Brahamanical temples at Siddhapur Somanātha and Ambarnātha, are built in the same style as those of the Jains at Mount Abū and Bhadreśvara.

P. 2. In his later days Kumārapāla greatly favoured the Jains, or perhaps adopted their creed, and they possessed great political influence.

Visaladeva and his father Viradhavla were largely supported by two wealthy Jaina brothers, Vastupāla and Tejahpāla, famous in their days as builders of temples.

Vastupala was a minister of Viradhavala.

Temples in most of the principal cities of Gujarat were built or repaired by Vastupāla.

Visaladeva was encouraged by his minister to repair or rebuild, in rich style, the old temple of Kālikā.

Vastupāla-carita, written in Samvat. 1365 (A. D. 1308) contains information relative to Dabhoi or Darbhavati, and an account in connection with the reigns of Viradhavala and Visaladeva.

P. 3. Temples built by Tejahpāla.

Supply of materials from the Hindu and Jain shrines for the erection of a mosque.

P. 5 and note 1. Jaina minister Vastupāla Tejahpāla's temple at Abū—The *praśasti* by Someśvara, dated Sam. 1311 or 1254 A. D. incised on the wall of the temple at Dabhoi.

P. 7. Tejahpāla's temple at Abu.

318 (i)

BÜHLER. *Miscellaneous notes* (Wiener Zeitschrift fur die Kunde des morgenlandes, Vol. IV, PP. 260-261)—Wien, 1890.

Review on the fragments of sculptures discovered by Dr. STEIN at Murti, in the Punjab, on the ancient Jaina temple.

318 (ii)

G. BUHLER. *Dr. Stein's discovery of a Jaina temple described by Hiuen-Tsiang* (Wiener Zeitschrift fur die Kunde des morgenlandes, Vol. IV, Pp 80-85)—Wien, 1890.

Narration of the discovery, by Dr. STEIN, at Murti (Ketas), in the Punjab of the ruins of the Śvetāmbara temple of Simhapura spoken by Hiouen-Thsang.

319

Report of the Archaeological Survey to the Government of Madras, **Bangalore,** 21st May, 1891, No. 210

Pp. 1, 3 At village Jayankondacholapuram in the Udaiyar palaiyam tāluk of the Trichinopoly district, sketches of Jain images made as available at the village and notes taken of the traditional history—Two Jain images known as *Ammanasvāmi* (or 'naked God')—vellalas once Jains, persecuted by Brahamanas—Their escape from the hands of the latter in disguise as cowherds.

320

Report of Archaeological Survey to Madras Government, dated Bangalore 10th, May, 1892, No 210

P. 1 Kistna district, Guḍivāda Sketches made of the fine Jain image in the temple—A monolithic pillar with four Jain figures grouped around, and a triple umbrella over each.

Pp 5-6. Repalle tāluq, Buddham and Peravali Jain *dibba* in the villages

321

Report of Archaeological Survey to Madras Government, dated Bangalore, 10th May, 1892, Na. 210. P. 4—Drawings.

No 1328. Plan and two Jain images, Adipattalagar temple, Magaral, Chingleput district.

322

L. A WADDELL *Discovery of the exact Site of Asoka's classic Capital of Pataliputra . . and description of the superficial remains* —Calcutta, 1892

P. 18 Review on two Jaina temples of Pātaliputra One contains an inscription of Samvat 1818, which recalls its dedication.

P 29 The Jaina ruins of Kanchananagar, namely

1 A temple still standing and very well preserved ,

2 Relics of seven other temples ,

3. Different statues, one of which is of Neminātha, and one is of Candraprabha with mutilated inscription,

4. Several carved stones ;

A plate beside text, pl. IV.

323

G. BUHLER. *Jaina Sculptures from Mathura* (Transactions of the Ninth international Congress of Orientalists, Vol. I, Pp. 219—221) —London, 1893.

Study of four plates reproducing some sculptures discovered at Mathura.

I. Tablet of homage with scenes of adoration of the *Arhats.*

II. (A) The god Nemasa conveying the embryo of the Mahāvira

(B) (a) Adoration of a *stūpa* by some Kinnaras and Suparnas.

(b) Procession of human worshippers.

III. Pilgrimage of gods and men towards the Jaina sanctuaries

IV. Statue of a Tirthankara.

324

Dr. G. LE BON. *Les Monuments de l'Inde.*—Paris, 1893.

There is a talk of Jaina monuments in the following chapters.

Book-III

Chapter I. Monuments of north-east India.

Pp. 68-70. Underground temples of Khanḍagiri and of Udayagiri, Fig. 47 and 48.

Chapter II.—Architecture of Rajputana and Bundelkhand

Pp. 78-89. Monuments of Khajurāho—Fig. 63 to 81.

Pp. 93-99. Monuments or Gwalior—Fig. 85 to 98.

Pp. 101-104. Monuments of the mount Abū—Fig. 105 to 110.

Pp. 109-111. Monuments of Mathurā—Fig. 122 to 124.

Chapter III.—Architecture of Guzerat.

Pp. 118-122. Monuments of Ahmadabad—(No reproduction of Jaina monuments).

Pp. 123-124. Monuments of Pālitānā—155 & 156.

Chapter IV.—Architecture of Central India.

Pp. 125-133. Monuments of Elūra. Fig 157 and 158.

(grotto called Indra Sabhā).

Book-IV

Chapter II.—Underground temple of South India.

Pp. 148-150. Monuments of Badāmi.—Fig. 179 to 185.

325

J.U. YAJÑIK. *Mount Abū and the Jaina Temples of* Dailwādā (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XVIII, Pp. 14-29) —Bombay, 1894

At Dailwāḍā, a village of the mount Abū one sees still to-day five Jaina temples, which the pilgrims visit every year Four of these temples constitute a group, the fifth of which has been separated. All are remarkable for their architectural beauty.

The most ancient of them is dedicated to Vriṣabhadeva, it was constructed in 1030 A. D. by Vimalaśah, a merchant of Anahilvād

Detailed description of this temple.

Another, built by the two brothers vastupāla and Tejahpāls, Ministers of the king Viradhavala, is dedicated to Neminātha It is equally the object of a special description.

326

Report of Archaeological Survey to Madras Government dated Bangalore, 30th June, 1896, Nos. 757, 758.

P. 4. Drawings ·

No. 1383, Jain figure in the second *prākāra*, Kamakṣiamman temple, Conjeeveram.

No 1394. Jain figure on the road to Great Conjeeveram, Ekambreśvara-svāmi temple, Conjeeveram.

327

BURGESS, Jas. *The Ancient Monuments, Temples and Sculptures of India.* Pt. I : The Earliest Monuments.—London, 1897.

Plate 58 : Jaina sculptured pillars excavated at Mathura.

Plate 59 : Two Jain and a Buddha pillars found at Mathura.

Plates 155-156 : Jain sculptures from Mathurā.

328

J. BURGESS. *The ancient monuments, Temples and Sculptures of India.* Part I. The earliest monuments—London, 1897.

Among the plates devoted to the antiquities of Mathurā, there are three of them which interest the Jaina art. The Plate 58 represents fifty carved pillars and the plates 155 and 156 of other varied sculptures.

329

James WARD. *Historic Ornament, Treatise on Decorative Art and Arehitectural Ornament,*—London, 1897

P 272. The four principal styles of Indian architecture are the Buddhist. the Dravidian, the Northern Hindoo. and the Chālukyan or Jain

277 The Jaina sect makes its appearance in India about the seventh or eighth century. They did not believe in the divine inspiration of the *Vedas* but as long as they observed caste and acknowledged the gods of the Hindū Pantheon, the Brahmans refraimed from persecuting them.

The architecture of the Jains began when the Buddhist was dying out. One of the characteristics of Jaina architecture is the horizontal archway, and another is the bracket from of capital.

330

Report of Archaeological Survey to Madras Government dated Bangalore, 23rd June, 1898, No. 140.

P. 2 Tinnevelley district, Kallugumalai, with rock-cuttings on the hill.

331

F. KIELHORN. *On a Jain Statue in the Horniman Museum* (Journal of the Royal Asiatic Society of Great Britain and Ireland for 1898, Pp. 101-102),—London, 1898.

Description of a statue of Neminātha, the pedestal of which bears an inscription in devanāgari characters and dated Saṃvat 1208.

The statue is reproduced in a plate beside text.

332

Report of Archaeological Survey to Madras Government, dated Bangalore, 1st July, 1899, No. 171

P. 2. Tinnevelley district, Kalluguma Lai, with rock-cuttings on the hill

Extensive Jain sculptures.

P. 4. Drawings ·

Nos. 1406—1400. Jain images on the hill at Kallugumalai, Tinnevelley district

333

Report of Arahaeological Survey to Madras Government, Bangalore, 29th June, 1900, No. 271.

P. 6 Drawings

Nos. 364-371 . Jain objects, Kolugumalai Tinnevelly district. As under Drawings in No. 137 (VI).

334

Report of Archaeological Survey to Madras Government, Bangalore, 29th June, 1901, No. 258.

P. 9. Photographs

No. 374. Rock-cut Jain image on the top of the hill at Kallugumalai, Tinnevelley district.

335

A. STEIN. *Notes on an Archaeological Tour in South Bihar and Hazaribagh* (Indian Antiquary, Vol. XXX, Pp. 54-63; 81-97).—Bombay, 1901.

Pages :

59 The Jaina sanctuaries around the ancient city of Rājagriha (Rajgir).

59-60 The temples and the Jaira grottos of the hill of Baibhār.

92 The grottos of Baimbhār and the statues that they contain.

93—95 The mountain Pāresnāth. The sculptures on rock. The Jaina tradition relating to this sanctuary.

336

Report of Archaeological Survey to Madras Government, Bangalore, 28th June, 1902, No 215

P. 3. Jaina temple at Anjanageri is a note-worthy specimen—contains a long inscription and some carved Jaina sculptures.

P. 4 A stone built Jaina temple of Śāntināthasvāmi with a front *Mandapam* of four pillars—Description of the temple and its architecture. The principal image with attending *Yaksa* and Yaksini An inscription dated A. D 1544.

P 15. Notes on Survey

1 Field No. 306—A temple of Jain style completely destroyed.

2. Field No. 413. A temple in Jain style with thick massive pillars and *gopuram*

P 38 *Basadi* or *Basti*. A Jain temple.

337

CHAKRAVARTI, Mon Mohan. *Notes on the Remains in Dhauli and in the Caves of Udayagiri and Khandagiri*,—Cuttack, 1902.

P. 2. All Jain figures are not nude—"The God of the Jainas is figured naked, young, handsome, with a calm countenance, and arms reaching down to the knees,

his breast is marked with the *Śrīvatsa* figure". (Varahamihira's *Brihat-Samhitā* Ch. 58, V. 45).

P. 3. Hallos or *bhāmaṇḍalas* are common to all classes of images, Hindu, Buddhist and Jain. All the Tīrthankaras have generally halos.

Pp. 4-6 The caves of Khaṇḍagiri, Udayagiri and Nilgiri. All the caves ascribed to the Jains and not to the Buddhists. Prevalence of Jainism in Khaṇḍagiri from a long time—*Triśūlas* open or pointed, *Stūpas*, *Svastikas*, barred railings, railed trees, wheels, the Goddess Śrī common to Jainism as to other religions—Symbols closely connected with Jainism observed in these caves—Jainism fairly well proved to be older than Buddhism, its last two Tirthankaras, Mahāvīra and Pārśvanātha being historical personages. The last two Tīrthankaras are generally assigned respectively to the 6th and 8th century B.C Proof of ample margin for the spread of Jainism. The inscriptions support the hypothesis of Jain occupation King Khāravela of the Hāthigumphā inscription made the grant to the Jains. Caves having images meant as temples places of worship, while those without such images meant as residences for Jain monks

P. 8. The Sātagharīā cave images of 24 Jain Tīrthankara of the three broken caves to the left of the Sātabakhriā two have images of Tīrthankaras and their attendants.

The Jain temple over the Sātabakhriā cave is of the same age as the cave. The other temple crowning the hill was built in the 18th century by a Jain merchant of Cuttack.

The Jain caves began to be made at about the time of Asoka's conquest of Kalinga (60 B. C)

P. 9 The revival of Jainism with more elaborate image-worship is apparently due to the influence of the Jains in Western and Southern India.

To the influence of the Rāṣṭrakūṭas flourishing from A.D. 748 to A.D 973, the of revival Jain worship in Orissa in the 9th to 11th century may be reasonably supposed to have been due. The subsequent disappearance of Jainism from Orissa is probably attributed to the increasing influence of Jainism from Orissa is probably attributed to the increasing influence of Vaisnavism and specially of Jagannātha worship—Persecution of Jain and Bauddha *Sādhus* in the hills round Bhuvaneśvara by Madar Mahādeva, grandson of Chodaganga Deva in the close of the 12th century A.D. No Jain remains have been found which can be authentically dated later than this period.

P. 20. In the Jain temple in the terrace of the Khaṇḍagiri there is a masonry platform with small walls in which are embedded five images of Tirthankaras.

P 22. Dr. T. BLOCH's remark on the paper—Everything in the caves is of Jain origin.

338

GARRETT, A. *Notes on the caves of Udayagiri and Khaṇḍagiri.*—Calcutta, 1902.

P. 8. On the upper storey of Lalatendra Kesari cave a number of upright naked figures of Jina.

339

Annual Report of the Archaeological Survey of Madras and Coorg, 1908 03.—Madras, 1903.

P. 4. Jain image from Vellur.

340

Archaeological Survey of India. Annual Report 1902-03 —Calcutta, 1904.

Pp. 40-42. Review on the Jaina grottos of Khaṇḍagiri, in Orissa. The inscription Hāthigumphā of the King Khāravela. The sculptures of the grottos The modern temple.

As regards the inscription Hāthigumphā, the date correspond to the year 165 of the Mauryakāla, that is to say to the year 155 B. C. in taking for the point of start the accession of Chandragupta

341

Annual Report of the Archaeological Survey of India, 1902-03. Pt. 2.—Calcutta, 1904.

P. 20 Jain caves at Khaṇḍagiri – Their conservation.

Pp. 40-42. Caves at Khaṇḍagiri and their date.

Pp. 108, 195, 199, 204. Hindu, Buddhist and Jain remains discovered at Ter (Tagara), near the western boarders of H. H. the Nizam's dominions. Temple of Mahāvīra and Pārśvanātha—These shrines to the west of the town are of modern period without particular interest.

Pp. 208-209. Stone columns in front of Jain temples, especially in the Kanarese country. No *dīpamālās* attached to Jain temples.

342

Report, do Madras and Coorg; 1903-04.—Madras, 1904.

P. 9. Jain temples. 14th Century :

Gangatti temple, near Kamalapur.

Group of six Jain temples South of Śrī Pampāpathi temple.

Jain temple, Danavulapad, Proddatur, Cuddapah district.

Pp. 26—30. Cuddapah district. Jammalamadugu taluk—Discovery of important Jain statues at Dhanavulapad on the bank of the Penner river 5 miles below Jammalamadugu—Full description given. Plate VII—Figures 59, 60, 61.

Illustrations in the Report :

1. Colossal statue of Tirthankara in the shrine of the buried Jain temple, (2) Danavulapad—Ground plane of the burried Jain temple, Danavulapad.

P. 36. Jain temple with some fine old brass images at Pennukonda, Anantapur district.

Pp. 38-40. Cuddapah district, Proddatur tāluk. Antiquities of Chilamkur—The two temples at the place seem to be survivals of the Jain period.

P. 52. South Arcot district, Tindivanam taluk. Twenty-four Jain figures carved on a hill called "Tirunathar Kunru", near Ginjee.

P. 58 Trichinopoly district, Perambalur taluk. The square tank at Valikandapuram has a Jain or Buddhist appearance.

P. 82. Two underground large Jain images near Pattavaithalai.

Pp. 91-92. Monuments selected for Conservation.

Cuddapah district, Siddhavattum tāluk. The old temple of Sidheśvarasvāmi at Jothi

P. 94 Photo :

No. 602. A Jain image, Danavulapad.

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Annual Report of Archaeological Survey of India, 1904-05, Pt. 2.—Calcutta.

P, 4. Magnificient group of Hindu and Jain temples at Khajuraho—their conservation.

Pp. 26-27. Buried temple at Vijayanagar, probably the most extensive Jain temple in the city.

Pp. 40-41. Mediaeval Jain shrines at Dhanavulapadu in the Cuddapah district.

Pp, 59-60. Sārnāth, near Benares, claimed by the Jains as one of their sacred-sites—A modern temple of the Digambara sect, erected in 1824 A. D. Footprints and a white marble image of Amśanātha in the temple—Jainaprabhasūri's *Tīrthakalpa* is dated in Saṃvat 1669 or 1612 A. D.

344

Annual Report of Archaeological Survey of India. 1903-04. Pt. I. Calcutta,—1905.

P. 5. Jain shrines brought to light at Danavulapadu, on the bank of the Pennar river in Madras

345

Report do Madras and Coorg,, 1904-05.—Madras, 1905. Conservation :

Pp. 3-4. North Arcot district. The Jain cave temple—Malabar district. The Jain temple at Palghat.

P. 15. Gangatti Jain temple

P 17 Jain temples at Hampi.

Pp 20-21 Notice of the existence of a Jain temple on Jaganamadu near Palghat.

Pp. 37-38 Cuddapah disttict. Extent of remains of an old Jain temple discovered at Danavulapad.

P, 47 Monuments Selected for Conservation .

No. 2.—The Jain temple at Danavulapad, Cuddapah district.

No. 33.—The Jain temple at Guruvayankeri, south Canara District.

P. 48 Additional List of Conservations

No. 52 —The Jain images at Arappakkam, Chingleput district.

No. 67.—The Jain figures in the rock at Ginjee, South Arcot district.

No. 68.—The Jain temple at Chittamur, South Arcot district.

Pp. 51—55. Photos :

No. 686.— South-East view of Ganagitti Jain temple, Humpi, Ballary district.

No 687.— North West view of Ganagitti Jain temple do.

No. 688 —South-East view of *dipastambham* of Ganigith Jain Temple, Hampi, Ballary District.

Nos 690-92.—East, South-West and North-West views of Jain temple at Hemakutam, Bellary District.

Nos. 734-5.—South-East view of Buried Jain temple, Danavulapad, Cuddapah Dist.

No. 736.—Inscriptions at Buried Jain temple, do.

No. 737. Ornamented sculptures Pani Vattam, Buried Jain temple, do.

No. 738.—Hanuman, Buried Jain temple, do.

No. 739.—Sculptures in front of main shrine, Buried Jain temple, do.

No. 740.—Sculpture Pani Vattam, Buried Jain temples, Cuddaph district

Nos. 741-2.—Views of two sculptured stones in front of Buried Jain temple, do

No. 743.—Portion of a figure, Buried Jain temple, do.

No. 744.—Sitting posture of a lion, do.

No. 745.—Portion of a Jain Tirthankara, Buried Jain temple, do.

No. 746.—Sculptured base, Buried Jain temple, do.

No. 747-750—Inscriptions at the Buried Jain temple, do.

Nos. 751-752.—Sculptured pedestal at the Buried Jain temple, do.

Nos. 811.—Ancient tombs of Jain priests in the burial ground at Mudbadri, Mangalore, South Canara District.

Nos. 812-814.—South-East view of Hosabasti, Chandranātha Deva Jain temple, do.

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Annual Report of Archaeological Survey of India. 1903-04, Pt. 2.—Calcutta, 1906.

Pp. 54-55. Hindu, Buddhist and Jain remains in the Central Provinces — Principal Jain shrines, now standing at Arang in the Raipur district and at Bhandak, near Chanda.

P. 68. Buddhist or Jain appearance of the square tank in a temple at Valikondapuram.

P. 78. Jain shrines at Danavulapadu, on the bank of the Pennar river in Madras.

Pp. 82-87, 105. Mahāvīra called "*Vesalie*" a native of "Vaisali", in the Jain scriptures—His birthplace at Kundagāma in Videha-Pāwāpuri, in the Patna district, the place of Mahāvira's death, and Champā near Bhagalpur are sacred places to the Jains—*Nirgrantha* monks living at Vaisali at the time of Hiuen-Thsang's visit, about 635 A. D.—Kuṇḍagāma is same as Vaisali.

Pādukas of some Jain Tirthankaras are now a very fovourite object of worship in the Jain sanctuaries of north-eastern India.

Plate 23. Map showing ruins of Hampi, Hospet tāluk, Bellary district—Jain temples selected for conservation.

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Annual Report of Archaeological Survey of India, 1904-05, Pt. I,—Calcutta, 1906.

P. 4. Mediaeval Jāin shrines ot Danavulapadu in the Cuddapah district.

P. 12. Photographic Negatives :

No. 199. Temple of Ādinātha, Khajurāho.

No. 200. Jain temple. Khajurāho.

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Annual Progress Report of the Archaeological Survey, Southern Circle, 1905-06. —Madras, 1906.

P. 3. Excavation of the buried Jain shrines at Danavulapad. Sculptures and inscriptions discovered.

Conservation :

P. 9. The Jain temple at Vijayamangalam, Erode tāluk, Coimbatore district.

P. 10. The Jain sculptures and inscriptions on a boulder at Vallimalai, Chitoor tāluk, North Arcot district—The 18 Jain *bastis*, sculptures in the Raja's

palace and tombs of the Jain priests, Mudbidri, Mangalore tāluk, South Canara district—A Jain statue known as Gumtesvara Dev, and the Jain *basti* known as Chaturmukha, Karakal, Udipi tāluk, South Canara district.

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Annual Report of Archaeological Survey of India, 1905-06. Pt. I.—Calcutta, 1907.

P. 3. Buried Jain shrines at Danavulapadu in the Cuddapah district.

Pp. 8-9. Photographic Negatives

No. 35. Bāngangā hill, Jain temple, Rajgir (old).

Nos 44-45. Maniyar Maṭh before demolition of Jain temple. Rajgir (old).

No. 51. Maniyar Math after demolition of Jain temple, do

No. 55. S n Bhaṇḍār cave, Tirthankara on east face of miniature *chaitya*, Do.

Nos. 92-93. Vaibhara hill, cave below western most Jain temple, do.

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Annual Report of Archaeological Survey of India, 1905-06. Pt. 2.—Calcutta.

Pp. 15-16. Two Jain images in the Indresvara temple in Kangra, Punjab.

Pp. 43-49. Digambara Jain tower at Chitorgadh in Mewar—The tower probably built in 1100 A. D.—Kumarapala's visit to the hill in about the middle of the 12th century—A few shrines on the hill erected by the Śvetāmbaras during the reign of Raja Kumbha—Version about the tower given in a ms. called the *Śrī-Chitrakūṭa-durga Mahāvīra prasāda-praśasti*, composed in V. S. 1495, by Charitraratnagani.

Pp. 58-59. Jain shrine in the site of ancient Rājagriha.

P. 60. Mediaeval Jain shrines at Danavulapadu

P. 98. n. 1. Son Bhāṇḍār cave, a sanctuary of the Jains.

Pp. 107-118. The main group of Dhamnar caves, Jain in origin.

Pp. 120-127. Buried Jain remains at Danavulapadu.

Pp. 141-149. Jain iconography.

P. 166. Inscriptions copied .

(1) Hāthigumphā inscription of Khāravela; (2) a short inscription on the Son Bhāndār cave, records that it was constructed in the 2nd or 3rd century of the Christian era by a Jain for members of his order

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Annual Pro-Report of Archaeological Survey of Southern Circle, 1906-07.—Madras, 1907. Conservation :

Pp 19-20. Jain temple, Sultan's Battery Wynud tāluk, Malabar district—The old Jain *basti*, sculptures in the Rāja's palace, tombs of Jain priests, and the great *stambha* Halcangadi, Mudbidri, mangalore tāluk, South Canara district—A Jain temple at Karakal, Udipi tāluk, South Canara district.

351 (ii)

J. H. MARSHALL. '*Archaeological Exploration in India*, 1906-07' (Journal of the Royal Asiatic Society of Great Britain and Ireland, 1907, Pp. 993-1011), —London, 1907

Pp. 1010. In the vicinity of Osia to the north of Jodhpur (Marwar) is found the ruins of a Jain temple According to a mutilated inscription, this temple existed already in the time of the Pratihara Vatsarāja This prince must have been the contemporary of the Kings Govinda II and Dhruva of the dynasty Rāstrakūta; according to the '*Harivamśa*' Jaina, he lived towards Śaka 705, that is to say 783 A. D.

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J. H MARSHALL. '*Archaeological Exploration in India*, 1907-08' (Journal of the Royal Asiatic Society of Great Britain and Ireland, 1908, Pp. 1085 1120 —London, 1908.

P. 1102. Sahet-Mahet. Exploration of the Jaina temple of Sobhnāth; discovery of numerous statues (cf. plate V, 3).

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Annual Pro-Report of Archaeolagical Survey—Southern India, 1907-08, —Madras, 1908.

Pp. 10-17. Ganagitti Jain temples—Jain temples on the rock above the Hampi village —The Jain temples at Danavulapad—The Jain temple at Vijayamangalam The Jain temples at Sultan's Battery.

P. 28. Condition of Monuments .

No. 151. Group of Jain figures at Kalugumalai. Sankaranayinar Koyel, Tinnevelley district,

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Annual Report of Archaeological Survey of India, 1906-07, Pt. I : Administrative, —Simla, 1909.

Pp. 26-27. Photographic Negatives :

No. 437. View of Jain temple enclosure, Sārnāth.

No. 449 Jain temple in Sārnāth.

No. 594. Jain Tīrthankara Pārśvanatha, Kahaon (Gorakhpur).

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Annual Report of Archaeological Survey of India, 1906-07, Pt. 2.—Calcutta.

P. 49. One Jain and twelve Vaiṣṇava temples in Osia, 32 miles north of Jodhpur.

P. 81. A sculpture in a Buddhist *stūpa* at Sārnāth, depicting Tryambaka engaged in a merry dance on the body of a Jain patriarch.

P. 125. n. 3. Origin of Stūpa-worship amongst the Buddhists and Jains.

Pp. 138. 140-141. Jain remains obtained at Kankāli Tīlā in Mathura—Jain establishment at the place down to the Muhammadan period—Jain sculp ures found on the site of the old fort (Sitala Ghat) and in *Ranī kī-Mandir.*

Pp. 189-192. The Jain work *Tarkarahasya-Dīpikā* and its composer Śrī Guṇaratna-Sūri in connection with the Pāśuptas and the Śaivas.

P 209. Neminātha temple on Mount Abū built by Tejapāla, minister of the Vāghela Chālukya king Vīradhavala—The family came from Anahilapura, i e., Anahilpātaka, and professed the Jain faith—Anupamādevi, the wife of Tejahpāla—Consecration of the temple took place in Saṃvat 1287—An inscription of v. s. 1013 in the Jain temple at Osia.

P. 221, n. 4. The Kurumbas said to have belonged to the Yādava race and to have been Jains by religion.

Pp. 232 235. The Pallavas and Jainism.

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Annual Pro-Report of Archaeological Survey, Southern India, 1908-09,—Madras, 1909.

Pp. 10-11. Jain residence at Rāmatīrtham near Vizianagram. Existence of Jain caves and remains on the hills Budhikonda and Durgakonda. Jain images on the hill Gurubaktakonda.

P. 15. Bellary district. Vijaynagar-Groups of six Jain temples on rock, south of Śrī Pampapati temple.

Ganigitti Jain temple near Kamalapuram.

P. 17. Cuddapah dist. Danavulapad—Jain temple.

Combatore dist Erode tāluk, Vijayamangalam, Jain temple.

P. 18. South Canara district

Mangalore tāluk, Mudakodu, the Jain *basti.*

Tombs of Jain priests.

Venur, a Jain figure

Udipi tāluk, Karkal, a Jain statue known as Gumteśvaradeo.

A Jain temple known as Chaturmukha *basti*, on the hill.

Uppinangadi tāluk, Guruvayankerri, the Jain temple and *stambha.*

Malabar district. Wynaad tāluk, Sultan's Battery, Jain temple.

P. 20. Trichinopoly district. Jayankondacholapuram, the Jain statues.

Pp. 26—33. Conditions of Monuments :

No. 100. Jain temple at vijayamangalam, Erode, Coimbatore dist.

No. 110. Jain sculpture and inscription in the hill, Vallimalai, Chitor, North Arcot district.

No. 141 (1) The old Jain *bastis.* (2) Sculptured wooden pillars in the Rājāh's palace, Krisnagiri, Mangalore, South Canara district.

No. 143. A Jain figure at Venur, Mangalore, South Canara district.

Nos. 144-45. Jain statue Gusteśvaradev and Chaturmukh *basti* at Kārkal, Udipi, South Canara District.

No. 147. Jain temple and *stambha* at Guruvayankerri, Uppanangudi, South Canara district.

No. 194. Jain temple at Tirupaddikunram, Conjeeveram, Chingleput district.

No. 281. Jatn cave at Yanamalai, Madras, Madura district.

No. 308. Jain statues at Gangaikondacholopuram. Udaiyarapalaiyan, Trichinopoly district.

No 313. Jain ruins at Mahadanapuram Kulittalai, Trichinopoly district.

No. 336 Group of Jain figures at Kalugumalai, Ottapidaram, Tinnevelley district.

P. 39 Photos .

No. 1927. View of the ruined brick shrine of the top of the Bodikonda, Ramatirtham, Vizagapatam.

No 1930 View of the natural cave and two Jain statues lying side by side, Rāmatirtham, Vizagapatam.

No. 2009. View of sculptured panel of seated image from a Kalungula, Pathalapati Trichinopoly

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BLOCH T *The Modern name of Nalandā* (JRAS, 1909, Pp 440—443).

P 442 Symbol of heavenly music on images of Jain Tirthankaras in Behar and elsewhere

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VOGEL, J Ph. *Catalogue of the Archaeological Museum at Mathura,*— Allahabad, 1910.

P. 11 Many broken statues of Tirthankaras were obtained by Cunningham in the course of his excavations at the western end of Kankāli Tilā.

Kankāli Tilā was the site of some important Jain building which existed during the rule of the Indo-Scythians

That the Jain establishment, which once occupied this site, existed down to the Muhammadan period, is proved by inscribed Jina images dated in the 12th century of the Vikrama era

P. 17. Two Jain temples discovered in the Kankāli Tilā.

P. 27. The Jain community of ancient Mathura had its main sanctuary on the site of Kankāli Tilā.

There are inscriptions which prove that the great Jain establishment of the Kankāli Tilā existed till the time of the Muhammadan conquest, when all Buddhist monuments of Mathura had long since fallen into ruins.

Pp. 41-43. Some remarks regarding images of Jinas or Tīrthankaras. The great Jain site of Mathura is the Kankāli Tila. The Tīrthankara image is in all probability a purely Indian creation. The most striking feature of the Tīrthankara figure is its nudity in which case the image belongs to the Digambara sect. The Jina has symbols not only on the palms and soles, but also in the centre of the breast. The hair is usually arranged in short curls in the shape of spirals turned towards the right The earlier specimens are somewhat different: The hair assumes the appearance of a periwig, or it hangs down on the shoulders in straight locks. The earlier Tīrthankaras have neither *uṣṇīṣa* nor ūrna but those of the later part of the Middle Ages have a distinct excrescence on the top of the head. In artistic merit Jain figures are far inferior to those of the Buddhists—Devotional scenes are commonly found on the pedestals of Tīrthankara figures of the Kuśāṇa period—The standing Jain figures are more devoid of grace and expression than the seated ones—Mention is made of the four-fold Jain figures in the possession of the Mathura Museum.

In the earlier Jain sculptures of the Kuśāna and Gupta periods there is nothing to distinguish the individual Tīrthankaras, except the snake-hood in the case of Supārśva and Pārśvanātha. In mediaeval sculpture there is usually a symbol or cognizance carved on the pedestal to show which Tīrthankaras the image represents.

Pp- 66-82. A list of eighty Jain sculptures including Jina or Tirthankara images, portions of images, heads, torso etc.

Pp. 207-209. List of inscriptions. Kuśāṇa period (1st and 2nd centuries A.D.).

Dated ·

Jina four-fold images ; inscription dated in the year 5.

Jina four-fold images , inscription of the year 35.

Jina (?) image, fragmentary inscription of the year 50 in the reign of Huvishka.

Jina image inscription of the year 83 in the reign of Vāsudeva.

Jina image fragmentary inscription of the year 3

Jina image : inscription of the year 84 in the reign of Vasudeva.

Jina image . inscription of the year 90 (?).

Jina (?) statuette inscription.

Jina image fragmentary inscription

Jina (?) statuette : inscription of the Gupta (?) year 57 (A. D. 376-7).

Jina pedestal inscription of the Gupta (?) year 97 (?) (A. D 416-7).

Mediaeval and Later inscriptions

Jina statuette inscription of the Vikrama year 1104 (A. D. 1047)

Jina statuette inscription of the Vikrama year 1234 (?) (A. D 1177).

Jina statuette fragmentary inscription.

Jina statuette inscription of the Vikrama year 1826 (A D 1770)

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Annual Pro-Report of Archaealogical Survey, Southern India, 1909-10,—Madras. 1910

P. 5. Jain temples above the Hampi village, Bellary district

P 6 Jain temple on a hill on the north of the Chippagiri village, Bellary district.

P. 19. Trichinopoly district Virapatti Jain image in a field at Annavasal on the left side of the road from Trichinopoly to Pudukkottai, N P vellanur Jain image in a field on the right side of the road.

Madura district, Yanamalai—Narasimhasvāmi temple, Jain sculptures, on the boulder above the cave.

P 21 Vizagapatam district, Rāmatirtham monastery A Jain image and several carved stones inside a natural cave—Supposed occupation of the site by an extensive colony of Jains.

P. 38. Conservation .

No. 10 Jain temple opposite Sita Sarovar.

Hampi, Vijaynagar, Hospet tāluk, Bellary district.

P. 42. Repairs to Jain statue, Jayankondacholapuram, Udaiyarpalaiyam, Trichinopoly.

Coservation :

Pp. 47—48 Jain temple, 14th century.

No. 55 —Group of seven Jain temples on rock, south of Sripampapathi temple, Vizianagar, Hospet taluk, Bellary district.

No. 56 —Gamgitti Jain temple near Kamalapur, Vizianagar, Hospet tāluk, Bellary district.

Condition of Ancient Monuments :

P. 57. No. 8—Jain temple, Danavulapad, Jammalamadugu tāluk, Cuddapath district.

P. 61 No. 3—Jain temple, Vijayamangalam, Erode taluk, Coimbatore district.

P. 64 No 1 —Jain temples (1) The old Jain *bastis*, (2) Sculptured wooden pillars in Rājāh's palace, (3) Tomb of Jain priests, Mudbidri, Mangalore taluk, South Canara district.

P 66 No. 38.—A Jain figure, Venor, Bangalore tāluk, South Canara District.

No 39.—State of Gumteśvaradev, Karkala, Udipi tāluk, South Canara district.

No. 40. *Chaturmukha basti*, Kārkal, Udipi tāluk, South Canara district.

No. 42 Jain temple and *stambha.* Guruvayankeri, Uppinangadi tāluk, South Canara district.

No. 45. Jain temple, Sultan's Battery, Wynad tāluk, Malabar district.

P. 67. No. 9 Jain sculptures and inscriptions in the hill, Vallimalai, Chittoore, North Arcot district.

P. 74. No. 59. Jain temple, Tirupaddikunram, Conjeeveram tāluk, Chingleput district.

P. 88. No. 89.—Jain statues, Jayankondacholapuram, Udaiyarpalaiyam, Trichinopoly district.

P. 89. Jain ruins, Mahadhanapuram, Kulittalai tāluk, Trichinopoly district.

P. 93. No. 1—Jain cave inscriptions on the rock etc., Yanamalai, Madura.

P. 98. No. 15 —Rock-cut temple on the hill Kalugumalai group of Jain figures, Kalugu-Chelamuthu temple, Kalugumalai Ottapidaram, Tinnevelley district.

Pp. 101-111. Photos

No.	Description	Village	District
2054	Seated Jain image. Gurubhaktakonda,	Rāmtīrtham	Vizagapatam
2056	Three sculptured panels, Bodhikonda.	Rāmtīrtham	Vizagapatam
2058	Standing Jain image, Durgakonda.	Rāmtīrtham	Vizagapatam
2083	Standing Jain image, Gurubhaktakonda.	Rāmtīrtham	Vizagapatam
2084	Seated Jain image. Gurubhaktakonda	Rāmtīrtham	Vizagapatam
2085-6	Seated Jain images, Bodhikonda	Rāmtīrtham	Vizagapatam
2088	Standing Jain image with Nagahood from Durgakonda.	Rāmtīrtham	Vizagapatam
2089	Seated Jain image from Durgakonda.	Rāmtīrtham	Vizagapatam
2090	Standing Jain image from Durgakonda.	Rāmtīrtham	Vizagapatam

Section II

I—ARCHAEOLOGY

(Including Museum)

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Annual Report on the working of the Rajputana Museum, Ajmer, for the year 1910-1911.

P. 5. Appendix A ·

List of Inscriptions in the Rajputana Museum, Ajmer, in 1910-11.

Sirohi State—

(1) Slab of white marble at Dammāni inscribed with a Sanskrit inscription of 6 lines, dated Sam. 1296 (1239 A. D.) recording a grant by Mahanasiha and others for the spiritual welfare of Anupamādevi, wife of Tejahpāla; it also states that the village of Dammāi belonged to the temple of Neminātha also called Lūnavaśāhi on Mt. Abū

(2) Slab at Kālāgarā, inscribed with a Sanskrit inscription of 13 lines, dated Sam 1300 (1244 A. D) records a grant to the temple of Pārśvanātha at Kālāgarā by Khetā and others, in the reign of *Mahārājādhirāja* Alhanasiha of Chandrāvati.

P 6 Appendix B

List of Images and sculptures in the Rajputana Museum, Ajmer, during 1910-11.

Ajmere Municipality :

An ornamental marble canopy at Ajmere of a Jain image containing elephants.

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Report, do, 1911—1912.

P. 2. Archaeology

Bāṛli inscription of the 2nd century B. C. It is a fragment of an inscription in Characters of the 2nd cent, B. C.. engraved on a hexagonal pillar—First line

contains the words "Vir(ā)ya Bhagavat (e)" which shows its original Jaina affiliation. It was found in the temple of Bhilot Mātā about a mile from Bāṛlī, and was used as a mortar.

Images of Śāntinātha and Pārśvanātha (Digambara).

P. 5. Appendix A :

List of inscriptions in the Museum—Barli Estate .

A fragment at Bāṛlī of a Jain inscription of the 2nd cent. B. C.

Pp. 5-6. Appendix B :

List of Images etc., in the Museum—Bharatapur State :

A pedestal of a Jain image at Govardhan with a mutilated inscription with names of Jain Āchāryas, Suratnasena and Yasahkīrti.

Tanṭolī Estate :

At Tanṭolī a seated Jain image of black stone, another of Śāntinātha and a third ornamental sculpture with Ādinātha in the centre.

Baghera Estate

(1) At Bagherā a standing image of (Digambara) Pārśvanātha, (2) Pārśvanātha (Head missing), (3) A fragment of a sculpture representing eight Tīrthankaras, (4) A pedestal of a Jain image

P 7. Appendix C

List of inscription copied for the Museum Sāvor Estate .

At Gatyali on a pillar of a Jain temple an inscription records the grant of a field called Māmāvati to the Jain temple known as Dhamā Vihāra by a person named Nona in Sam 1085 (A D. 1028) Sirohi State.

On a pillar of a Jain temple at Nāndiā an inscription, dated Saṃvat 1298 (A. D. 1241) and records that the pillar was made by Bhīmā for the spiritual welfare of his father Rāura Kamana, son of Rāura Pūnastha.

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Report do, 1912-13.

Pp. 7-8. Appendix B

List of Inscription copied for the Museum—Jhālrapāṭan (city) :

On a pillar of Sātsalāki Pahāri, an inscription dated Saṃvat 1066 (A. D. 1009) mentions the names Nemidevāchārya and Baladevāchārya—Another much mutilated

one dated Sam. 1299 (A. D. 1242) contains the names of Mūlasaṅgha and Devasaṅgha.

Jhalrapāṭan State :

On Jain images at Gangohār. (1) an inscription dated Saṃvat 1330 (A. D. 1273) records the name of Sā Kaduā, son of Kumbhā, (2) another dated Saṃvat 1352 (A. D. 1296) records the name of Dedā, son of Sā Āhada, (3) a third dated Saṃvat 1512 (A. D. 1456) records the construction of the image of Abhinandana by Bhaṇḍāri Gaya, (4) and a fourth dated Saṃvat 1524 (A. D. 1468) records the construction of the image of Śreyāmsa by *Śrāvaka* Maṇḍana, son of Jayatā.

Report do for the year ending 31st March 1915. Archaeology :

P. 2. Several inscribed Digambara and Śvetāmbara images

Pp. 5-6. Appendix A :

List of Prehistoric Antiquities, images etc., in the Museum—

The Dungarpur State :

At Baroḍā, (1) A Jain image bearing inscription dated Saṃ. 12 (xx) (head missing), (2) another inscription on a similar image bears the date Sam 12(6)4, (3) a third bears the date Saṃ. 1713, (4) a fourth one, the date Saṃ. 1730, (5) a fifth one, the date Saṃ 1632, (6) a sixth one, the date Saṃ. 1654, (7) a seventh one on a image of Ādinātha bears the date Saṃvat 1573, (8) an eights one, on an image of Sumatinātha bears the date Saṃvat 1654, (9) a ninth one, a Jain image bears the date Saṃvat 16 (xx), (10) a tenth one, on a Jain image bears the date Saṃ. 1650, (11) an eleventh, on an image of Pārśvanātha bears the date Saṃ. 1573 (head missing), (12) a twelth one on part of a sculpture of a small Digambara Jain image.

The Bānswārā State :

At Kalinjarā, (1) an inscription on lower part of a Digambara Jain image bears the date Saṃ. 1640, (2) another inscription on lower part of a Digambara Jain image of Chandraprabha bears the date Saṃ. 1625, (3) a third inscription on a Jain image of Sumatinātha (head missing) bears the date Saṃ. 1648, (4) a fourth inscription on a Jain image of Śreyāṃsanātha (head missing) bears the date Saṃ. 1648.

The Bānswārā State :

At Talwārā, (1) a standing Digambara Jaina image bears inscription of Saṃ. 1130, (2) another bears inscription of Saṃ. 1137.

The Dungarpur State :

At Baroḍā, a Jain image of Pārśvanātha bears inscription dated Saṃ. 1665.

Pp. 7-8. Appendix B :

List of inscriptions copied for the Museum Bānswārā State :

In a Jain temple at Arthūnā. an inscription of the time of the Paramāra prince Chāmuṇḍarāja is dated Saṃ. 1136 (A. D. 1080).

Dungarpur State :

On a slab built into the wall of a Jain temple at Āntrī an inscription (broken into pieces) of the time of Rāwal Somadāsa of Dungarpur, is dated Saṃ. 1525 (A. D. 1468).

Inscription Copied :

P. 2. An inscription of the time of Paramāra prince Chāmundarāja dated Saṃ. 1159 (A. D. 1102) found at Ārthunā in the Bānswārā State. It is much defaced.

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Report do, for the year ending 31st March, 1917. Inscriptions copied :

P. 3. Navgāmā (in the Bānswārā State) It is bulit into a wall of the Jain temple of Śāntinātha and is dated Sam 1571 (A. D 1514). It states that during the reign of *Mahārājadhirāja* Rāula (Rāwal) Udayasiṃha, the temple of Śāntinātha was built at Nūtanapura (Navgāmā) in the Vāgvara (Vāgada) country by Humbaḍa Śrīpāla and his brothers Rāmā Mānkā, Rūḍā, Bhaunā, Lādikā and Vīradāsa.

P. 6. Appendix B :

List of Inscriptions copied for the Museum Bānswārā State :

Engraved on a memorial pillar at Naugāmā is an inscription of the time of *Rājādhirāja* Somadāsa of Dungarpur, dated Sam 1557 (A. D. 1480). It records the death of some Jain priest.

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Report do, for the year ending 31st March 1918. P. 2. Inscriptions copied :

Do. dated Saṃ 1155 (A D. 1098) recording construction of the image of Munisuvrata, found in the Godijis (Jain) temple at Kelwā Udaipur State.

Do. of the time of Paramāra prince Vijayarāja (of Vāgaḍa) dated Saṃ. 1165 (A. D. 1109), contains names of Maṇḍana and Chāmuṇḍarāja.

Do, dated Saṃ. 1732 (A. D. (1675) engraved on the pedestal of the image of Riṣavadeva in the Chaturmukha temple, records that during the reign of Mahārānā Rājasiṃha the temple was built by Sāha Dayāladāsa, Sārpuria Oswāl, whose pedigree is given in detail.

Do, dated Saṃ. 1699 (A. D. 1543) engraved on the pedestal of the image of Pārśvanātha in the Jain temple known as Jagāji Talesarā at Kelwā, records the name of Sāha Jitā of the Talesarā sect in the Ukes (Oswāl) caste, the constructor of the image.

P. 9. Appendix B : Inscriptions copied :

Udaipur State—

(1) Engraved on a dais in the Śitalanātha temple at Kelwā is an inscription, dated Saṃ. 1023 (A. D. 966).

(2) Engraved on a lintel of a *niche* at Kelwā is another inscription, dated Saṃ. 1155 (A. D. 1098).

(3) Engraved on the pedestal of the image of Pārśvanātha at Kelwā is a third inscription, dated Saṃ. 1699 (A. D. 1642).

(4) Engraved on the pedestal of the image of Riṣabhadeva as Rājnagar is an inscription, dated Saṃ. 1732 (A. D. 1675).

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Report do, for the year ending 31st March, 1919.

P. 2. Antiquities :

A head of a Jain image.

Pp. 2-5. Inscriptions copied :

(1) An inscription on the pedestal of a stone image, in Digamber Jain temple at Ajabgarh in the Alwar State, dated Saṃ. 1170 (A. D. 1113), records the name of *Śrāvaka* Anantapāla, who set up the image.

(2) An inscription on the back of a brass image of Chandraprabha. Dated Saṃ. 1493 (A. D. 1436).

(3) Do; of the time of *Rājādhirāja* Dungarasiṃhadeva of the town Copāchala (Gwalior), dated Saṃ. 1510 (A. D. 1453), records the installation of the image of Sambhavanātha by Bhaṃ (=Bhaṇḍārı)-nātha. The image originally belonged to some Jain temple at Gwalior, but is now deposited at the western entrance of the guest house at Alwar.

(4) Do, on the back of a brass image of Dharmanātha, dated Saṃ. 1519 (A. D. 1462).

(5) Do, of Pārśvanātha dated Saṃ. 1559 (A D. 1503).

(6) Do, on the pedestal of a stone image, dated Saṃ. 1826.

(7) A Hindi poetical inscription in Chhappai metre on a wall of Devakā-Devaiā at thana Ghazi in Alwar State, records that one Rāma, son of Risabhadāsa of Khondukā sect of Pātani clan (of Digambara Jains) built a mansion and a garden and consecrated the image of Deva (Devaji, a snake God) Sam. 1809 (A. D. 1752)

P 7. Appendix A

List of Antiquities in the Museum—A head of a Jain image at Adhāi Dinkā Jhomprā, donated by the Commissioner, Ajmer Merwara.

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Report, de, for the year ending 31st March, 1920.

P 2 Antiquities : Alwar State.

A Digambara Jain image of Śāntinātha of white marble the head being severed from the body. The pedestal has inscription dated Sam. 1195 (A. D. 1138).

Pp. 2—5 Inscription copied ·

Alwar_State—

On the pedestal of the standing image of Anantanātha in the Digambara temple at Navgāmā (Ramgarh Tahsil), dated Sam. 1175 (A. D. 1119).

Do, of the temple of Sāntinātha, dated Saṃ- 1195 (A. D. 1138).

Do, of a stone image in the Jain temple at Sundāṇa, dated Saṃ. 1348 (A. D. 1291).

Do, on the back of a brass image representing all the Tirthankaras in the Jain temple at the village of Kheḍā, dated Saṃ. 1479 (A. D. 1412).

Do, on the pedestal (front and back) of a stone image in the Digambara Jain temple at Naugāmā, Alwar State, dated Saṃ. 1509 (A. D. 1452).

Do, on the back of a brass image of Sumatinātha in the Śvetāmbara temple of Śāntinātha at Manjpur, dated Saṃ. 1525 (A. D. 1469).

Do, on the pedestal of a stone image in the Jain temple at village Kheḍā, dated Sam. 1531 (A. D. 1475).

Do, do, in the Digambara Jain temple at Naugāmā, dated Saṃ. 1545 (A. D. 1488).

Do, do, in the Digambara Jain temple at Naugāmā, dated Saṃ. 1548 (A. D. 1491).

Do, on the back of a brass image of Pārśvanātha in the Digambara Jain temple at Lachhmangarh, dated Saṃ. 1595 (A. D. 1538).

Do. on a stone slab built into the wall of the temple known as Chaumukhji at Sirohi. Records the consecration of the image of Ādinātha by Saṅghmukhya Saṃ. (Sanghavi) Sīpa and his wife Sarūpade their sons, and grandsons, dated Saṃ 1634, Saka, 1501.

Do, on a slab of stone built into the wall of a Jain temple. recording constructions of a temple of Rāvana Pārśvanātha and the consecration of his image by Hirānanda. Dated Sam. 1645 (A. D. 1589).

Do, on the image—pedestal of Śitalanātha in the Śvetāmbara Jain temple at Manjpur, recording that the image was set up in Saṃ. 1654 (A. D. 1597).

Do, do, in the Digambara Jain temple at Lachhmangarh, dated Saṃ. 1660 (A. D. 1604).

Do, on the back of a brass image of Kunthunāth in the Digambara Jain temple of Risabhanātha at Lachhmangarh, dated Sam 1700 (A. D. 1643).

A Hindi inscription on a loose stone slab lying in the house of a Jātni at Kathumbar, dated Saṃ. 1718 (A. D. 1661).

An inscription on the pedestal of a Jain image in the upper storey of the Chaumukhji temple at a Sirohi, dated Saṃ. 1721 (A.D. 1664)

P. 7. Appendix : List of Antiquities :

A Digambara Jain image of Śāntinātha at Budha Pushkar donated by the Assistant Commissioner, Ajmer.

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Report, do, for the year ending 31st March, 1921.

P. I. Antiquities :

A pillar having four Jain images (Chaumukha) on its sides bearing an inscription dated Saṃ. 1137 (A. D. 1080).

A pedestal of a Jain image with an inscription dated Saṃ. 1216 (A. D. 1159).

Pp. 2-6. Inscriptions (copied) :

An inscription engraved underneath a Jain image found at Ajmer in a well near Husband Memorial High School It is on a pillar with images on its four sides (Chaumukha) and under one of the faces is emblem of lotus representing the image to be either of Padmanātha or Nemināatha. Dated Sam. 1137 (A. D. 1080).

An undated inscription which appears to be of the 12th C. From the script, on a lintel of one of the arches of the temple of Śiva, 3 miles from Jaipur city. The inscriptions originally belonged to a Jain temple out of the material of which the maṇḍapa of this temple was constructed. It contains five verses and extols Jina Nābhi.

Do, on a pedestal of a Jain image (lost) found at Badhnor in the Dhār territory, dated Sam. 1216 recording the name of Āchārya Kumārasena of Lāḍa Vāgaḍa Saṇgha.

Do, on a stone slab lying loose on a platform built round a tree in front of the Rāmapol gate at Chitor, dated Sam. 1358 (A. D. 1302).

It is important as it gives the latest date of the reign of Rāwal Samarasiṃha of Mewar. The latest epigraphic evidence known so far gives the date, Sam. 1344 (A. D. 1387).

Do, on a pillar in the Jain temple now known as Singāi Chauri at Chitor, dated Sam. 1505 (A. D 1448). The Building where the inscribed pillar exists is really, a Jain temple and not the Singār Chauri or the place of marriage Rānā Kumbha's daughter. The temple has no image at present.

P. 7. Appendix A Antiquities deposited in the Museum—Dhar State :
A pedestal of Jain image at Badhoor, donated by Pt. Chandradhar Gulleri, Ajmer,

P. 8. Appendix B . List of inscriptions copied for the Museum-

An inscription dated Saṃ. 1137 (A. D. 1080), underneath a Jain image at Ajmer.

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Report, do, for the year ending 31st March, 1922.—Delhi, 1923.

Pp. 1 4. An inscription on the back of a brass image of Pārśvanātha in the temple of Śāntinātha at Sirohi. Dated Samvat 1135 (A. D. 1078).

Do, of Riṣabhadeva in Gumanji's temple at Partābgarh, Dated Saṃ. 1363 (A. D. 1306).

Do, in the Nayā Jain temple at Partābgarh dated, Saṃ. 1373 (A. D. 1317).

Do, in the Śvetāmbara temple at Deolia in the Partābgarh State Dated Sam. 1373 (A. D. 1316).

Do, of Śāntinātha in the Śvetāmbara temple of Pārśvanātha at Deolia, dated Saṃ. 1393 (A. D. 1337).

Do, in the same temple, dated Saṃ. 1394 (A. D. 1338).

Do. in the same temple, dated Saṃ. 1452 (A. D. 1395).

Do, in Gumanji's temple at Partābgarh. Dated Saṃ. 1462 (A. D. 1405).

Do, in the temple mentioned above. Dated Saṃvat 1464 (A. D. 1408).

Do, in the Śvetāmbara temple of Pārśvanātha at Deolia, Dated Saṃ. 1479 (A. D. 1422).

Do, in the same temple, Dated Saṃ. 1483 (A. D. 1426).

Do. in Saḍha Bārā's temple at Partābgarh. Dated Saṃ. 1503 (A. D. 1446).

Do, in the Śvetāmbara temple of Pārśvanātha at Deolia. Dated Saṃ 1509 (A. D 1452)

Do in the Śvetāmbara temple of Pārśvanatha at Deolia Dated Saṃ. 1518 (A. D. 1461).

Do, in the Śvetāmbara temple of Pārśvanātha at Deolia. Dated Saṃ. 1518 (A. D. 1461).

Do, in the Digambara temple of Riṣavadeva at Jhānsadi in the Partābgarh State. Dated Saṃ. 1521 (A. D. 1465).

Do, in the Śvetāmbara temple of Pārśvanātha at Deolia. Dated Saṃ. 1521 (A. D. 1464).

Do, representing 24 Jinas in the temple of Śāntinātha at Sirohi Dated Saṃvat 1522 (A. D. 1465).

Do, image in the temple of Śāntinātha at Sirohi. Dated Saṃvat 1524 (A. D. 1467).

N. B.—All the above inscriptions are engraved on the backs of brass images.

In the above inscription there is proof of the wholesale conversion of the town of Osian (Ukesh) to Jainism.

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Annual Report on the working of the Rajputana Museum—Ajmer

(2) For the year ending 31st March, 1910.

P. 7. List of images and sculptures (1909-10)

No.	Donor	Locality	Description.
1.	Bharatpur State	Katara	Digambar Jain Image of Mahāvīr bearing inscription of Saṃvat 1061 (A. D. 1004) head missing.
	Bharatpur State.	Katara	Pedestal of a Jain Image forming a Lion Throne.
	Bharatpur State.	Katara	Pedestal of a Jain image bearing an inscription of Saṃvat 1051 (A. D. 994).
3.	Tonk State		A small Jain image of brass bearing inscription of Saṃvat 1572 (A. D 1515).

P. 8. List of copies and impressions of Inscriptions (1904—10).

No.	Place	Position of Inscription.	Particulars.
5.	Pindware Sirohi State	In the temple of Mahavīra.	Records installation of an image of Vardhamana in Saṃvat 1465 (A. D. 1408) during the reign of Prince Sohaja (Devra Sobha of Sirohi).
8	Pindware Sirohi State	In the Temple of Śāntinātha.	Records that some orchard Land was granted to be the temple by Shringara Devi, Queen of Dhara-varsha daughter of Kelhan in Saṃ. 1255 (A. D. 1198).

No.	Place.	Position of inscriptions.	Particulars.
9.	Siwera	In the Temple of Śāntinātha.	Of the time of Devra Vijey Singh. Records grant of Grain to the temple (copied).
14.	(2 slabs) Moongthala	On a pillar of a Jain temple.	Records the erection of a pillar by Veerdeva in Sam. 1216 (A. D. 1159).
15.	(2 slabs) Moongthala	On a pillar of a Jain temple.	Records a grant by Raj Visaldeva, son of Raj Kanardeva Sam. 1442 (A. D. 1385).
18.	Kayadaran, Sirohi State.	In Jain Temple.	Records the installation of an image by Gunadhya, son of Jajja, in Sam. 1091 (A D. 1034).
22.	Kalagarha, Sirohi State.	On a stone lying in a field.	Records grants to the temple of Pārasanāth during the reign of Raj Alhan Singh of Chandravati in Sam. 1300 (A. D. 1243).
35.	Palri, Sirohi State.	In the Jain Temple.	It is of the time of prince Jait Singh, son of Kalahanadeva (of Jalore) Sam. 1239 (doubtful).
36.	Vagin Sirohi State.	In the Jain Temple.	It is of the time of prince Samant Singh of Naddula (Nadole) Sam. 1359 (A. D 1302).
37.	Uthman Sirohi State.	In the Jain Temple.	Records that an image was installed in the temple in Sam. 1251 (A. D. 1194)

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3. *Report for 31-3-1911.*

P. 5. List of inscriptions—1910-11.

No.	Name of owner.	Locality.	Description.
9.	Sirohi State.	Dammani	Slab, Sanskrit inscription dated Sam. 1296 (1239 A D.). Records grant by Mahanasiha and others for the spiritual welfare

No.	Name of owner.	Locality.	Description.
			of Anupamadevi, wife of Tejpal, it also states that the village of Dammani belonged to the temple of Neminātha (Lune-Vasahi on Mt. Abū).
19.	Sirohi State.	Kalagara	Slab, Sanskrit inscriptions dated 1st day of bright half of Magha, Sam. 1300 (1244 A.D.) records grant to the temple of Pārśvanātha at Kalagara by Khetā and others during the reign of *Mahārājādhirāja* Alhanasiha of Chandrāvati.

P. 6. List of images

No	Donor.	Locality.	
3.	Ajmer Municipality	Ajmer	An ornamental marble canopy of a Jain image containing elephants etc.

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4. *Report for 31-3-1913* :

P. 7-8. List of inscriptions copied—1912-13

No.	Place	Position of inscription	Particulars
4.	Jhalarapatan (city)	On a pillar on Sātsalāki Pahāri	Dated Sam. 1066 (A. D 1009) mentions the names Nemidevāchārya and Baladevāchārya.
5.	Jhalarapatan (city)	On a pillar on Sātsalāki Pahāri	Dated Sam. 1166 (A. D. 1109) records the death of Śristhi pāpā.
6.	Jhalarapatan (city)	On a pillar on Sātsalāki Pahāri.	Dated Sam 1170 (A. D. 1113), records the death of Sethi Sādhila
7.	Jhalarapatan (city)	On a pillar on Sātsalāki Pahāri.	Dated Sam. 1299 (A. D. 1242) contains the names of Mūlasangha and Devasangha a condition mutilated.

No.	Place.	Position of inscription.	Particulars.
9.	Gangadhar (in the Jhalrapatan State)	On a Jain image.	Dated Sam. 1330 (A D. 1273), records the name of Sā Kādua, son of Kumbha.
10.	Gangadhar (in the Jhalrapatan State)	On a Jain image.	Dated Sam. 1352 (A. D. 1296), records the name of Deda, son of Śā Ahāda.
11.	Gangadhar (in the Jhalrapatan State)	On a Jain image.	Dated Sam. 1512 (A. D 1456), records the construction of the image of Abhinandana by Bhaṇḍāri Gajā.
12.	Gangadhar (in the Jhalrapatan State)	On a Jain image.	Dated Sam. 1524 (A. D. 1468); records the construction of the image of Śreyānsa by Śrāvak Maṇḍana, son of Jayatā.

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5. *Report for 31-3-1914 :*

P. 6. List of inscriptions copied—1913-14.

No.	Place.	Position of inscription.	Particulars.
3.	Ahar (Mewar)	On a lintel in Jain Temple Bāvan Devrān.	It is of the time of the Guhila Prince Naravahana—date between Sam. 1010 and 1034 (A. D. 953 and 977).

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6. *Report for 31-3-1915 :*

Pp. 5-6. List of images and sculptures—1914-15.

No.	Donor.	Locality	Descriptions.
8	Dungarpur State.	Baroda	A jain image dated Sam. 12 (xx) head missing bearing inscription.
9.	Dungarpur State.	Baroda	A Jain image, dated Saṃ. 12 (6) 4.

No.	Donor.	Locality.	Descriptions.
10.	Dungarpur State	Baroda	A Jain image. dated Sam. 1713 (head missing).
11.	Dungarpur State.	Baroda	A Jain image, dated Sam. 1730 (head missing).
12.	Dungarpur State.	Baroda	A Jain image dated Sam. 1632 (head missing)
13.	Dungarpur State.	Baroda	A Jain image dated Sam. 1654 (head missing).
14.	Dungarpur State	Baroda	A Jain image of Ādinātha, dated Sam. 1573.
15.	Dungarpur State.	Baroda	A Jain image of Sumatinātha Sam. 1654.
16.	Dungarpur State.	Baroda	A Jain image dated Sam. 16 (xx).
17.	Dungarpur State	Baroda	A Jain image dated Sam. 1650.
18.	Dungarpur State	Baroda	A Jain image of Pārśvanātha of Sam. 1573 (head missing).
19.	Dungarpur State	Baroda	A part of a sculpture representing a small Digambara Jain image
22.	Bānswārā State	Kalinjara	Lower part of a Digambara Jain image bearing inscription dated Sam. 1640.
23.	Bānswārā State.	Kalinjara	Lower part of a Digambara Jain image of Chandra Prabha, dated Sam. 1625.
24,	Bānswārā State	Kalinjara	A Jain image of Sumatinātha dated Sam. 1648. (head missing).

No.	Donor.	Locality.	Descriptions.
25.	Bānswārā State.	Kalinjara	A Jain image of Śreyansanātha dated Sam. 1648 (head missing)
26.	Bānswārā State.	Talwara	A standing Digambara Jain image dated Sam. 1130.
27.	Bānswārā State	Talwara	A standing Digambara Jain image bearing inscription dated Sam. 1137.
28.	Bānswārā State	Talwara	A standing Digambara Jain image bearing inscription dated Sam. 1137.
43.	Dungarpur State	Baroda	A Jain image of Pārśvanātha bearing inscription dated Sam. 1665.

Pp. 7-8. Inscription copied—1914-15.

No.	Place.	Position of inscription.	Description.
4.	Arthuna (Banswārā State).	In a Jain Temple	It is of the time of the Paramara Prince Chāmundarāja, dt. Sam. 1159.
22.	Āntri (Dungarpur State.)	On a slab bult into the wall of a Jain temple.	Of the time of Rāwal Somadāsa of Dungarpur. Dated Sam. 1225. Broken into pieces.*

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7. *Report for 31-3-1916* :

P. 3. An inscription of the time of Rāwal Pratāpasimha of Dungarpur, found at Uparagārem in the Dungarpur State it is dated Saṃvat 1461 (A D. 1401) and records the construction of a Jain Temple by Prahlāda, the Mininister of Rāwal Pratāpasimha.

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8. *Report for 31-3-1917*

P. 3. (5) Naugāmā (in the Banswārā State) inscription, Built into the wall of the Jain Temple of Śāntinātha and is dated the 2nd day of the dark half of Kārtika, Sam. 1571 (A.D. 1514). It states that during the reign of *Mahārājādhirāja* Rāula (Rāwal) Udaysimha, the temple of Śāntinātha was built at Nūtanapura (Naugama) in the Vāgvara (Vāgada) country by Humbada Śrīpāla and his brothers Rāmā, Mānkā, Rūdā, Bhanna, Lādika and Vīradāsa.

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9. *Report for 31-3-1918*.

P. 9. List of inscriptions copied—1917-18.

No.	Place.	Position.	Particulars
1.	Kelwa (Udaipur State).	Engraved on a dais in the Sitalanāth's temple.	Dated Sam. 1023.
3.	Kelwa (Udaipur State).	Engraved on a lintal of a niche in the Godiji's temple.	Dated Sam. 1155. Records construction of an image of Munisuvrita.
10.	Kelwa (Udaipur State).	Engraved on the pedestal of the image of Pārśvanātha.	Dated Sam 1699. Ukisa (Oswāl caste).
11.	Rajnagar (Udaipur State)	Engraved on the pedestal of the image of Rishabhadeva.	Dated Sam. 1732. Oswāl

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10. *Report for 31-3-1919*.

Pp. 2—5. Inscriptions copied—1918-19.

P 2. IV. On the pedestal of a stone image in the Digambara temple at Ajabgarh (Alwar State). Dated Sam. 1170; records the name *Śrāvaka* Anantapāla (who set up the image).

VIII. An inscription of the time of Sultana Firoz Shah Tughlak, dated Saṃ 1439. Built into the wall of a Bāwri at Macheri

(Alwar State). Records construction of a Bāwri by a family of Khandelwāla Mahājanas of of Kāśyapa Gotra, of the time of *Mahārājādhirāja* Gogadeva of the Badagujara family ruling at Macheri.

P. 3. IX. On the back of a brass image of Chandraprabha in the Digambara temple at Ajabagarh. Dated Sam. 1493. Image set up Bhīmasiha and Khetā of Srimāla caste; consecration by Ratna Sūri of Tapāgachchchha.

X. Alwar. Dated Sam. 1510. Records installation of the image of Sambhavanātha by Nātha of Ukesa family, consecration by Jinasāgara of Kharataragachha.

XII. On the back of a brass image of Dharmanātha in the Digambara Temple at Ajabgarh. Dated Sam. 1519. Srimāla Caste and Brahmāna Gachchha. Consecration by Vimalasūri.

XIII On the back of brass image of Pārśvanāta in the Digamhara temple at Ajabgarh. Dated Sam. 1959. Records image set up by Śresthi Govinda, by the instruction of Vijayakīrti *Guru*, who succeeded Bhattāraka Jinaprabha Sūri of Mūla Sangha.

XIV. On the pedestal of a stone image in the Digambara temple at Ajabgarh Dated Saṃ. 1826. Records—image set up by Saṃgahi Nandalāl by the instruction of Bhaṭṭāraka Surendra Kīrti at Savāī Mādhavapurā (Madhopur) during the reign of Savāī Prithvisimha (of Jaipur).

P. 5. XXIII. A Hindi Poetical inscription in Chhappai metre on a wall of Deva-Kā-Devarā at Thana Ghazi in Alwar State Records that one Rama, son of Rishabhadāsa of Khonduka Sect. of Patni clam (of Digambar Jain) Originally resident of Nevāṭā, that settled at Jaipur—who was an Amil (revenue Officer) built a mansion and a garden and consecrated the image of Deva (Devaji, a snake God ?). Saṃvat 1809.

P. 7. List of Antiquities

Donor—Commissioner, Ajmer Merwara.

Locality—Adhāi Din Kā Jhompra—Ajmer—a head of Jain image.

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11. *Report for 31-3-1920* :

P. 2. Inscriptions copied :

III. On the pedestal of the standing image of Anantanātha, in the Digambar temple at Naugāmā (Bamgarh Tahsil) in the Alwar State ; dated Sam. 1175. Records—the image was set up by Narendra-Kīrti, a disciple of Āchārya Vijayakīrthi.

IV. On the pedestal of the image of Śāntinātha dated Saṃ. 1195, records—the image was erected by *Paṇḍita* Gunachandra for Āchāraya Geptanandi (Gauptnandi).

P. 3. VI. On the pedestal of a stone image in the Jain Temple at Sundana in the Alwar State, dated Sam 1348 ; mentions the names of Sā (Śāha) Lākhu and his son Lākhana belonging to Lambalambaka Anvaya (family) of Mūla Sangha.

VII. On the back of a brass image representing all the Tīrthankaras in the Jain temple at the village of Khedo in the Alwar State. Dated Sam. 1479, records—the image was set up at the village of Baghori by Sā (Śāna) Dehtū and his son Jinadās, consecration performed by Sahasakīrtideva and Pam (Pandita) Lakhmidhara.

VIII. On the pedestal of a stone image in the Digambar Temple at Naugāmā in the Alwar State. Dated Sam. 1509, mentions Bhaṭṭārkas Kshemakīrti, Hemakīrti and Kamalakīrti (in order of succession) of the Kashthā Sangh Mathuranvaya, Pushkara Gaṇa.

IX. On the back of a brass image of Sumatinātha in the Śvetāmbera temple of Śāntinātha at Maujpur (Alwar State), dated Sam. 1525 mentions Sā Sālhā of the Svayambha family of the Osvāla clan ; consecration by Vinayaprabha Sūri of the Vada Gachchha.

X. On the pedestal of a stone image in the Jain temple at the village of Khedā (Alwar State), dated Sam. 1531. Mentions *Mahārājādhirāja* Kīrtisiṃhadeva ; Mūla Sangha and Sarasvati gachchha.

XI. On the pedestal of a stone image in the Digambar temple of Anantanātha at Naugāmā (Alwar State), dated Sam. 1545;

mentions the name of Sā Valiya of the Sāhilwal Clan, and Maṇḍalāchārya Dharmakīrti who was a follower of Bhaṭṭākaraka Śūbha—Chandradeva, Successor of Bhaṭṭāraka Padma Nandideva in the descent of Kunda—Kundāchārya of the Mūla Sangha.

XII. On the pedestal of a stone image in the Digambara temple at Naugāmā (Alwar State), dated Sam. 1548; mentions Bhaṭṭārak Jinachandra of Mūla Sangha and Sāha Jīvarāja.

XIII. On the back of a brass image of Pārśvanātha in the Digambara Temple a Lachhmangarh (Alwar State). Mentions Sā Lahua and his son Sagrāma, who set up the image ; Bhaṭṭāraka Śubhachandr of the Mūla Sangha ; Sam. 1595.

XIV. On a stone slab built into the wall of the Chaumukhaji Temple at Sirohi Records consecration of an image of Ādinātha by Sanghamukhya, Sīpa. Ceremony performed by Hīravijaya Sūri and Vijayasena Sūri of the Tapā Gachha, dated Sam. 1634. The Saṃvat and Śaka years mentioned in the record do not tally.

P. 4. IV. On a slab built into the wall of a Jain temple, now used as a house by a Thakur at Alwar. Records—the construction at Alwar of a temple of Rāvana Pārśvanātha, consecration by Hirananda, orginally of Yoginīpur (Delhi) and then residing at Arjalapura (Agra) ; Osvāl. Dated Sam. 1645. Mentions *Vāchaka* Rangakalaśa and Jina Chandra Sūri, Brihat Kharatara Gachchha , in the reign of Akabbara Jalāluddin.

XVI. On the pedestal of a stone image in the Digambara Temple at Lachhmangarh (Alwar State), dated Sam. 1660, records the name of Bhattāraka Chandrakīrti of Nagha Āmnāya in the Mūla Sangha ; donor Gūjara Sā of Khandelavāla clan.

XVII. On the back of a brass image of Kunthunātha in the Digambara temple of Rishanātha at Lachhmangarh (Alwar State). Records setting up of the image by Sā Lakamanaka and his sons Jinadāsa and Akhayarāja, dated Sam. 1700. Consecration by *Upādhyāya* Dharmachandra of Tapā gachha.

XIX. A Hindi inscription on a loose stone slab lying in the house of a Jaṭni at Kaṭhumbar (Alwar State). Records, construction

of a wall by Chaudhari Durgamahal, Kanungo, of Khaṇḍelwāl Family under orders of Sanghi Megharāj. Dated Saṃ. 1718. In the reign of Emperor Aurangzeb and *Mahārājādhirāj* Sri Jesinghaji.

XX. On the pedestal of a Jain image in the Chaumukhaji Temple at Sirohi. Dated Saṃ. 1721 Records consecration of the image by Vīrapāla belonging to Vriddhaśākhā of Prāgvata Jñāti (Porwad Caste) *See* No. XIV above.

P. 7. Antiquities acquired – 1919-20

A Digambara image (36½" × 28½) of Śāntinātha, the head being severed, Inscription dated Sam. 1195, *see* No. IV, found at Buḍha Pushkar.

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12. *Report for 31-3-1921.*

Inscriptions copied :

P 2. II. An inscription engraved underneath Jain image found at Ajmer in a wall, it is on a pillar with images on its four sides (*Chaumukha*) dated Sam. 1137

III. On a lintel of one of the arches of the temple of Śiva, near the temple of Bālāji (Hunumana) at Purānā Ghāt, about 3 milles from the city of Jaipur. It contains five verses and extols the Jina Nabhi It mentions two names of *Śravākas* belonging to Pushkara Jātī The verses were composed by *Pandita* Nishkalankasena. Writing appears to be of the 12th Century A. D.

IV On another lintel of the same temple (No. III above), dated Sam. 1217, mentions names of Āchārya Vayaraka, his pupil Chhatrasena, his brother in faith Ambarasena, his brother Udavasena, Sāha Padamana etc. The temple to which the inscription belonged was built by the whole community (*Goshṭhi*).

V. On a pedestal of a Jain image; fround at Badhnor in the Dhār Territory, dated Sam 1216, records the name of Āchārya Kumārasena of Lāda Vāgada Sangha, mentions names of several donors.

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13. *Report for 31-3-1922—*

Inscriptions copied :

P. 1. I. On the back of a brass image of Pārśvanātha in the temple of Śāntinātha at Sirohi ; dated Sam. 1135, records—the image was set up by Sāha Ūkā, son of Sejaha.

P. 2. III. Engraved on the back of a brass image of Rishabhadeva in Gumānji's temple at Partābgarh. Dated Saṃ. 1363, records erection of the image by Tejaka ; consecration by a Sūri of the Brihad-gachchha.

V. Engraved on the back of a brass image in the Nayā Jain temple at Partābgarh ; dated Sam. 1373 , mentions Gāndhi Kaḍa.

VI. On the back of a brass image in the Śvetāmbar temple at Deoliā (Partābgarh State), dated Sam. 1373 , records setting up of the image of Pārśvanāth by Khetāka of Srimāla caste, by the preaching of Ajitadeva Sūri

VIII. On the back of a brass image of Śāntinātha in the Śvetāmbar temple of Pārśvanātha at Deoliā (Partābgarh State), dated Sam. 1393. Erection of the image by Vyava (Vyavahāri) Alhā of the Prāgvata (Porwad) caste.

IX. On the back of the image of Śāntinātha in the temple mentioned in No VIII above. Dated Sam. 1394 ; records, set up of the image by Prabhākar of Śrīmāla caste.

X. On the back of a brass image in the temple mentioned in No. VIII above, dated Sam 1452 , records set up of image by Ja-i-tāka consecration by Pasachandra Sūri

P. 3 XI. On the back of a brass image in Gumānji's temple at Partābgarh, dated Sam. 1462, records Humbada Jésā set up the image of Dharmanātha ; consecration by Sarvānanda Sūri of Rumbaḍa Gachchha.

XII. On the back of a brass image in the temple mentioned in No. XI above, dated Sam. 1464 Records that Humbada Limbāka, set up the image of Śāntināth consecration by Śri Sūri of Mūla Sangha.

XIII. On the back of a brass image in the temple mentioned in No VIII above; dated Sam 1479, records erection of the image of Pārshvanātha by Sri Goinda of Humbaḍa caste, consecration by Somasundara Sūri of Tapā Gachchha

XIV. On the back of a brass image in the temple mentioned in No. VIII above. Dated Sam. 1483. Records consecration by Padma Sūri of Nāgendra Gachchha.

XV. On the back of a brass image in Sādha Bāras Temple at Partābgarh, dated Sam 1503, records, the setting up of a *Paṭṭa* of 24 Jinas by Vya. Gāngā, consecration by Gunaratna Sūri of Pipal Gachchha.

XVI On the back of a brass image in the temple mentioned in No. VIII above, Dated Sam 1509, mentions Hu (Humbaḍa) Thā (Thakura) Teja etc. as bowing to Śitalanātha by the preaching of Bha (Bhaṭṭāraka) Sakala Kīrti of the Mū (Mūla Sangha)

XVII. On the back of a brass image of Padmaprabhu in the Nayā Mandir at Partābgarh. Dated Sam 1511, records the setting up of the image by Śrā (Śravikā) Āmī of the Śrīmāla family, consecration by Sureśvara Sūri

XVIII. On the back of a brass image in the temple mentioned in No. VIII above Dated Sam 1518, records setting up of the image by Gadāka of Prāgvāta caste. Consecration by Lakshmisāgara Sūri of Tapā Gachchha.

XIX. On the back of a brass image in the Digambara Temple of Rishabhadeva at Jhansadi (Partabgarh State), dated Sam. 1521. Records consecration of the Image of Ādinātha by Bhuvanakīrtidev of Mūla Sangha. Image set up by Humba (Humbada) Śre (Śreshthi) Pātā and others

XX On the back of a brass image in the temple mentions in No. VIII above. Dated Sam. 1521, mentions the names of Bhaṭṭārakas Sakalakīrti and Bhuvanakīrti of the Mūla Sangha, Śreṣthi Nāsala of Humbaḍa Caste.

XXI. On the back of a brass image of 24 Jinas in the temple of Śāntinātha at Sirohi Dated Sam. 1522. Records that *Sādhu* Kelhā erected the image of Neminatha with 24 Jinas Of Bapna family of Ukesa caste conservation, by Kakka Suri.

XXII. On the back of a brass image in the temple of Śāntinātha at Sirohi. Dated Sam. 1524. Records setting up of the image of Dharmanātha by Sāha Javaḍa consecration by Jinachandra Sūri of Kharatara Gachchha.

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The Annual Report on the Working of the Rajputana Museum, Ajmer for the year ending 31st March, 1923—Delhi, 1923.

P. 3. VII. An inscription fixed in an arch of the bridge on the Gambhiri river near Chitor. The stone originally belonged to the Mahāvira temple at the Talahaṭṭikā (Talahati, a town at the foot of a hill) of Chitrakūṭa Mahādurga (Chitor fort) of which there is no trace. It is dated Saṃvat 1324 (A. D. 1267) and is of the time of Mahārāja, the illustrious Tejasimhadevi (of Mewār). It mentions the name of Hemachandra Sūri, Bhaṭṭāraka Padmachandra Sūri and Ratnaprabha Sūri of Chaitra Gachchha.

VIII. Chitorgarh inscription (now in the Udaipur Museum) engraved on a lintel belonging to a Jain temple. It is dated Wednesday, the fifth day of the bright half of Vaiśākha Saṃvat 1335 (A D. 1278) and records the construction of the temple of Śyāma (black) Parśvanatha by Jayatalladevi queen of Tajasimha, the lord of Medapāta (Mewar) and Chitrakūta (Chitor). It also states that Mahārājakula (Mahā Rāwal) Samarasiṃhadeva, the ornament of the Guhilaputṛa (Guhilot) family, granted land to the West of the temple for a monastery to Pradyumna Sūri with some endowments.

P. 3. IX. Another inscription fixed in an arch of the bridge on the Gambhiri river (mentioned above). The inscription originally belonged to some Jain temple and is somewhat defaced. It is of the time of Guhila King Samarisṃha and records the grant of land to a Jain temple belonging to the Bhatripuriya (Bhatevara) Gachchha for the spiritual welfare of his mother Jayatalladevi who releived religious instruction from *Sādhvi* (Jain nun) Sumalā.

P. 3 IX. An inscription (in Rajasthani language) engraved on a memorial stone found at Mahroli (markutab Minar at Delhi). It is dated Samvat 1533 (A. D. 1476). It is of the time of Sultan Vahalol (Sultan Bahlol Lodi) and record that the memorial was

errected on the boundary of Mahroli in honour of Indā Ranamalu and his wife (who became *Satī*). Indā Ranmalu is said to be an inhabitant of Joginipura (Delhi) and was a Sarāvaga (Śrāvaka, Jain layman) of Jāmgaḍa family and Sivālasa clan.

Pp. 3-4. XII. An inscription engraved on the pedestal of a stone image in the Jain temple near Gaumukha at Chitorgarh. It is dated Samvat 1543 (A D 1486) Śaka 1408, and mentions Śrī Rājamalla (Rāyamala) Rājendra as ruling over Chitrakūta Mahādurga (the fortress of Chitor) at the time The image was set up by the Samgha or the entire community of the Jains and consecration was performed by Jinasundara Sūri of Kharatara Gachchha.

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Report on the working of the Rajputana Museum, Ajmer for the year 1924—Simla, 1924.

P 3 VI. Inscription engraved on a pillar of the Jain temple at Nandia It is dated Samvat 1298 (A. D. 1241) and states that the pillar was erected by Bhima for the spiritual welfare of his father Kamana the son of Ratha Uda (Rathod) Punasiha (Purnasimha).

P 3 VII An inscription angraved on a loose stone lying in the Jaina monastery at Delwāra in the Udaipur State It is of the reign of the illustrious Rānā Kumbhakarna of Mewār and dated Saṃvat 1491 (A D 1434) It records that during the victorious reign of Rānā Kumbhakarna 14 *Tankas* (Silver Coins) were allotted for the worship of Dharmachintāmani temple. Of the numerous known inscriptions of the time of the Rānā Kumbhakarṇa this is the earliest.

Pp. 3-4. VIII. An inscription engraved on the padestal of a Jain image lying in the Jain temple at Vasantgarh in the Sirohi State. The inscription is greatly defaced. It is of the reign of Rāṇā Kumbhakarṇa of Mewar aud is dated Samvat 1507 (A. D. 1450). It states that the image was set up in the Vasantpura *Chaitya* (temple) by Bhādaka son of Dhansi, and others and was consecratad by Munisundersūri.

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Report on the working of the Rajputana Museum, Ajmer for 1925—Delhi, 1925

Pp. 2. & 3. IV. An inscription engraved on a slab built into a wall of the inner Maṇḍapa of the Jain temple of Rikhavadeva at the village of Dhuleba in the Udaipur State It is dated Saṃvat 1431 (A.D. 1374) and records that Sadhu Hardana, son of Vija and his two sons Punja and Kota inhabitants of Kharwalapattan (Guzrat) repaired the temple of Jineśvara (Rikhavadeva) at the preaching of Bhaṭṭāraka Dharmakirti belonging to the kaṣṭhā Sangha.

P. 3. V. An inscription engraved on the lintel of the Jain temple of Śāntinātha at Jawar It is of the time of *Mahārājadhirāja* Sri-Mokaladeva of (Mewār) and is dated in the Samvat 1478 (A. D. 1421). It records that the temple of Śāntinātha was erected by the descendants of Śāha Nana of the Prāgavāta (Porevāḍ) family, and also contains the names of several male and female members of the family.

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Report on the working of the Rajputana Museum, Ajmer for 1926—Calcutta, 1927.

P. 2. I. An inscription engraved on the pedestal of a Jain image of Śāntinātha in the temple of Singhiji at Sāngānei in the Jaipur State. It is dated Saṃvat 1185 (A.D. 1128) and records that the image was set up by Titana, Kamaladeva etc., for the spiritual welfare of their brother Kapardi, son of Śresṭhi Vahudeva.

P. 2. II. An inscription engraved on the pedestal of a Jain image in the above mentioned temple. It is dated in the Samvat 1202 (A.D. 1145) and records that the image was set up by the Ālhā and Harsā, sons of Mahaila.

P. 2. III. An inscription engraved on one side of a four sided massive Jain pillar bearing an effigy of a Tirthankara on each side. The pillar lies in the Jain temple at Rupāheli in the Udaipur State. It is dated Saṃvat 1233 (A.D. 1176) and records that the pillar was erected by Padmaśri, a female disciple of Ajikā belonging to the Māthura Sangha.

P. 2. V. An inscription engraved on the back of a Jain image in the Jain temple at Rupāhelī. It is dated Saṃvat 1505 (A. D. 1448) and records that the image was set up by Sā (Sāha) Saliga, belonging to the Ukesa (Oswāl) family and Malaya Gotra.

P. 5. VIII. An inscription engraved on the pedestal of a big brass image of Ādinātha at Achalgarh on Mt. Abū. It is dated the Saṃvat 1518 (A.D. 1461). It was set up by Śa (Śaha). The consecration ceremony was performed by Lakshmīsāgarasūri of Tapāgachchha.

P. 5. XI. A mutilated inscription engraved on the slab in the Digambara Jain temple of Gadās at Sāgāner in the Jaipur State. It is of the time of Pātisāha (Emperor) Shāh Jahar and Rājā Jaisiṃha (of Amber) and is dated the Saṃvat 171 (1) (A D. 1654).

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Report on the working of the Rajputana Museum, Ajmer for 1927—Calcutta, 1928.

P. 3. V. An inscripsion engraved on the pedestal of the Jain image which is missing, was found at Valichā in the estate of Kanor in the Udaipur State. It is dated Samvat 1167 A.D. 1110) and records that Āsapāla son of Punjāka of the Naigama family migrated from Chitrakūta (Chitor) and established the image of Munisuvrata by the advice of Śuvakīrti the successor of the Āchārya Sahasrakīrti of Nanditata gachchha.

Pp 3 & 4. IV. Chitorgarh (now in the Udaipur Museum) fragmentary inscription of the time of *Mahārājādhirāja* Rānā Rāyamalla of Chitorgarh. It is dated the Samvat 1556 (A. D. 1499). The fragment seems to be the lower right hand portion of the second slab of a *Praśasti* of some Jain temple (probably of Mahāvīra) erected by *Mantri* Rajasimha.

The *Praśasti* was composed by Vimala, the pupil of *Upādhyāya* Sadhuharsha. The fragment contains the names of several Jain Āchāryas, Pandits and the predecessors of Rājasimha.

Pp. 3 & 4. X. Chitorgarh fragmentary inscription now in the Udaipur Museum belonging to the Jain Kīrtistambha at Chitor. It records that the pillar was erected by Jijāka, son of Sā (Sāha) Nāya of the Bagherwāl Caste.

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Annual Report on the working of the Rajputana Museum, for the year 1928, —Calcutta, 1929.

Inscriptions copied :

P. 2. No. 1. On a marble slab in the temple of Vimalaśāha on Mount Abū outside the *Devakulikā* (small shrine) No. 10. It is dated Friday, the first day of Jyeshtha, Saṃvat 1201 (A.D. 1144); gives pedigree of one Ninnaka Śrimāla of the Prāgvāṭa clan, setting up of the image of Neminātha in the *Davakulikā* of the Rishava temple.

In the elephant stable attached to the temple of Vimalaśāha there are ten stone elephants with their riders ; on the pedestals of nine are engraved the names of riders who were the predecessors of Vimala. These elephants were set up on Saturday the 10th day of the bright half of Phālguna, Saṃvat 1204 (A.D. 1143).

No. 11. An inscription without date on the pedestal of the image of Neminātha in *Devakulikā* No. 10 mentioned above; it records that the image of Neminātha was set up by the minister Daśaratha.

P. 3. No. VII. An inscription engraved on the pedestal of the image of Ambikādevi in the temple of Vimalaśāha on Mount Abū. It is dated Saturday the 5th day of the dark half of Jyeshṭha, Samvat 1394 (A.D. 1237); records setting up of the image by Abhayasiha, a descendant of Vimala.

No. IX. An inscription engraved on the pedestal of a Jain image found at Badnor in the Udaipur State. It is dated Saṃvat 1497 (A.D. 1440) and records that Śāha Srikarana belonging to Ukeśa (Oswāl) clan and Natha gotra, built the great temple of Śāntinātha at Vardhanapur by the advice of Śrījinasāgarasūri of Kharatragachchha. Vardhanapura is the old name of Badnor in Mewār territory.

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Annual Report on the working of the Rajputana Museum for the year 1929, —Calcutta, 1930.

P. 2. No. 2. An inscription on the back of a Jain brass image in the temple of Ādesarji at Sirohi. It is dated the 3rd day of the bright half of Vaiśākha, Sam. 1111 (A. D. 1054) and records that the image was set up by Chanduka, Manibhdāra and Sahadeva, sons of Sphāraka.

No. 3. An inscription engraved on the back of a Jain image in the temple of Ajitanātha at Sirohi. It is dated the 10th day of bright half of Mārgaśirsha,

Sam. 1138 (A. D 1081) and records that Dhanadeva belonging to Ghārā (Gharapadriya) gaccha set up the image of Vardhamāna at Madāhaḍa (Madāda in the Sirohi State.)

No. 4. Another inscription engraved on the back of a brass image of Pārśvanātha in the temple mentioned above in No 3 It is dated Kārtika, Sam. 1161 (A. D. 1104) and records that Nemikumāra of Vāyatiya gachchha set up the image.

No. 5. An inscription on the back of a Jain image in the temple of Ādesar at Sirohi, dated Sam 1185 (A. D. 1128), records that Jinadatta set up the image.

No. 6. An inscription on the back of a brass image in the temple of Ajitanātha at Sirohi, dated the 4th dav of the dark half of Phālguna, Sam. 1195 (A. D. 1138) records that Śreshthi Bhāvana set up the image of Mahāvira

No. 7. An inscription engraved on a slab built into the outer wall of the Jain temple at Goeh in the Sirohi State, dated the 3rd day of the bright half of Vaisākha, Sam. 1223 (A. D 1166), records that, during the reign of Mahāmandalesvara Dhārāvarsha, one Tejapāla made certain grants to the above mentioned temple.

No 8. Another inscription on a slab on the outer wall of the Jain temple mentioned in No 7, dated the 1st day of the bright half of Vaiśākha, Sam 1245 (A.D 1188) and records that one Munjaldevī granted a well to the above temple.

P. 3. No 9 An inscription on the back of a Jain brass image in the temple of Ādesar at Sirohi, dated Sam. 1287 (A. D 1230), records that Lūlarāya erected the image of Rishavhadeva

No 10 An inscription on the back of a Jain image in the temple of Ādesar at Sirohi, dated Friday, the 2nd day of the bright half of Phālguna, Sam 1294 (A D 1236), records that Harsharāja of Kharayatha gaccha set up the images of twenty-four Jinas.

No. 11. An inscription engraved on the back of a Jain brass image in the temple of Ajitanātha, at Sirohi, dated Saturday, the 3rd day of the bright half of Vaiśākha, Sam 1298 (A D 1241), records that the image of Pārśvanātha was set up by Jesadhara and Jasapāla, it was consecrated by Haribhadrasūri

No 13 An inscription on the back of a Jain image in the temple mentioned in No II, dated Friday, the 5th day of the dark half of Chaitra, Sam 1317 (A D 1260), records that Mahattara Narasāka belonging to Sri Śrimāla caste and Brahman gachchha set up the image of Mahāvira The consecration ceremony was performed by Jajimasuri

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Report on the working of the Rajputana Museum for 1930—Calcutta, 1931.

P. 3. III. An inscription built into a wall of the Jain temple at Āntri in the Dungarpur State. It is a *praśasti* of 38 lines. It is broken into five pieces and is partly defaced. It is dated Saṃvat 1525 (A D. 1468). It states that in the town of Giripura (Dungarpur) in the country of Vāgaḍa there ruled a king Gajapāla by name His son's chief minister Sālharāja built a temple of Śāntinātha and established a *Satkāgāra* (an alms-house) at Āntri in Samvat 1495 (A. D. 1438). In that temple he set up a brass image of Śāntinātha. His son Sālhā was the chief minister of King Soma. He repaired the temple of Pārśvanātha at Giripura The consecration ceremony (of the newly built portion of the temple) was performed by Somajayasūri in Sam 1525. The *paraśasti* was composed by Labdhisamudra and Vijayagani

Pp 3 & 4 IV. An inscription engraved on the back of a brass image of Vāsupujaya in the Śantinātha Jain temple at Chhotisādri in the Udaipur State. It is dated Samvat 1527 (A. D. 1470) and records that the image was set up by Singhabi Vīrā, his wife Matku, their son Singhavi Sadā and his wife Margū at the preaching of their preceptor Bhattāraka Vidyānanda, the successor of Bhattāraka Devendrakirti of Mūla Sangha.

P. 4. V. An inscription engraved on the back of a brass image of Anantanātha in the Jain temple of Rishavadeva at Chhoti Sādri in the Udaipur State. It is dated Samvat 1565 (A. D. 1508) and records that Sā (Sāha) Rājā, belonging to the Śrīmāla caste and inhabitants of Natipatra set up the image of Anantanātha. The consecration ceremony was performed by Hamavimalasuri, the successor of Somasundarasuri of Tapā Gachchha.

P. 4. VII. Naugāmā (in Bānswarā State) Jain Temple inscription. It is dated Samvat 1571 (A. D. 1514) and records that when Rājādhirāja Udaysimha was ruling at Vāgvara (Vāgḍa) country, the temple of Śāntinātha was built by the sons and grandsons of Dosi Chāmpā of Humbaḍa caste at the preaching of Bhaṭṭāraka Vijayakirti of Mūla Sangha, Sarasvati gachchha

and Balātkār gaṇa. Names of Bhattārakas from Sakala Kīrti to Vijayakīrti are recorded.

List of inscriptions copied for the Rajputana Museum, Ajmer during the year 1929-1930.

P. 8. **Appendix—B.**

No.	Place	Position of inscription.	Particulars.
7.	Naugāmā (Banswārā State).	In a Jain Temple.	It is dated Saṃvat 1571 (A. D. 1514) *vide* paragraph 4 (b) VII of the Report

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Annual Report on the working of the Rajputana Museum for 1931—Calcutta, 1932.

Pp 4-5. No VIII. An inscription engraved on the pedestal of a Jain image in the temple of Śāntinātha at Khoh in the Jaipur State. It is dated the 13th day of the dark half of Āshaḍha, Sam 1521 (A.D. 1464) states that *mantri* Bhāndā belonging to the Upkeśa caste erected the image of Sambhavanātha. It was consecrated by Hemachandrasūri of Vrihatgachchha.

No. X. An inscription engraved on the pedestal of the image of Naminātha in the temple mentioned in No VIII above, dated Thursday, the 10th day of the bright half of Jyestha, Sam. 1557 (A D. 1500) states that Khimsi and Salusa of the Pragvata clan established the image of Neminātha Consecration by Indranandisuri.

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Report on the working of the Rajputana Museum for 1932.

P 2. 4 (b) Inscriptions copied :

I. An inscription engraved on the pedestal of a Jain image in the temple of Vāsupujya at Udaipur It is dated Saṃvat 1076 (A. D. 1019) and records that the image was set up by Valila Sodaka, a son of Vagadeva and grandson of Padmana.

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Report on the working of the Rajputana Museum for 1933.—Delhi, 1934.

P. 2. II. An inscription engraved on a pedestal of a brass image of Śāntinātha in the temple of Mahāvīrasvāmī at Bikanir. It is dated Samvat 1176 (A. D. 1119) and records that in the town of Jāngalakū padurga, the image was established in the temple of Vīra (Mahāvīra) by Śrāvaka Tilhaka, son of Tāṭaka.

P. 2. IV. A mutilated inscription in the Vimalasāha temple at Abū. It is dated Saṃvat 1373 (1316 A. D) and records that when Mahārājakula Luṇdhā (Lumbha) was ruling at Arbuda (Mount Abū) and his minister was Punasīha . ..

Pp. 2 & 3. V. An inscription engraved on the pedestal of a brass image in the only Jain temple at Hanumāngarh in the Bikaner State. It is dated Samvat 1506 (1449 A. D) and rocords that Sam (Sanghapati) Jayatā and his son Bhimā of Śrīmāla family established the image of Śāntinātha. It was consecrated by Udayasundarasūri, pupil of Jayachandrasūri of Tapāgachchha.

P. 3 VI An inscription engraved on the pedestal of a brass image in the Jain temple mentioned in No. V above. It is dated in Saṃvat 1559 (1502 A. D.) and records that the image of Kunthunātha was established by Saṇḍā, belonging to the Dhamānī branch of Suchintı (Sacheti) family of Nāgapura (Nagor in Jodhpur State). It was consecrated by Devaguptasūri, a descendant of Kakudāchārya of Upkeśagachchha.

P. 3. IX. An inscription engraved on the pedestal of a brass image in the Jain temple mentioned in No. V above. It is dated the Saṃvat 1595 (1538 A. D.) and records that the image of Ajitanātha was established by Sā (Sāha) Rūpa, inhabitant of Mādri for his spiritual welfare. It was consecrated by Bhaṭṭāraka Jayasiṃhasūri of Kanarasāgachchha.

P. 4. XI. An inscription engraved on the petals of a lotus flower containing the image of Pārśvanātha in the temple of Chandraprabhu at Bikanir. It is dated Saṃvat 1657 (1600 A. D.) and records that when *Rājādhirāja* Rāya Suratrāṇa (Surtāna) was ruling at Sirohi, the image was established by man (mantri) Dudāka belonging to the Bahiṭṭhara family of

Ukeśa Vamśa and inhabitant of Vikramanagara (Bikanir). It was consecrated by ... . (name lost)—a descendant of Jinamānikyasūri.

P. 4. XII. An inscription engraved in the pedestal of a brass image in the temple of Ādinātha at Bikaner. It is dated Samvat 1662 (1605 A. D) and records that, when *Mahārājādhirāja* Rāyasimha was ruling at Vikramapura, Sam (Sanghapati) Hammīra and his family members established the image of Neminātha. It was consecrated by Jinachandrasūri, a descendant of Jinamānikyasuri of Kharataragachchha.

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Report on the working of the Rajputana Museum for 1934— Delhi, 1935.

P. 4 XIII. Āmber Jain temple inscription now deposited in the Jaipur Museum. It is dated Vikram Samvat 1714 (1657 A. D), Saka (1583)? (1579). It says that at Ambāvati (Amber), the Capital of the country called Dhunda (Dhundhāra) there ruled a king called Jayasimha whose chief minister Mohanadāsa belonging to the Khandelavāla family and to Balātkāragana of Mūlasangha, built a temple of Vimalanātha at Ambavati and aborned it with a golden *kalasa* (a rounded pinnacle on the top of a temple). It then mentions that in the Vikram Samvat 1716 when *Mahārājadhirāja* Mahārāja Jayasimha of Kachchhavāha family was ruling at Ambavati some additions were made to the temple by his chief minister These additions seem to have been recorded in the second slab which is missing The inscription records the names of various members of the chief minister's family as well as those of the Bhattārakas of Mūla Sangha

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P 4 VII An inscription engraved on the back of a brass image of Śāntinātha in the temple of Ādveśvara at Sirohi. Dated Samvat 1340 ; records that the image was set up by Khimā and Visa ; consecration by Abhayadeva Sūri

VIII. On the back of a brass image of Śantinātha in the temple mentioned in No VII above, dated Sam. 1469, records that Śresthi Vākhada of Korantaka-Gachchha and Upakeśa Caste set up the image ; consecration by Nannasūri.

P. 5. XI. Engraved in the Jain Temple of Ādinātha at Révasā in Shekhāvāti. Dated Sam. 1661. Records that during the reign of Pātisāha Akbar and (his subordinate Ceief) *Mahārājadhirāja* Rāyasalji of Kurma (Kachhavaha) family, the temple of Ādināth was constructed by Sāha Jitamala and Nathamal, the two sons of Deidāsa (Devidāsa), the prime Minister of Rāyasalji, belonged to the Khandela-vāla family, Yaśakīrti of Mūla Sangha, Balātkār gana and Sarasvatī Gachchha.

P. 7. XVII. Engraved on a slab built into the wall of a small Jain temple at Deolia. Dated Sam 1772 Records that at the request of Sā Raiyā and Jivaraja, the oilmen of the town agreed to stop working their mills for 44 days in a year—8 days during the Pajūsana of the Śvetāmbara—10 days of the Digambara sect etc.

XVIII. Engraved on a slab built into the wall of the temple of Mallinātha at Deolia. Dated Sam. 1774, records when *Mahārājādhirāja* Mahārāval Prithvi Singh was ruling at Devagadha (Deolia), the temple of Mallinātha was built by Singhavi Vardhamāna at the preaching of Bhattāraka Ratnachandra Mūla Sangha and Balātkāra Gana.

XIX. Built into the wall of a well, about a mile from Deolia. Records that Mahārāval Gopālasimha's Chief Minister Saha Chandrabhāna of Humbada caste, Agasti Gotra, Laghu Sakha and Mūla Sangha of the Digambara sect built the well and a garden

P 8. XX Engraved on a slab built into the wall of the temple of Pārśvanātha at Deolia. Dated Sam 1838 Records the temple of Ādinātha was built by Dhanarūpa belonging to the Agasti Family of Humbada Caste at the preaching of Bhattāraka Dharmachandra of Mūla Sangha, Sarasvatī Gachchha and Balātkāra gana

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Report for 31-3-1937—

P 2 Inscriptions copied :

II. Engraved on the pedestal of a Jain Image in the Jain temple at Dayānāji (Sirohi State), dated Sam. 1024. Records that during the reign (Paramāra ruler of Abū) Krishnarāja, the image of Vīranātha (Mahāvīra) was set up by Vardhamāna of the Veshtitaka family.

III. Engraved on the back of a brass image of Pārśvanātha in the temple of Sumatinātha at Meḍā (Sirohi State), dated Sam. 1074. Records Śrāvaka Sāhila set up the image.

IV. Engraved on the back of a brass image of Pārśvanātha in the temple of Mahāvīra at the village of Pindwārā (Sirohi State). Dated Sam. 1089. Records image was set up by Mahattama Chachcha and Sajjana and the Śrāvakas of Korantaka (Kotra in the Jodhpur State).

V. Engraved on the back of a *Paṭṭa* containing 24 images of Tīrthankaras in the temple of Mahāvīra at the village of Pindwārā (Sirohi State), dated Sam. 1151. Records that Śrāvaka Yaśovardhana, set up the *Paṭṭa*.

P. 5. X. Engraved on the back of a brass image of Chandraprabhu in the temple of Mahāvīra in the village of Kālanderi (Sirohi State). Dated Sam. 1228. Records that Vāmana set up the image.

XII. Engraved on the pedestal of a marble effigy of a person standing in front of a kite in the temple mentioned in No. X above. Dated Sam. 1389. Records that the effigy of the kite, which fasted to death was set up by Śreshti Mahapā and others in the temple of Mahāvīra in the village of Kāladrahi (Kālindri).

P. 6. XIII. On the back of a brass image of Kunthunātha in the temple of Sumatinātha at Medā (Sirohi State); dated Sam. 1536. Records that Sā Munja and his family set up the image. Consecration by Jinachandra of Kharatara gachchha.

XIV. On the back of a brass image of Ādinātha in the temple mentioned in No. XIII above. Dated Sam. 1552, records that Vya (Vyavahāra) Bāghā of the village Nāndia set up the image.

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Report for 31-3-1939—

P. 3. Antiquities collected :

XI. Seated Pārśvanātha white stone (No. 620) assignable to 12th century A. D. from Bāgherā Ajmer.

P. 4. Inscriptions copied :

IV. From Bāgherā; on the pedestal of a fragmentary image of Pārśvanātha. Dated Sam. 1231. Records the adoration of Pārśvanātha by one Dutaka.

VI. On the pedestal of an image of Sambhavanātha, dated Sam. 1510. Records consecration by Jinasāgar Sūri of Kharatara Gachchha.

Report for 31-3-1940—

P 3. Acquisitions

(iii) Couple under a tree on which is a figure seated in crosslegged. Both male and female figures sitting in *Sukhāsana* and the female holds a child by her left hand; acquired from Bayana. Plate II, b.

P. 13. Inscriptions copied :

No.	Locality.		
11	Bhinai, Ajmer-Merwāra.	On a pillar in a Jain Temple.	Dated Sam. 1710.
12	Amber, Jaipur State.	Sanghi Jhunta Rais temple.	Dated Sam. 1714.

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R. SEWELL. *Lists of the antiquarian remains in the Presidency of Madras* (Archaeological Survey of Southern India, Vol. I) —Madras, 1882.

Pages.	Localities.	Districts.	Jaina antiquities
3	Mālati	Ganjam	Several Buddhistic or Jaina images.
11		Vizagapatam	The inhabitants professed formerly the Buddhism or the Jainism.
12	Jayanti Agrahar	Vizagapatam	Some temples.
16	Mārutūr	Vizagapatam	Buddhistic or Jaina images.

Pages.	Localities.	Districts.	Jaina antiquities.
17	Mamidivāḍa	Vizagapatam	Two ancient temples constructed, it is said, by the Jaina.
31	Kājalūr Godāvari	Vizagapatam	Two statues.
32	Mācavaram	Vizagapatam	Two statues that the people consider as Jainas.
32	Vegāyammapeta	Vizagapatam	A Jaina or Buddhistic statue (?).
39	Peddamarru	Vizagapatam	An image called Jaina.
41	Tātipāka	Vizagapatam	A statue.
46	Kokireni	Kistna	Relics of a Buddhistic or Jaina village.
50	Mogairāzapur	Kistna	Buddhistic or Jaina sculpture.
52	Guḍivāḍa	Kistna	Beautiful statue perfectly preserved.
61-62	Ponḍugala	Kistna	Relics.
64	Dharanikōṭa	Kistna	According to the tradition, this village was constructed in the period when the Jains were preponderant in the region.
72	Narasarāvupeta	Kistna	A temple Sevaite, but originally Jaina.
76	Tādikonḍa	Kistna	Abandoned temple containing some Jaina or Buddhistic images.
104	Kudatani	Bellary	This locality must have been formerly an important place very much Jaina.

Pages.	Localities.	Districts.	Jaina antiquities.
106	Vijayanagara	Bellary	Temples abandoned or in ruins and some modern temples.
107	Kōgala	Bellary	Relics of a temple.
108	Magalā	Ballary	A temple probably Jaina.
119	Pennakoṇḍa	Anantapur	Two temples.
143	Ātmakūr	Nellore	Statue of a Tīrthankara
143	Mahimalūr	Nellore	Site of an ancient Jaina or Buddhistic village.
149		North Arcot	The Jainism was for several centuries the religion of this country.
149	Kucur	North Arcot	Old construction with some inscriptions.
155	Mélpādi	North Arcot	Ancient temple.
156	Vaḷḷimalai	North Arcot	Temple with several sculptures.
160	Kāvanūr	North Arcot	Some relics.
160	Kukainallūr	North Arcot	Some relics.
160	Latteri	North Arcot	Some relics.
160	Paśumanḍūr	North Arcot	Some relics.
161	Śōrmūr	North Arcot	Some relics.
161	Tennampattu	North Arcot	Car > ed stone.
161	Tirumaṇi	North Arcot	Some relics.
162	Mahéndravāḍi	North Arcot	Temple constructed by the Buddhist or the Jains.
166	Mamanḍūr	North Arcot	Grottos probably of Jaina origin.

Pages.	Localities	Districts.	Jaina antiquities.
166	Pañcapāndavamalai	North Arcot	A figure representing the Buddha or one of the Tīrthankaras.
167	Tiruvattūr	North Arcot	Fundations of an old temple with two grand statues Not far from that place, a pond where the doors of bronze and the treasure of the temple must have been swallowed up. The locality was formerly one of the principal Jaina centres of the district
168	Cevūr	North Arcot	Ancient temple
168	Pūndi	North Arcot	A temple, the most ancient of the country
170	Tirumalai	North Arcot	Two temples with sculpture and fresco. Other statues have been destroyed.
170	Agarakara-kōttāi	North Arcot	Ancient temple Sivaite that one says to have been annihilated by the Jains.
170	Desur	North Arcot	Modern establishment.
170	Tellar	North Arcot	Temple.
170	Terukol	North Arcot	Three temples.
171	Venkuram	North Arcot	Temple.
172		Chingleput	Following the account of Hiouen Thsang (640 A. D.), the Jains were formerly numerous in this region.

Pages.	Localities.	Districts.	Jaina antiquities.
178	Conjeeveram	Chingleput	Small temple, probably of Jaina origin. Temple with beautiful architectural ornamentation dating from the 11th or the 12th century.
190	The seven Pagodas	Chingleput	The population was formerly Buddhist or Jaina.
191	Perunagar	Chingleput	Temple in ruin.
193		Salem	The ancient kings were Jainas.
196	Ādmankōttai	Salem	Temple probably of Jain origin.
200	Salem	Salem	Two images.
207	Cittanūr	Pondicherry	Old temple with inscriptions.
208	Perumandūr	Pondicherry	Two temples with inscriptions.
209	Toṇḍur	Pondicherry	Buddhistic or Jaina statues.
209	Koliyanūr	Pondicherry	Temple in ruin.
209	Veḍūr	Pondicherry	Temple in use.
209	Villapur	Pondicherry	Ruins of temple and two mutilated statues.
210	Ellansūr	Pondicherry	Ancient temple.
211	Tirunarunkulam	Pondicherry	Temple.
214		Coimbatore	The Jainism was formerly the dominant religion of this country.
214	Bastipuram	Coimbatore	Town foremerly Jaina. A statue and an ancient demolished temple.

Pages.	Localities.	Districts.	Jain antiquities.
215	Śivansamudra	Coimbatore	Ancient demolished temple.
217	Perundurai	Coimbatore	Temple in ruin, with numerous sculptures.
223	Trimūrti Kovil	Coimbatore	Eight carved stones, Buddhistic or Jains.
228	Belliki	Nilgiri	Grottos with figures of Buddhistic or Jaina characters.
230		South Canara	The Jains are numerous in the reign and their temples are interesting.
231	Ellare	South Canara	Inscriptions of the year Śaka 1379, relating to a grant made to a temple.
231	Kārkaḷa	South Canara	The group of tempples and the grand monolithic statue.
232	Keravāśe	South Canara	Temple with inscription in old Canara, of Śaka 1083.
232	Marane	South Canara	Canara inscription of Saka 1331, relating to a grant in favour of a temple.
232	Nallūr	South Canara	Canara inscription of Śaka 1218, recalling a grant.
233	Bapanad	South Canara	Inscription in old Canara.
234	Kashipatna	South Canara	Inscription in old Canara.
235	Mogaru	South Canara	Construction of an uncertain period.

Pages.	Localities.	Districts.	Jaina antiquities.
235	Mūḍabidri	South Canara	Ancient moument, very interesting from the architectural point of view; a concise description of it has been given. Several tombs of priests with epitaphs. Seventeen temples with inscriptions.
236	Nillikāru	S. Canara	Inscription in old Canara.
236	Padupanambūr	S. Canara	Inscription in old Canara.
236	Ullāla	S. Canara	Construction of an uncretain period.
236-237	Yénūr	S. Canara	The temple and the famous monolithic statue. A brief description of it has been given in the same way as a review on different inscriptions that are raised there.
237	Bali	S. Canara	Temple dedicated to Pārśvanātha, with inscription.
237	Bellatangaḍi	S. Canara	Ancient temple.
237	Guruvāyankiri	S. Canara	Old construction.
238	Bangra Manjeswar	S. Canara	Old construction.
253	Pālghāt	Malabar	Ancient temple.
258	Kulatara	Travancore	Statues in a grotto.
263	Periyammā-paḷaiyam.	Trichinopoly	Abandoned Statue.
264	Vālikondapur	Trichinopoly	Cistern of Buddhistic or Jaina origin.
264	Ambāpur	Trichinopoly	Statues.
265	Jayamkoṇḍasórāpur	Trichinopoly	Two Statues in granite.

Pages.	Localities.	Districts	Jaina antiquities.
266	Vannam	Trichinopoly	Statue.
267	Lālugudi	Trichinopoly	Old abandoned statue.
269	Mahādāanpur	Trichinopoly	Ruins.
269	Śivāyan	Trichinopoly	Sculpture probably of Jaina origin; a description of it has been given.
269	Śuṇḍakka-Pārai	Trichinopoly	Buddhistic or Jaina figures.
270	Vettuvāttalai	Trichinopoly	Three statues.
271		Tanjore	The Jainism was formerly dominant in the region.
276	Tivanguḍi	Tanjore	Old temple.
286	Ivaraimalai	Madura	A Buddhistic or Jaina statue (?) ruins, the village was formerly a place of Jaina cult.
296	Kuppalnattam	Madura	Ruins, the village was formerly a place of Jain cult.
296	Iḷayangudi	Madura	Buddhistic or Jaina image
298	Hanumantaguḍi	Madura	Old temple
299	Kiḍāram	Madura	Buddhistic or Jaina statue.
299	Kovilānguḷam	Madura	Two Buddhistic or Jaina statues.
299	Kulasekharana-llur.	Madura Madura	Temple in ruin, today, dedicated to the cult of Śiva, but of Buddhistic or Jaina cult, for following the tradition, the village must have been formerly inhabited by some Buddhists or some Jains.

Pages.	Localities.	Districts.	Jaina antiquities.
299	Manjiyūr	Madura	Buddhistic or Jaina statue.
301	Śeluvanūr	Madura	Buddhistic or Jaina image.
306	Vīraśikāmani	Tinnevelly.	Figures most probably Jainas.
307	Kalugumalai	Tinnevelly.	Celebrated temple, carved in the rock, with sculptures and inscriptions, a brief review of it has been given.
307	Kulattur	Tinnevelly	Statue which became the object of adoration by the people.
307	Mandikkulam	Tinnevelly	Statue.
308	Muramban	Tinnevelly	Image.
308	Nāgalapur	Tinnevelly.	Grand statue.
312	Kāyal	Tinnevelly.	Several statues
312	Kokai	Tinnevelly	Two statutes.
313	Śrivaikutam	Tinnevelly	Statue.
315	Valliyūr	Tinnevelly	Ancient temple now demolished.
320	Yenamadala	Kistan	Inscription.
322	Cippagiri	Bellary	Temple.
322	Kishkindhā	Bellary	Several temples.

Appendix B.

Dates of some antiquities

Localities.	Districts.	Antiquities.	Dates A. D.
Mūdabidri	S. Canara	Temples.	Commenced towards 1300 or towards 1498.
Yénūr	S. Canara	Colossal statue.	Older than those of Kārkala and of Śravaṇa Beḷgoḷa.

Localities.	Districts.	Antiquities.	Dates (A D)
Kārkaḷa	S. Canara	Colossal statue.	1432, following the inscription of the statue.
Śravana Beḷgoḷa	Mysore	Colossal statue.	Same period as the previous one.
Conjeeveram	Chingleput	Temple	About 1500.
Vijayanagara	Bellary	The different temples.	1508 to 1542.

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R. SEWELL. *Lists of inscriptions and sketch of the Dynasties of Southern India* (Archaeological Survey of Southern India, Vol. II) —Madras, 1884.

Pages.

14 No. 89 Seal with Jaina figure.

14. No. 91 Regulation of Śaka 1513 with respect to the maintenance of the cult in a Jaina temple.

157. Towards the middle of the 2nd century A D, the Colas destroyed a certain number of Jaina temples at Puligere of Laksmeśwar.

174. Some Jains must have resided at Orangal towards 1320.
NOTE 2.

179. The princes of the Kādamba dynasty professed the Jaina faith

189. A Jain of the name of Nāganandin was minister of three kings of the Gaṅga dynasty, namely Kala Vallabharāya, Govindarāya and Caturbhuja Kanaradeva.

190 According to an inscription of 178 A. D, the king Tiruvikramadeva, of the same Gaṅga dynasty, abandoned the Jaina faith and was made Śivaite.

213 In 788 A. D, the prince Hemasitala drove away definitely the Buddhists from the neighbourhood of Kāñci, and was converted to the Jainism.

Pages

234. The princes Raṭṭat belonged to the Jaina religion.

235. Likewise the Śāntara Kings.

245 Harihara II; of the dynasty of Vijayanagara, endowed some Jaina temples.

265. Review on the Jaina temple of Tiruppadikunram. Episode of the conversion of the prince Hemasitala, after a controversy between the Jaina master Akalaṅka and some Buddhists, at Kāñci in 788 A. D.

270. Ruins of a temple, with two statues in white marble at Nāvnnḍa.

In a temple of Kārkaḷa, an inscription in old Canara, of Śaka. 1377; recalls a grant made to this temple. Review on the temple constructed in the is island of the lake Anekere, near Kārkaḷa, and on the temple of Varangā.

At Bail, a temple is consecrated to Pārśvanātha.

271. An ancient temple, dedicated to Śānteśvara, at Bangaḍi, shuts up seven inscriptions in old Canara, the summary of which has been given.

At Kuttyar, a temple equally dedicated at Śānteśvara contains also two inscription, in Canara. The ancient temple of Ananteśvara, at Śiboje, possesses an inscription in old Canara dated Śaka 1464

272. Two statues, Jainas or Buddhists, at Koradāceri. Jaina figure at the Southern door of the great temple of Tanjore, and in a temple at Hampi.

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J. BURGESS. *Tamil and Sanskrit Inscriptions, with some notes on village antiquities collected chiefly in the south of the Madras Presidency* (Archaeological Survey of Southern. India, Vol. IV).—Madras, 1886.

Pp. 40-41. Not far from the village of Kuppalnattam is found a grotto with several statues of Tirthankaras, among others Pārśvanātha carved in the rock. These statues roughly carved. are the objects of a certain cult on the part of the inhabitants.

A REA. *List of ancient Monuments selected for—conservation in the Madras Presidency in 1891*.—Madras, 1891.

Pp. 16-17. Jaina antiquities (14th century),

Localities.	Districts.	Antiquities
Vijayanagara	Bellary	Group of six temples
Vijayanagara	Bellary	Temple.
Tirumalai	South Arcot	Grottos with sculptures, paintings and inscriptions
Vallimalai	South Arcot	Sculptures and inscriptions
Tiruppadikunram	Chingleput	Temple
Mudabidri	North Canara	Ancient temple Sculptures and tombs of Jaina priests
Yānamalai	Madura	Grotto.
Yānamalai	Madura	Sculptures and inscriptions on rock

374 (i)

Annual Report of the Provincial Museum Committee, Lucknow, for the year ending 31st March, 1890

Pp. 3-4 Excavations of the great Jain temples burried under the Kankali Tīlā at Mathura Discovery to the east of the large Śvetambaratemple, of a brick *stupa* and to the west, of another large temple belonging to the Digambara sect. Yielding of 80 images of Jain Tirthankaras Reference to some inscriptions proving the correctness of the Jain tradition with respect to the early existence of six divisions of monks, not traced before These inscriptions settle the antiquity of the doctrine allowing women to become ascetics, as recorded in the Śvetāmbara scriptures

374 (ii)

Report, of the Provincial Museum Committee, Lucknow for the year ending 31st March, 1891

P 4 The Jains of the Indo-Scythic period at Mathura used for their sculptures materials from an older temple. There was a Jain temple in Mathura before B C 150.

In Saṃvat 78 was set up a statue of Tīrthankara Aranātha.

Reference to a donative inscription, dated Saṃvat 1080, proving that some ancient temple were used by the Jains during she greater part of the eleventh century.

374 (iii)

Report of Provincial Museum Committee, Lucknow for the year ending 31st March, 1892.

P. 3. An erect Digambara statue of Jina Aranātha, found in one of the old disused stone quarries on the left of the road running beneath the *Naubat-khānā*, the first recorded instance of a Jain statue ever having been found at Fatehpur-Sikri and it is open to conjecture how an image belonging to this sect came there.

374 (iv)

Report of Provincial Museum Committee, Lucknow for the year ending 31st March, 1895

P 3 A beautiful sculptured image of Mahāvīranātha, the 24th Tīrthankara of the Jains, dated Samvat 1238 or A D. 1180.

374 (v)

Report of Provincial Museum Committee, Lucknow for the year ending 31st March, 1914.

P 2 Three Jain figures—one representing Neminātha and the other Pārśvanatha, the third is of a standing nude Jina without a symbol

374 (vi)

Report of Provincial Museum Commmittee, Lucknow for the year ending 31st March, 1915

P 3. Two statues in alabaster or black marble representing Suvidhinātha, and Neminatha, the 9th and 22nd Tīrthankaras of the Jains. Both standing nude and flanked by a *chowrie*-bearer. Their respective symbols of a crab and a conch-shell on the pedestals which bear short votive inscriptions in Sanskrit language and Devanāgarī characters according to which the images were consecrated in v. s. 1208 (A. D 1151) on Thursday, the 5th day of the bright half of Āṣādha.

374 (vii)

Report of Provincial Museum Committee, Lucknow for the year ending 31st March, 1942. Allahabad, 1222.

P 3. Reference to a brass statuette representing a Yakṣhi (?) of the Jain pantheon with a child on her left arm and seated in an easy posture over a standing lion.

Reference to a brass statuette of Pārśvanātha seated in meditation under the canopy of a seven-headed cobra The date of its consecration is Saṃvat 1471 Śrāvaṇa.

375 (i)

Progress Report of the Archaeological Survey of Western India, 1889-1890.—Bomyay, 1890.

P. 1. Roho—situated in the north of the Palanpur Agency Ruined remnants of a white marble Jain temple.

P. 2. Sarotra, Palanpur Agency An old white marble Jain temple.

P. 4 Patan · Temple of Panchasara Pārśvanātha—Temple of Sri Pārśvanātha containing inscription of the Khadattaragachcha Jains

P. 3. Inscriptions

No. 702—On the base of Pārśvanātha under Chhattri, Roho

No 703—On a pillar supporting the chhattri, Roho.

No 706—On the base of an image in the Jain temple, Bhilri

P. 10. Munjpur Jami masjid and most of the very early mosques of Gujarat constructed chiefly from the material of old Hindu or Jain temples

P. 11. Sankeśvara An old seat of the Jains—Jain temple of Pārśvanātha no longer in existence—Its materials used in the cell-shrines. Image of Pārśvanātha removed to a new temple.

P. 15. Drawings No. 950—Plan of Ganguakund and of old Jain temple, Loteśvara and Saṅkeśvara,

P. 15. Phottos

No. 1213—Old corridor of temple of Pārśvanātha, Sankeśvara.

No. 1214—Back of old shrine, Sankeśvara

P. 16. Inscriptions ·

No. 763—On the seat of Pārśvanātha, Dilmal.

Nos. 769—796—Over a shrine door in the old ruined Jain temple, etc. Saṅkeśvara.

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Report of the Archaeological Survey of Western India, 1890-1891—Bombay, 1891.

P. 3 Pedgaon Bhairavnātha temple, originally a Jain one.

P. 4. Miri : A step well cut in the rock. An inscription below with a Jain figure near it. Buddhist temple mentioned by Dr. Wilson (B. O. R. A. S., 1850). are all Jain.

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Report of the Archaeological Survey of Western India, 1891-92.—Bombay, 1892.

P. 8 Sinnar—20 miles south of Nasik (Deccan); in the fields about a mile east of the town, are two colossal Jain figures.

Pp. 8-9. Patna—10 milles south of Chalisgaon, is Jain shrine included in the fort wall on its east side. About a hundred yards distant, is another small Jain shrine with a seated Jina over the entrance door way.

Kālaka Mātā Cave

P 14 Chāndod Here is a Jain cave, excavated in one of the lower cliffs of the Chandod fort hill; scores of Tīrthankara image in bas-relief.

P. 15 Anjaneri—14 mills west of Nasik; on the lower slopes of the hill, there is a group of Jain shrines. The inscription at Anjaneri records that in Śaka 1063, 3 shops were given for maintaining the temple of Chandraprabha. In the upper cliff, is a small Jain cave and in the lower cliff another small cave, is a small Jain cave and in the lower cliff another small cave, Pārsvanātha flanks the doorway. An inscription dated Samvat 1266

P. 19. List of Drawings No. 1016—Patna, throne of Jain temple No. 1050-54 Anjaneri, group of Jain temples No. 1055. Tringalvadi—plan and detail of Jain cave.

P. 21. List of photos : Nos. 1285-87. Tringalvadi Jain cave.

Inscriptions Nos. 856-57 Tringalvadi—Jina Rishabhanath No. 858—Anjaneri temple of Candraprabha.

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Report of the Archaeological Survey of Western India, 1892-1893 —Bombay, 1893.

P 4-11. Bhatkal : The large Jain *basti*, called Jattapa Naikana Chandranatheśvara basti.

Hadvalli : 3 Jain shrines (one on the top of Chandragiri hill).

Murdeśvara · Jain *Viragals* (huge slab of sculptured stone set up to record the death of some person), with attendant worshippers.

Gersappa. *Chaturmukha basti* having in its central shrine the *Chaumukha* or *Chaturmukha*, a square altar with four seated life-sized Jinas. Other temples of interest are those of Vardhamāna, Nemınātha, Pārśvanātha and the Kāde *basti*.

Bilgi : Temple of Pārśvanātha, built in the Dravidian style.

Khidrāpur, 30 miles east of Kolhapur—A small Jain temple.

P. 15 Drawings :

Nos. 1061-1064—Chandranātheśvara *basti*, Bhatkal.

Nos 1079-1082—Chaturmukha *basti*, Gersappa

No 1083—Vardhamāna Svāmi temple and images, Gersappa.

Nos. 1084-1085—Pārśvanātha temple, Bilgi

P 16. Photographs

Nos. 1337-1340—Chandranatheśvara basti, Bhatkal

Nos. 1353-1354—Chaturmukha *basti*, Jatiga shrine at the temple of Pārśvanātha, Gersappa

Nos. 1355—Temple of Pārśvanātha, Bilgi.

Pp 17-19. Inscriptions

Nos. 910-911—On the seat of a Jain image, at Nagpur museum.

Nos. 918-921—A slab in the Chandranātheśvara *basti*, Bhatkal.

Nos. 923-925—On a stone at the Pārvśanātha temple, Bhatkal.

Nos 933-934—A stone in the Pārśvanātha *basti*, Bhatkal.

No 950 (A, B)-951—A slab in the old Jain temple, Murdeśvara.

No. 952-953.—A slab outside the Jain temple called *basti* Makli, Murdeśvara.

Nos. 973-975—*Viragal* in a small old Jain shrine, Murdeśvara

Nos 981-983—A stone built in the compound of Vardhamānasvāmi's temple, Gersāppa.

Nos. 984-986—A stone built in the temple of Pārśvanāta Gersappa.

Nos. 989-991—A slab and a pillar in the *mandapa* of Pārśvanātha *basti*, Gersappa.

No. 999. A—On a pillar in the Virabhadra temple, Banavasi.

Nos 1076-1077—A slab lying in front of Pārśvanātha temple, Kolhapur.

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Report of the Archaeological Survey of Western India, 1893 94—Poona, 1894.

P. 1. Gandhar, Broach district : Some Jain marble sculptures, bearing short inscriptions.

Pp 4-7. C. P. and Berar.

Narsinghpur : Standing female figure from a Jain temple and saveral seated cross-legged Jinas among the figures grouped about.

Tewar near Bhera ghat : Nude Jain figures.

Jabalpur ; Some very good Jain sculptures in the garden of the house occupied by Messrs. Cursetji & Co.

Nohla · Jain figures—Image of Chandraprabha.

Kundalpur . Modern Jain temples.

P 16 Drawings

No 1151—Jain temple, pillar and doorway, Pathari.

Pp. 16-17. Photos :

No. 1403—Colossal Jain image, Bahuriband.

No. 1411—Jain images in Cursetji's garden Jabalpur.

No 1415—Jain temple, Kundalpur.

Nos. 1435-1436—Old Jain temple, Pathari.

P 17. Inscriptions .

No. 1093—On the base of a colossal Jain image, Bahuriband.

No. 1107—Jain temple, a slab built into wall near shrine door, Kundalpur

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Progress Report of the Archaeological Survey of Western India.—Bombay. Year 1893-1894.

Pages.	Localities.	Jaina antiquities.
1.	Gandhar	Sculptures in marble with short inscriptions.
4.	Narsinghpur	Different statues, of which one feminine.

Pages.	Localities	Jaina antiquities.
6.	Nohta	Several statues, of which one is of Chandraprabha.
7.	Kundalpur	Some modern temples of little interest.
	Year 1894-1895	
5.	Chartana	Magnificent pillar of 25 feet high
6.	Aundha	Relics of temples.
	Year 1896-1897	
2.	Tatta	According to the tradition, there must have been formerly in this locality a great Jaina temple.
	Year 1898-1899	
3.	Thān	Two small sanctuaries.
5.	Sejakpur	Temple in ruin with statues.
11.	Patan	Ruins of the ancient and magnificent temple of Pārśvanātha.
19.	Miani	Temple and statue of Risabhadeva
	Year 1900-1901	
2—7.	Mount Abū	The temples, Descriptive and historical review with plan beside text.
8.	Chitorgarh	The tower Chota Kirtamand the temple in ruin.
11.	Belgaum	Temple in the fort
11.	Gersappa	Ancient temple.
	Year 1901-1902	
1.	Ter	This town was formerly an important religious centre of the Buddhists, Hindus and of the Jainas.
3.	Pātur	Grottos and statue probably Jainas.
3-4.	Sirpur	Old temple of Pārśvanātha, belonging to the Digambaras and including an inscription dated Saṃvat 1334 (?);—history and description of this temple.

Pages.	Localities.	Jaina antiquities.
6.	Karinja	Modern temple.
7.	Bhojpur	An abandoned temple with Gigantic statue.
10.	Mekhar	Statues, of which one bears an inscription of Saṃvat 1272.
15.	Satgaon	Image of Pārśvanātha with inscription of Śaka 1173.
16	Khajurāho	Temples in perfect state of conservation, dating in general of the 11th century, and adorned with sculptures and inscrip-
23.	Ārang	Old Digambara temple of the 12th century with statues standing and seated.
27.	Ratnapur	Temple which originally belonged to the Digambaras Several mutilated statues
37, 41-45.	Chitorgarh	The famous tower and several Śvetāmbara temples with inscriptions of Samvat 1510, 1529, 1554, 1564 and 1617. Description of these temples. Review on Haribhadra, according to the '*Prabandhakośa*' of Rājaśekhara
58-59.		Reviews on some Jaina inscriptions.

Year 1904-1905

Pages.	Localities.	Jaina antiquities.
33.	Jhavia Pātan	Temple of Śāntinātha.
33.	Mount Abū	Notes on the Jaina temples.
46.	Amvām	Digambara temple.
51.	Keshorai-Pātan.	Temple with several statues of Jinas.
51-52.	Bijali	Group of five temples with inscriptions and statues.

Pages.	Localities.	Jaina antiquities.
59.	Kareda	Temple with beautiful statue of Pārśvanātha.
61-62.	Nāgadā	Temple with inscriptions and statue of Pārśvanātha. Two other temples, of which one contains a statue of Śāntināthа.

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Report of the Archaeological Survey of Western India, 1894-1895—Poona, 1895.

Pp. 5-6. Chārtāna—Nizam Territory. Jain remains amongst the Hindu. One magnificent Jain column, about 25 feet high.

Aunda—14 miles south of Hingoli Remains of Jain as well as Hindu temples.

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Report of the Archaeological Survey of Western India, 1897—Poona, 1898

P. 3. All over Sudia, the earliest tombs and mosques were constructed of materials from Hindu and Jain temples At Broach the Jami *masjid* was built of materials from a very fine Jain temple.

P. 7. Vijnot (Vinjrote)—5 miles south of Reti Railway station To provide ballasting for the railway, fragments of carved stone from a Hindu or Jain temple were provided (Ind. Ant. Vol. XI).

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Report of the Archaeological Survey of Western India, 1897-1898—Poona, 1898

Pp 7-8 Sopara—6 miles north of Bassain—Lower part of a small marble image of Buddha or a Jina, seated, measuring 3 3/4 inches.

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Report of the Archaeological Survey of Western India, 1898-1899—Poona, 1899.

Pp 3-5 · Thān, in Kathiawār : Remains of two small Jain shrines of about the 7th or 8th century A. D.

Sejakpur : A ruined Jain temple of considerable merit.

P. 11. Paṭṭan : Old shrine of Pārśvanātha.

P. 13. Veraval : Materials of a plain Jain temple used in the construction of the Jami Masjid.

Pp. 18-19 Miani : Figure of a Buddha or a Jina with a very considerable top-knot on his head, seated cross-legged with the hands on the lap. Temple of Nilakantha and Jain temple, 13th century A. D. Jain image, a very unusual sculpture of Tirthankara, placed in the Brahmanical temple. An image of Rishabhadeo.

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Report of the Archaeological Survey of Western India, 1900-1901--Poona, 1901.

Pp 2-7. Abū . Dilwara temples of the Jains. Temples of Vimalaśā and Tejpāla, the former built in 1032 A D. and the latter about two hundred years later. Ambadevi's shrine. The present image of Risabhadeva in the main shirne, not the original one. Discovery of curly-haired head of a colossal Jina in black stone. Mahmud of Gazni, the terror of the Hindus and Jains alike. Grants made to the temple of Vimalaśā in 1216 and 1217. Additions of marble halls and corridor to the old shrine of Neminātha by Tejapāla and Vastupāla of Anhilwara.

P. 8. Chitorgarh : Jain tower, locally known as the "*Chhota Kirtham*", built with the ruined but highly decorated Jain temple beside it.

Pp 11. Conservation . Jain temple in the fort at Belgaum.

P. 16-19. Photos :

Nos. 1882-2019—Dilwara temples, Mount Abū.

Plan of the Dilwara temples, Mount Abū.

375 (xii)

Report of the Archaeological Survey of Western India, 1901-1902.—Poona, 1901.

P. 1. Ter : A place of religious importance, first with the Buddhists and subsequently with the Hindus and Jains.

P. 3. Patur : Two caves at Patur, probably Jain.

Sirpur . Old temple of *Antarikṣa Pārśvanāthsa* of the Digambara Jains. Another morden temple of the community with underground chambers.

P. 6. Karinja : Jain temple of Kāṣṭāsangh.

P. 7. Bhojpur : Jain temple with a colossal nude Jina standing in the shrine.

Pp. 9-10. Mehkar : The ruined old *dharmaśālā* probably Jain. Lower part of seated Jina near the temple of Balaji. A broken Jain image, inside the temple, dated Sam 1272 (1215 A. D.).

P. 15. Satgaon : Lower portion of an image of Pārsvanātha with an inscription dated Śaka 1173 (1251 A. D.). It is Digambara, its nakedness being distinctly indicated. An image of a *devī* with a seated little Jina on the very top of her head.

P. 17. Conservation : Jain temple at Belgaum.

P. 19. Photos .

Nos. 2059-2061—Temple of *Antarikṣa Pārśvanātha*, Sirpur (Basim).

No. 2071— Sculptured wooden brackets in Jain temple of Kāṣṭāsangh, Karsnja (Amraoti).

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Report of the Archaeological Survey of Western India, 1902-1903—Poona, 1903.

Pp. 4-5. Conservation .

Sholapur district : Jain temple in fort Belgaum.

Kanara district . Temple of Pārśvanātha, Bilgi

West Berar : Old Jain temple, Sirpur, Old Jain caves Patur

P 9. Photos .

Nos. 2126-2127—Jain tower and temple

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Report of the Archaeological Survey of Western India, 1903-4—Poona, 1904.

Pp. 5-7 Photos :

No. 2172—Temple of Pārśvanātha, Khajarāha (Bundelkhand).

No. 2173—Temple of Ādinātha, Khajarāha (Bundelkhand).

Nos. 2205-2206—Old Jain temple, Arang.

No. 2282—Mokalji's temple, sculptured frieze along basement with seated Jina, Chitorgarh.

Nos. 2287-2289—Small tower (Jain), Jain temple, etc Chitorgarh.

Nos. 2290-2292 2311-2312—Satvis (Jain) temple, Chitorgarh.

Pp. 7-8 Inscriptions ·

Nos. 1992-1955—On jambs of the temple of Pārśvanātha, Khajarāha (Bundelkhand).

No. 2020—Pārśvanātha temple, mason's name, Arang.

Nos. 2042-2043—On pedestal of the colossal Jain image under a tree, Bahuriband.

Nos. 2069-2071—On slabs in Jain temple near *Gomukha Kuṇḍa*, Chitorgarh.

Pp. 16-17. Khajarāha : Collections of both Brahmanical and Jain temples of the 11th century—Walls of the Jain temples free from indecent sculptures—Objectionable figures on door jambs of the temple of Pārśvanātha.

P. 23 Arang : Digambara Jain temple of the 11th century.

P 25. Bahuriband : A colossal standing nude Jain image—Inscription on the block beneath its feet recording erection of a temple of Śāntinātha.

Pp 27-28. Ratanpur : The temple of Mahāmāyi originally Jain, belonging to the Digambara sect—Jain images

Pp. 32-33. Adbhar : A Jain seated figure in a hut.

Pp 37-46 Chitorgarh Jain tower at Chitor—Temples of the Śvetāmbara sect, known as she Sātvis temples—*Śringār Chāvadī* Jain temple—Jain temples with dates—Śringāra Chāvadi built either by the Jain treasurer of Rānā Kumbha, or by the son of the treasurer in about 1150 A D —Small Jain shrine near the temple, of about 1494 A. D Kumbha, a promoter of Jain religion—His directions to build the great Jain temple at Rānapur in 1440 A. D. Expression "*Sapta-bhanga*" peculiar to Jain philosophy—Jain pontiff Jinavallabha (died 1111 A D.) said to have caused temples of Mahāvīra and Pārśvanātha to be built on Chitrakūta—Conversion to Jainism of Haribhadra, a learned Bhahmana, a resident of Chitrakūta—Legend about Haribhadra—Rāmakirti, the chief of the Digambaras and pupil of Jayakirti—Existence of a prosperous colony of Digambara Jains on the hill in Kumārapāla's time.

Pp. 47-60. Inscriptions :

Nos 1992-1955—On a Jain temple, Khajarāha.

No. 2042—On pedestal of a Jain image, Bahuriband.

Nos. 2069-2071—Inscriptions in the Jain temple near *Gomukh*, Chitorgarh.

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Report for the Archaeological Survey of Western India, 1904-1905.—Poona, 1905.

Pp 6—8. Photos :

Nos. 2371-2374—Jain temples, Amvam.

No. 2395—Jain temple, Ramgarh.

No. 2403—Pārśvanātha temple, Bijolia.

No. 2456—Pārśvanātha temple, Mandalgarh.

No. 2457—Riṣavadeva temple, Mandalgarh.

No. 2471—Jain tower, Chitorgarh.

No. 2475—Pārśvanātha temple, Karera.

No. 2490—Jain temple, Ekaling.

No. 2491—Pārśvanātha temple, Ekaling.

No. 2502—Image of Pārśvanātha, Mandsaur

Pp. 9—11. Inscriptions :

Nos. 2124-2127—On Jain figures and images, Ramgarh.

Nos. 2130-2131—On pedestal of a Jain image, Ramgarh.

Nos. 2137-2144—On Jain pillar, temple of Pārśvanātha, Bijolia

No. 2197—Inscription, temple of Risabhanātha, Menal.

P. 12. Paramāra inscription dated Saṃvat 1314 from some Jain temples at Modi, Rampur, Bhanpura district.

Pp. 15-21. Conservation : (Bombay).

Jain temple, Belgaum, Belgaum district.

Jain temple, Degamve, Belgaum district.

Two statues of Jinas, Murḍeśvara, Kanara district.

Jami Masjid, Broach, built of pilfered Hindu or Jain temple materials.

Pp. 33-35. Jhalrapatan Temple of Śāntinātha.

Abū : Dilwara temples.

P. 46. Amvam : A Jain temple belonging to the Digambara sect.

Pp. 51—63. Keshorai Patan : Images of Jina.

Bijolia : Jain temples—Temple with *Nisidhikā* pillars setting forth the order of succession of the Jain pontiffs belonging to the Digambara sect—*Unnata Sikhara Purāṇa*, a Jain poem, inscribed on a rock—An inscription recording repair of Pārśvanātha temple by Loliga, a Parvād Mahājana, in about 1160 A. D.—A seated image of a Jina in the double shrined temple of Mahākāla and Baijanātha—Seated image of Śiva, looking like a Jina.

Jaddli : Śaiva temple *Baijnātha-ka-Mandir* with Śiva in Jina fashion—Digambara *Chaumukha* sculpture, called Pārvati by the ignorant people in the temple Undo-devrā On the dedicatory blocks of many Śaiva temples in Rajputana, Śiva is figured like a Jina.

Mandalgarh : Temples of Risabhadeva, Undeśvara-Mahādeva, *Chaturbhuj* and Jāleśvara-Mahādeva—Figures of Jinas in the temple of Jaleśvara.

Kareda · A large marble temple of Pārśvanātha with an image of the Tirthankara dated 1656 V E. Tradition about the erection of the temple with the pecuniary help of a man of the Vanjāri caste - Local tradition about Akbar's visit to the temple and erection of a *masjid* to make the building sacred both to Muhammadans and Jains—The masjid is probably to prevent the temple from being destroyed by the Muhammadans—The temple of Risavadeva at Śatrunjaya, has a miniature *idgāh* built upon it for the same purpose.

Nagda or Nagahrada : *Mandar* of Padmāvati, a Jain temple Inscriptions of V. E 1356 and 1391 on the central shrine pertain to the Digambara sect and prove that the temple was originally a Digambara one—The loose figure in the *mandapa* brought from elsewhere and kept there; or, in the time of Kumbhakarna, the temple was appropriated by the devotees of the Kharatara gachchha—Figure of a Jina in the centre of the slab—Adbhudji's temple, a Jain edifice, containing a colossal image of Śāntinātha, set up in V E 1494, during the reign of Kumbhakarna, by a merchant named Saranga—Images of Kumthunātha and Abhinandan on the side of the walls—another Jain temple dedicated to Pārśvanātha—A third dilapidated Jain temple to the north of this temple.

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Report for the Archaeological Survey of Western India, 1905-06—Simla and Poona, 1906.

Pp. 5-6. Photos

No 2565.—Great Jain temple, Lukkundi.

No. 2577 —Jain image in Jain temple, Aminbhāvi.

Nos. 2583-2585 —Old Jain temples, Belgaum.

No. 2620.—*Solthambā* Jain temple, Kanthkot.

Nos. 2628-2629.—Jain temples, Bhadresar.

Nos. 2632-2551.—Temples of Neminātha, Mahāvira, Śāntinātha, Pārśvanātha and Sambhavanātha, Kumbharia.

Nos. 2665-2666.—Temple of Śāntinātha, Jhadoli.

No. 2667 —Temple of Mahāvira, Nandia.

P. 7. Inscriptions :

Nos. 2262-2265.—On jamb, pillars etc., of the temple of Nemināth, Kumbharia.

No. 2269.—Stone built in wall of temple of Śantinātha, Jhadoli.

No. 2270 —In temple of Mahāvīra, Pindwara.

No. 2272—On pedestal of Jain image, Vasantgarh.

Conservation (Southern Division, Bombay Presidency) :

P. 9. Repairs to Jain temple, Belgaum, Belgaum district.

Conservation (Rajputana) :

Pp. 17-18. Dome of Vimal Śā's temples, Abū, Sirohi—Jain tower, Chitorgarh, Udaipur.

Jain temple, Kalingara. Banswārā and Abū, Sirohi.

Protected Monuments :

P. 20. Jain temples in the fort of Belgaum, Belgaum

An old Jain temple in the jungle in the Bidi taluk, Belgaum

P. 22 Sirohi : Old brass images discovered in the crypt of a Jain temple at Vasantgadh.

P. 29. Belgaum Two Jain shrines.

Pp. 38-55 Kanthkot : The Jain temple of *Solthambā* of 11th century dedicated to Mahāvīra

Bhadreśvar : The Jain temple Jagdusa.

Ambaji : The shrine visited by the Hindus, the Parsis and the Jains—Performance of the *Chaula* or hair-cutting cermony of their children by the Jains here.

Kumbharia Handsome marble temples of the Jains—Tradition about the construction of Jain fanes to the number of 360 by Vimala Śā—Of the five Jain temples the most important is that of Neminātha. Colossal image of Neminātha in the shrine, and many objects of Jain worship—A temple dedicated to Mahāvīra—Various scenes of Jain mythology as in the temple of Vimala Śā at Abū—colossal image of Mahāvīra installed in 1618 A. D., the throne bearing an inscription dated in 1061 A. D.—Temple of Śāntinātha—The ceiling of its hall sculptured with Jain mythological scenes—Temples of Pārśvanātha and Sambhava—103? A. D. the date of

Vimala Śā—Construction of the Jain temples at Kumbharia may be ascribed to the middle of the eleventh century.

Sirohi : Inhabited mostly by the Jains or *Śravākas*—16 Jain temples, the earliest and largest being that of Chāumukhji.

Mirpur : An old Jain temple, spoken of as one dedicated to Godinātha. Three small modern Jain temples containing a few old inscribed Jain images.

Jhadoli : A Jain temple dedicated to Śāntinātha, originally dedicated to Mahāvīra. An inscription—stone recording installation by Śrī Devachandra Sūri of an image of Riṣabhanātha.

Pindwara : An inscription in the temple of Mahāvīra recording installation of an image of Vardhamāna in Saṃvat 1665 in the village of Pimdaravadaka, i. e., Pindwara. Deposition in the temple of old brass images found in a Jain temple at Vasantgadh.

Nandia : Temple of Mahāvīra.

Ajari : A Jain temple dedicated to Mahāvīra.

Vatantgadh : A Jain temple—Inscription on a Jain image, recording installation of the image of Vasantapura, i. e. Vasantgadh in the reign of Kumbhakarṇa in 1450 A. D. Brass images unearthed and deposited in Mahāvīra's temple at Pindwara

Vasa : The temple of Jagadīśa Mahādeva, originally a Jain and then converted into a Brahmanic temple.

Pp. 56—63. Inscriptions (short abstracts and noted) .

Ramgarh : No. 2126. Recording the name of the person and his relatives who caused the Jain image to be made.

Bijolia : Nos. 2137-2138 Contain the names, and describe the glory, of certain pontiffs of the Digambaras or as therein called, of Sarasvatī gachchha. Balātkara-gana, Sri-Mūla sangha in the line of the *Āchārya* Kundakunda. The names of the pontiffs .—

(1) Vasantakīrtideva, (2) Viśālakīrtideva, (3) Subhakīrtideva, (4) Dharmachandradeva, (5) Ratnakīrtideva, (6) Prabhachandradeva, (7) Padmanandi, and (8) Śubhachandradeva. They are dated in A. D 1408 and 1426

No. 2139. Engravings of the names of Bhaṭṭāraka Sri-Pandmanandideva and Bhaṭṭāraka Sri-Śubhachandradeva.

No. 2141.—Inscription incised near the door of the temple of Pārśvanātha.

No. 2143.—Incision on a rock of the Jain poem entitled the *Uttam-si(śi)khara Purāṇa* by Siddhasūri.

Chitorgadh : No. 2199. An inscription bearing the name of Śrī Bhavana-chandrasūri, dated Sam. 1303.

No. 2204.—Dated Sam. 1505 records erection of temples of Śāntinātha called Śrī Astāpada—Its consecration by Jinasāgarasuri. List of Jain pontiffs of the Kharatara gachchha.

Nos, 2205-2209 —Records consecration by Śrī Jinasundarasūri of ālakas (probably niches) in the structure called Śrī-Astāpada (i e., *Śringara Chāvḍi*).

Udaipur : No. 2219. Jain inscription about erection of temple of Mahāvīra, Ambikā, and so forth. Dated in Sam. 1556.

Nos. 2225-2229 —Slabs supposed to be connected with the Jain tower at Chitorgarh containing praise of the Jain doctrines.

No. 2236 —Inscription recording erection of a *devakulikā* or shrine to Sambhavanātha.

Nagna : No 2241. Dated in Saṃvat 1497 Records installation of an image of Kunthunātha.

No. 2242.—Dated Sam. 1486. Records building of a *devakulikā* in the temple of Pārśvanātha by Porvādbania.

No 2243.—(a) Installation of the image of Ādinātha by Śrī Mativardhana-sūri of Kharatara gachchha, (b) Dated Sam 1391, (c) Dated Sam. 1350 (insert)

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Nos. 2713-2716.—Jain tower restored, Chitorgarh.

Nos. 2788-2793 —Views of Jain temple in Junagarh, Mandor (Jodhpur State).

No. 2808.—Wall mouldings of Jain temples, Teori

Nos 2833-2839.—Views of Jain temple, Osia

No. 2855.—Views of Jain temple, Karparda

Nos. 2884-2889.—Views of Jain temple, Juna.

No. 2905 —Jain arch, Bhumal.

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Nos. 2278, 2279.—On pillars and slab in Mahâvīra's temple. Mungthala.

Nos. 2283, 2284.—From temples of Vimala Śā and Tejapāla, Mount Abū.

No. 2302.—*Maṇḍapa* of Jain temple, Osia.

Nos. 2319-2322.—*Mandapa* of Jain temple, Juna.

Nos. 2334, 2335 —On pillar near Jain temple, Bhinmāl.

Conservation work done :

P. 13. Jain temple at Mewāsa—C. 1.

P. 14 Dilwara temple at Abū—Jain tower at Chitorgah—Jain temples at Kalinjra.

Pp. 17-18. Articles added to the Victoria Hall Museum at Udaipur, Mewar : (1) a Jain image, (2) a head of a Jain image, (3) Two Jain carvings, etc.

Pp. 26-43. Mungthala . A Jain temple of the 15th century.

Patnarayan . The doorway of the enclosure of Pātnārāyana's temple brought from some Jain temple.

Dilvada Elaborately carved Jain temples.—A.D. 1032.

Mandor · A Jain temple.

Ghatiyala . The temple of *Mātājī-kī-śal* originally dedicated to a Jina (I. R. A S. 1895 p 516).

Teori · A Jain temple.

Osia : Jain and Brahmanic legends about a Jain *yati* of the name of Ratan Prabhu—A Jain temple of about the last quarter of the 8th century.

Kāpaiḍa a very high Jain temple

Juna Ruins of three Jain temples. Inscription of Sam. 1352.

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Nos. 2928-2932.—Jain temple, Nana.

No 2944 —Pārśvanātha's temple, Beda.

No. 2949.—Jain temple, Beda.

Nos. 2954-2957.—Mahāvīra's temple, Hathundi.

Nos. 2959-2964.—Temple of Mahāvīra, Sevadi.

No. 2974.—Jain temple, Sādaḍi,.

Nos. 2985-2994.—Temple of Pārśvanātha, image of Pārśvanātha, *Chaumukh* temple, *Sameta-sikhara* sculpture. *Sahasrakūṭa* sculpture *Śatruñjaya Paṭṭikā*, Pārśvanātha's sculpture, Raṇpur.

Nos. 2997-3000.—Mahāvīra's temple, etc., Ghāṇerāv.

Nos. 3003-3006.—Jain temples, etc., Kumalgarh.

Nos. 3025-3027.—Temple of Ādiśwara, Nādlāi.

Nos. 3035-3036.—Temple of Padmaprabhu, Nadol.

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No. 2350.--Mahāvīra's temple, Nana.

Nos. 2352-2353.—Temple of Ādinātha, Belar.

Nos. 2355-2359.—Temple of Mahāvīra, Hathundi.

Nos. 2360-2372.—Temple of Mahāvīra, Sevāḍi.

No. 2374.—Jain temple, Boiyā

Nos. 2391-2394.—Pārśvanātha's sculpture in *Chaumukh* temple, Ranpur.

No. 2395.—Temple of Mahāvīra, Ghanerav.

Nos. 2398-2405.—Temples of Ādiśvara and Neminātha, Nadlai.

P. 10. Conservation (Bombay, Southern Division) Jain temples, Belgaum, Belgaum district.

Sanchor : An inscription in Sanskrit, dated Sam. 1322, recording repair to a *chatusk ka* in the temple of Mahāvira by an Osvāl Bhandārī named Chhāghāka.

A Jain fane at Sanchor, no longer in existence—Reference in Jinaprabha's *Tīrthakalpa* to a Jain temple, dedicated to Mahāvīra.

Bhinmal : Repairs to the temple af Jagatsvāmī by both the Osvāls Provāds—*Sūrya* worship was common to both the Hindus and Jain in the middle of the 11th century—An inscription dated V.E. 1333, speaks of Pūrṇachandra Sūri of the Pārāpadra gachchha, and records benefaction of 13 *drammas* and 7 *Vimsopakas* for the annual worship of Mahāvīra—Origin of the dissemination of Jainism in Śrīmāla (Bhinmāl), of furnished by the *Purānas*—Spread of Jainism narrated in the Śrimāla-māhātmya

Pali : The Jain temple called Naulākhā containing old images Tīrthankaras with inscriptions dating from V. E. 1144 to 1201.

Nana : Temple of Mahāvīra, supposed to contain an image of that Tīrthankara as he was, before he attained to *Kaivalya*, or absolution. Inscription Sam. 1506 - Oswāl.

Belar : A Jain temple of Pārśvanātha. Inscription V. E. 1265—Osvāla.

Beda : A Jain temple near the shrine dedicated to Thākur or Viṣṇu—A Jain temple dedicated to Pārśvanātha amongst the ruins known as Juna Beda, the image of the Tīrthankara containing date Samvat 1644.

Bhatund : A carving in a temple in the village, of the figure of a Śiva, seated like a Jina.

Hathundi : A Jain temple possessing an immage of Rātā—Mahāvīra, called Muchhālā, i e., one with thick moustaches—A pillar in the *gūḍhamaṇḍapa* bears an inscription dated Saṃvat 1335—Osvāl.

Sevadi : A temple af Mahāvīra, probably of the 10th century.

Bali : Reference to a Jain *sangha* organised by Phulchand Umaji, a native of Kalandari, in the Sirohi State.

Sadadi : An *upāśryā*, built by Tarachand Kabadiya, an Osvāl of the Ray-Kothari family.

Rāṇpur : *Chaumukh* temple of Ādinātha. Two other Jain temples in its front—To the Jains it is one of the *pañcha-tīrtha* in Marwar.

Ghanerv : A *pancha-tirtha* of the Jains in Marwar.

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Nadol, Nāḍlāī : Two of the Jain *pañcha-tīrthas* in Marwar.

Sāṇḍerāv : A Jain temple.

Korta : Jain temples reported as existing.

Jalor : Two Jain temples on the fort.

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No. 3172.—Figure of Jina on ceiling of two-storeyed Jain cave temple, Aihole.

Nos. 3199-3201.—Triple-shrined Jain temple near Virūpākṣa, etc., Aihole.

Nos. 3218-3221.—Jain caves. Jina Pārśvanātha etc, Aihole.

No. 3223.—Two leaves of an old ms. from a Bikaner Jain bhāṇḍāra, Bombay

Nos. 3230-3232 —Temple of Pārśvanātha, pillars etc., Barkana

No. 3233.—Jain temple in front of Rampol on fort, Chitorgarh

Nos. 3239-3242 —Temple of Pārśvanātha, etc., Sānderāv.

Nos. 3243-3248.—Temples of Riṣabhadeva, Śantinātha, Mahāvīrasvāmi, etc., Korta.

No. 3251.—View of Jain temple, Paladi.

No. 3254.—Temple of Śantinātha, Thamli

Nos. 3264-3266.—*Chaumukh* temple, etc, Jalor.

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No. 3278.—Ruined Jain temple, etc., Nal-Gundha.

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No. 2428.—Jain temple, Barkana.

Nos. 2438-2442 —Jain temple, Sānderāv

No. 2476.—Jain temple opposite Virūpākṣa temple, Aihole.

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Panch Mahals district, P. 18. No. 10. The fort of Pavagad and the ruined Hindu and Jain temples on the top, Champanir, Halol.

Dharwar district P 20. No. 11. Old Jain temple in fort, Hāngal.

No. 25.—The Jain *basti*, Lakkundi, Gadag

P. 35. Jain cave, Aihole.

Pp 36-56.

Kailwada Two Jain temples *Chaumukh* temple originally a Jain

Kumalgadh : The temple of Māmādeva originally a Jain fane, and afterwards in v. s 1515-16 (A D 1458-1459) decorated by Rānā Kumbha with Brahmanic images The Jain temple of Pittaliadeva An inscribed sculpture, dated in v.s. 1516,

recording construction of the pedestal of *Yugādideva*, i. e., Riṣabhadeva in the temple of *Samavasarana*. Many other temples, mostly Jain.

Nādlāi. Jain temples of the place. The fort-hill called Jaykal sacred to the Jains. Jain temple, within the fort, dedicated to Ādināth—inscription on the seat of the image, dated in v. s 1686, refers to the installation of the image of Ādinātha by Vijayasimhasūri of the Tapāgachchha. The temple originally erected by Samprati, (supposed grandson of Aśoka), the hero of Jain traditions and legends. A temple dedicated to Neminātha (Jadvaji). A temple dedicated to Ādiśvara, originally to Mahāvira.

Nadol. One of the *pañchatīrthas* of the Marwar Jains. Of the Jain temples in Nadol the chief one dedicated to Padmaprabha.

Barkana : One of the *pañchatīrthas* with the Jains in Marwar and Guzarat. A temple of Pārśvanātha. Sculptures in the shrine porch peculiar to Jain mythology.

Sānderāv Original seat of the Shanderaka gachchha founded by Yaśobhadrasūri. The temple of Mahāvira.

Kortā Temples of Śāntinātha (14th cent) Rikhabdeva (Risabhadeva), and Mahāvira.

Jalore : The *topkhānā*, or originally a mosque, built of materials from the Hindu and the Jain temples dedicated to the Tirthankara Ādinātha, Mahāvira and Pārśvanātha

Two Jain temples and a mosque on the fort.

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Pp. 5. Kekind : Jain temple of about the 15th cent

Pp. 7-11. Photos :

Nos. 3355-3358 —Jain temple at Mission, Pattadakal.

Nos. 3414-3419.—Jain temples in fort, etc , Belgaum.

No. 3475.—Temple of Pārśvanātha, Bairat.

No. 3499 —Jain pillar, Siv-dungar.

Nos. 3548-3550.—Temple of Pārśvanātha, etc., Phalodi.

Nos. 3562-3563.—Temple of Pārśvanātha, Kekind.

Pp. 11-12. Inscriptions ·

No. 2499.—Below Jain images, 10 in number, Badāmi.

No. 2506.—Temple of Pārśvanātha, Bairat

No. 2526.—In the temple of Pārśvanātha, Kekind

P. 21. Khajarāha : Ādinātha temple in possession of Jain community.

Protected Monuments ·

P. 24. Belgaum district : No. 2. Old Jain temple etc. Belgaum Fort, Belgaum.

No. 3. Old Jain temple, Belgaum Fort, Belgaum.

No. 12. Ratta inscription of Śaka 1009 and 1043 in a Jain temple in the village, Konnur, Gokak.

No. 14. Ratta inscription dated Śaka 1127 in an old Jain *basti*, Kalloli, Gokak.

No. 26. Jain temple of Mukteśvara, Wakkund, Sampgaon. Kanara district

No. 8. The Jain *basti*, of Pārśvanātha, Bilgi, Siddapur.

No 15. The temple of Vardhamānasvāmi, Nagarbastikeri or Gersappa, Honāvar.

Nos. 25, 26. Pārśvanātha *basti* and Śānteśvara *basti*, Bhatkal (Petha)

No. 29. Chandranātha Deva *basti*, Hadvalli, Bhatkal (Petha)

Panch Mahals district No. 2. Ruined Jain temples in the old town of Champāner, Halol.

Pp. 39-62 :

Mirpur-Khas : Absurdity in accepting the idols discovered at *stūpā* at the place to be Jain images. Jain images are always nude to the waist, and, in the case of Digambara Jains, nude altogether

Pattadakal Jain temples.

Badāmi An important group of Jain caves Probable retirement of the Rāṣṭrakūṭ king Amoghavarśa I (cir A D. 850), a devout Jain, to Badāmi to spend the latter part of his life near tae Jain cave of adout 200 years old at thet ime.

Junagadh Buddhist caves of the 2nd or 3rd century and Jain temples of the 13th century.

Bairat : The temple of Pārśvanātha, in possession of the *Sarāogis* or Digambara Jains.

Amer . Three Śaiva temples, originally Jain—Figures of Jinas found carved in parts of Lal-Sah-ka-mandar (photos Nos. 3482-84)

Sanganer . The Jain temple called *Singhiji-kā-mandar*, supposed to be of the 11th century. Images of the Tīrthankaras in the temple are all nude. It is now a Sarāogi temple (Photos Nos. 3493-94).

Chātsu A fortified temple on the hill called Sivdungar, originally a Sarāogi fane, now appropriated to Śiva worship A *chhatri* at the northern extremity of the temple enclosure. Inscriptions of Sam 1556 mentions names of Pontiffs of Mūlasangha

Jin mātā . The temple of Jin-mātā, was an image of a Tīrthankara near its shrine door

Lohagar · Reference to the origin of the *Mahesari*. one of the well-known *bania* classes of Rajputana, in the *Itihāsa Kalpadruma*.

Khandela Objects of antiquity in the place are : (1) the temple of Khandeśvara Mahāvīra, (2) a Sarāogi temple, (3) Munji-kā-Mandar, and (4) some old wells.

Ajmer An inscription dated 1051 v. E. engraved on the image of a Jina found at Bayana in the Bharatpur State records that the image was under the instructions of Sūrasena of apparently the Vagaṭa-Sangha by the three brothers, Simhaika, Yaśorāja and Nounaika.

Phalodi A temple of Pārśvanātha, and another of Brahmāni-story about the image of Pārśvanātha.

Medta : 12 Jain temples. Inscriptions of v. s. 1677.

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P. Old Jain temples on the Pāvāgada fort, near Champanir.

P, 16. *Photos*

No. 3660.—Sculpture of *Nandīśvara-dvīpa* in Jain temple, Rūpnagar.

No. 3669.—Group of sculptures in Jain temples, Arai

No. 3670.—*Torana* in same, Arai.

No 3674.—Temple of Pārśvanātha, Barlu.

No. 3675.—Back view of *sikhara* of same, Barlu.

Nos. 3677-3678.—Jain temple, Unstrā.

Nos. 3680-3682.—Jain temple, Sūrpurā.

Nos. 3683-3685 —Jain temple, Nāḍsar.

Nos. 3687-3690 —Temple of Rikhabdevji.

Nos. 3691-3699.—Jain sculpture, Khed.

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Nos. 2557-2558 —On pillars in Jain temple, Sūrpurā

No. 2559 —Near the shrine-door of Jain temple, Nādsar

Nos 2561-65.—On beams and pillars of Jain temple, Jasol.

Nos. 2566-2571 —Temple of Rikhabdevji, Nagar.

Nos. 2572-2573.—Temples of Pārśvanātha and Śāntinatha, Nagar.

P. 28. Chota Kailasa, a cave temple of Western India, is a Jain structure.

Pp. 36-45

Kekind A Jain temple of Pārśvanātha, originally dedicated to Vidi. Image of the Tīrthankara is dated Sam 1230

Rūpanagar : Sculptures of *Nandīśvaradvīpa* in a Sarāogi temple There inscribed memorial pillars. Inscriptions Nos. 2540 (v. s. 1018 and v. s. 1076).

Nosal Temple af Ānandī Mātā. She is the tutelary goddess of Lavādiyās, a *khāmp* of the Khandelvāl Sarāogis and of the Chitalangiyas, a *Khāmp* of the Māhesaris.

Aira, or Arami . Discovery of old Jain sculptures of about the 12th century, belonging to the Digambara sect.

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Pavagadh . A hill sacred to both the Hindus and the Jains. A number of Jain temples on the plateau surrounding the peak. A group of Jain cells. Temples

dedicated to Chandraprabha and supārśva (13th century Gujarat architecture). The Jains notorious for painting and whitewashing their temples.

Tankai : Interesting and elaborately carved Jain caves. The Jain divinity Ambā converted into a Hindu goddess.

P. 23. Photo :

No. 3754.—Jain temple in Bāvan Deri, Champanir.

P. 31. *Acquisitions :*

Junagadh Meseum—One broken head of a Jain idol found from Uparkot or Girnar etc.

Rajputana Museum, Ajmer—(1) Barli inscription of the 3rd century B. C. The words "*Virāya Bhagavat (e)*" are contained in it, and thus it is certain that it originally belonged to some Jain temple. Inspection. (2) Images of Śāntinātha, Ādinātha, etc.

P. 37. Jain temples at Ghori—Three Jain temples at Bhodesar. A Jain temple at Virawah.

Pp 42-43. *Conservation* ·

Inscription slabs in Ankuśeśvara temple, in the Jain *basti*, etc., Saundatti, Parasgad, Belgaum.

Temple of Pārśvānātha—Bilgi, Siddapur, Kanara.

Chaturmukha basti, Jain temple, Nameśvarasvāmi temple Nagarbastikeri, Karwar, Kanara.

Pp. 53-56.

Barlu : A Jain temple dedicated to Pārśvanātha. Unstrā A ruined Jain temple, probably of the 13th century.

Sūrpurā : An image of a Tīrthankara in the centre of the shrine-door of the temple of Mātā, originally dedicated to Neminātha. Photos No. 3682, inscription of Sam. 1239.

Nadsar : An unusual Jain temple reminding one of a Muhamadan mosque.

Jasol . A Hindu temple and a Jain one, called Dādā-Devā. Inscriptions of Samvat 1246 and Sam. 1210.

Nagar : Three Jain temple—(1) one dedicated to Nakoda Pārśvanātha, built by the *Panch*, (2) one to Riṣabhadeva, built by a woman called Lāsibāī of the Osvāl caste, (3) and another to Śāntinātha by Malasah Seth of the Patwa familly from Jesalmer.

Khed · Trace of a Jain monument.

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Pp. 5, 30. Two broken Jain images found in excavation work in connection with the drainage work in the Kasbā Peth of the Poona city. Muhammadan devastation of the Jain temples containing the images.

Pp. 19-20. Photos

No. 3862.—Rajputana Museum, sculpture of Pārśvanātha, Ajmer.

Nos. 3902-3903. Jain temple, Kahala,

P 26. Acquisitions

Watson Museum, Rajkot. Pālāsan (seat for an idol) with the letters पल्लीवाल ज्ञातीय etc., etc., (*Pallivāl Jñātīya*).

P. 35. Protected monuments (Bijapur district) :

The Jain and Vaisnava caves, Badāmi. The Jain temple of Meguti Aihole, Hungund. The two *storied* Jain temple and cave on hill under Meguti, Aihole, Hungund.

P. 41. *Conservation* :

Jain and Nameśvara Svāmi temples, Nagarbastikeri, Honavar, Kanara. Pārśvanātha *Basti*, Bilgi, Siddapur, Kanara.

P. 47. *Conservation* (Rajputana)

Dilwara Jain temple on Mount Abū. Ādinātha's temple. Vastupāla's temple.

Pp. 49-50. *Inscription Reports*

Jain temple at Gori—Three Jain temples at Bhodesar. Temple at Virawah

P. 52. Work proposed

Repairing the roofing of the Jain temple, Deogaon, Belgaum, etc

Pp. 55-57.

Mori 10 miles west of Bhanpura. Supposed Jain temples. Close resemblance of the image of Lakulīśa, the last incarnation of Śiva, to that of a *Tīrthankara.*

Kohala : Two Jain temples popularly known as Sās-Vāu (Sam. 1651-inscriptions).

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P. 9. *Conservation* (Hyderabad) :

The famous caves of Ellora—group in one place, of the Buddhist, Brahmanical and Jain sects.

P. 21. Photos

No. 4181.—Jain temples, Pattadkal.

P. 22. Inscriptions :

No. 2643.—On a stone near Jain temple, Baro.

P. 33. Mounments protected :

The Jain temple included in the Mission area about ¼th of a mile from the village on the west, Pattadkal, Badāmi

P 35. Agreements made with owners :

Old Jain temple in fort Bengal. The Jain *basti* and Maskin Bhāvi, Lakkundi Pārśvanātha *basti* Bhatkal. Śānteśvara *basti*, Bhatkal. Chandranātha Deva *basti*, Bhatkal.

P. 38. *Conservation* :

Jain temple, Degam, Sampgaon, Belgaum.

P. 50. Eastern Nara —Jain temple at Gori, built in Saṃvat 1432 (A.D. 1375-76). Jain temples at Bhodesar. Temple at Virawah, said to have been founded in A. D. 456 by Jeso Parmaro of Barmer.

Pp. 60-63

Bhilsa : A *Tah-Khānāh*, chamber supported on pillars originally belonging to a Hindu or Jain temple (on the Lohangai rock).

Gyaraspur . Temple of Bajra math figures of *tīrthankaras* in its shrines. Probability of the Jaíns having brought materials from Hindu temples to from the triple-shrined temple for installing images of their *tīrthankaras*. Temple of Malade—an image of a *tīrthankara* in its sanctum, and other nude images and a colossal figure of a standing *Jina*.

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P. 4. Reference to a beautiful old wood-carving of Vādi Pārśvanātha temple at Pātan in the Kadi division, Baroda State.

P. 7. Devki-Vansol Excavation of the ruins (13th century) of a Jain temple at this village.

Pp. 10-14 ·

Bodesar : Four Jain temples and comment on their repairs.

Mount Abū · Dilwara temples and comment on their repairs.

Pp. 22-24. Photos

Nos. 4229—4230.—Jain temple (Balabhi Nathubhai), Ahmadabad.

Nos. 4231-4232.·-Jain temples, Ahmadabad.

No. 4338.—Pārśvanātha temple Achalgad, Sirohi State

P. 27. Inscriptions .

Nos. 2716-2717.—On slabs in the Pārśvanātha *basti*, Bilgi.

Pp. 33-35 Acquisitions

Watson Museum, Rajkot. 16 inscriptions from the Jain temples of the Śatruñjaya hill near Palitana, etc. (Ind. Vol II, Parts IX & X)

Rajputana Museum, Ajmer 9 dated Jain Images. 3 dated Jain Images of Ādinātha, Sumatinātha and Pārśvanātha Fragment of a small Digambara Jain image. Fragment of an inscribed Digambara Jain image. Part of an inscribed Digambara Jain image of Chandraprabhu Inscribed Jain images of Sumatinātha and Śreyaṃsanātha. 3 Digambara Jain Images, two bearing inscriptions and one without. An inscription dated Sam. 1157, of the time of Parmāra Prince Chāmundarāja, and found in a Jain temple at Arthuna. Etc.

Pp. 41-44. *Protected Monuments*

Jain cave, Tringalvadi. Igatpuri (Nasik Dist.) Jain caves, Badāmi.

Jain temple of Meguti, Aiholli, Hungund.

Two-storied Jain temple and cave Aiholli, Hungund.

Mena Basti (Jain cave). Aiholli, Hungund.

Large Jain Images and inscription, Adargunchi, Hubli.

P. 45. Agreements made with owners.

Ratta inscription in a Jain temple in the village of Konnur (Belgaum).

Two Jain temples at Belgaum.

P. 50. Repairs to the Dharmanāthesvara temple and caves, Indore, Dhamnar.

P. 69. Probability of change of faith of the Kadamba king Harivarman from Jain to Brahmanical sometime between the 5th and 8th years of his reign. (1 A. Vol. p. 22 pp).

Pp. 76-80. Conservation commentary :

Jain temples at Dilwara. Mount Abū, Sirohi State . The Vimala Śā temple. The upper temple of Vastupāla. Tejapāla.

The monuments at Achalgadh , A Jain temple of Pārśvanātha Isolated portions of an original Jain temple

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P. 4. Reference to the restoration of the Jain tower on Chitorgarh or Chota Kirtham.

P 25 Acquisitions

Watson Museum, Rajkot —A manuscript of *Śrāddha-Dinakritya* by Jain Āchārya Devendra Sūri, pages 1-7, complete

P. 28. Protected Monuments ·

Large Jain Image, Adargunchi; Hubli, Dharwar District, etc.

Pp. 30-31. Agreements executed

Dharwar Jain temple at Lakkundi, Gadag taluq, etc.

Belgaum · Jain temple of Muktesvara at Wakkund, Sampgaon taluq. Two dated inscriptions Śaka 797 and 902 in the old Jain temple at Saundatti, Parasgad taluq. An old an typical Jain temple in the jungle with fine carving at Nandgad, Khanpur taluq.

Kanara : Pārśvanāthesvara *basti*, and Śāntesvara *basti* at Bhatkal in this same Peta. Chandranātha Deva *basti* āt Hadvalli, Peta Bhatkal, etc.

P. 42. Inscription reports :

Eastern Nara : Jain temple at Gori. Two Jain temples at Bhodesar. Temple at Virawah, etc.

P. 47. Works proposed :

Jain temple in Missionary compound, Pattadkal, Bijapur district.

P. 69. Conservation comment .

The great image of Risabha, known as "*Bavan Gaj*" at Barwani, Central India.

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Pp. 14-16. Photos :

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Nos. 2740-2741 —On pillar etc. of the temple of Sambhavanātha, Kojra.

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Nos. 2755-2756.—Temple of Parśvanātha, near the image in shrine and on the lintel of shrine door-way, Uthaman.

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Jain temple in the Mission compound, Pattadkal, Badāmi, Bijapur.

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Jain temple in the Commissariat store-yard, Belgaum.

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Badāmi : Sureh temple (Jain).

Dilwara (Abū) : Vimala Śō's temple. Tejpāla's temple.

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Or (Ur of maps) : Jain temple, now dedicated to Pārśvanatha. Its former dedication was to Mahāvira. Inscription dated v. 1242.

Nitora : The shrine of Sūrra and the temple of Pārśvanātha.

Kojra The Jain temple dedicated to Sambhavanātha. Inscription v. 1634. Originally of Pārśvanātha. Inscription Sam. 1224.

Bamanvarji : A temple dedicated to Mahāvira, called Bamanvarji, belonging probably to the 14th or 15th century. A Śiva linga in this sanctum dedicated to Jain worship

Balda A Jain temple of the 14th or 15th century. The shrine contains an image of Mahāvira installed in v. 1697. Inscription of v. 1483.

Kolar (Sirohi) Temple of Ādinātha. Images bearing dedicatory inscriptions, 18th or 19th century of the Vikrama era. Pictorial representation of a legend, probably from the life of a Jain *tīrthankara.*

Paladi (Sirohi) Temple of Mahāvira. Images of *tīrthankaras.* A Chahamana inscription recording the gradual encroachment of the Chahamanas of Marvar into the territory of the Paramaras of Abū in the beginning of the 13th century A. D. Inscription dated v. 1248.

Vagin (Paladi) Two Jain temples one consecrated to Ādinātha and the other to Śāntinātha. Inscription dated v. 1264, 1359

Uthaman (Paladi) A Jain temple with an inscription. Inscription dated v. 1251.

Las . Two Jain temples.

Kalandri A Jain temple at Javal dedicated to Mahāvira, of perhaps the 14th century.

Udrat : Discovery of an image of a *tīrthankara,* showing evidence of the existence of a Jain temple in the place.

Jiraval : A Jain temple with inscriptions of the 14th century. Contains an image of Neminātha. The temple was originally consecrated to Pārśvanātha.

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Bijapur (Bagalkot Subdivision) . Jain temple in the Missionary compound at **Pattadkal.**

Kanara : *Chaturmukh basti* in Nagarbastikere or Gersappa Vardhamāna Svāmi temple, Gersappa, and 3 inscription stones in it. Virabhadra temple, Nagarbastikeri, Gersappa.

Nasrat Canals Jain temple at Gori, built in Sam. 1432 (1375-76 A. D). Jain temples at Bhodesar.

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Indus left bank division. Jain temple at Gori. Jain temple at Bodeswar. Temple at Virawah.

Pp. 46-47 Fort of Umarkot : A fragment of a Sanskrit inscription, dated Sam 1563 (1506 A D), bearing names of Thakkura Shetasimha (Kshetra-Siṃha) and *tīrthankara* Ajitanātha (Plate XXVII).

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Jaso, Baghelkhand : Jain images (Plate XIV).

Sohagpur : Jain images showing existence of Jain temples

Un : Two divisions of the temples at Un-(1) the Hindu temples, and (2) the Jain temples. Jain images discovered near the *Chaubara Dera,* a medieval Hindu temple Erection of one of the images or colossi by Ratanakīrti (Ratnakīrtti), a Jain *Ācharya* ins. v s. 1182 or 1192. A large Jain temple also called *Chaubara Dera.* In its sanctum stand two Digambara Jain images, one of which is dated in v. s. 13 (? 24). Another Jain temple, called Goaleśvarā, containing three huge Digambara Jain images—of v. s. 1263. Reference to the huge image of Risabhadeva at Khajarāha and Girnar.

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No. 5067 —Large Jain image, Bhanapura, Indore.

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No 4.—Jain temple behind the German prisoner's mess, Belgaum.

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No. 65 —Temple of Vardhamānsvāmi, Nagarbastikeri or Gersappa, Honnavar, Kanara.

No. 72.—Vardhamāna Svami to the south of King's seat, Sonda, Sirsi, Kanara.

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Bhatkal · Temples of the place adapted from the types of the Jain *bastis* at Mudabidri. Two principal Jain temples (1) Jattapa Naik Chandranātheśvara *basti*, and (2) Pārśvanātheśvara *basti*. The Bhatkal temples built in the 16th century by the Chiefs of Sonda or Sundha.

Kothadi, or Kothri : The Jain temple known as Jainabhanjana. Javareśvara—Rāma, probably of the 14th century

Pura Gilana At one time in possession of an ancient Jain temple of the 11th or 12th century. One door-jamb of the temple and some Jain images are left at present. Mahāvīra, Pārśvanātha, Śāsanadevī with inscription.

Kohala . Two Jain temples know as *Sasbahu-ki-mandir* erected sometime in the 16th or 17th century. Images of Mahāvīra, Vardhamāna and two other images of Pārśvanātha in one of the temples The other temple used for worship.

Champur : A colossal figure of a Jain *Tīrthankara*, a Digambara image, called *Sātmāssia*.

Sandhara : Jain temple called *Tamboli-kā-mandir* Temple of Ādinātha Both temples belong to the Digambaras. Another Jain temple dedicated to Ādinātha also belongs to the Digambaras, Jina images on the lintels.

Kethuli, or Ketholi : A Jain temle The *mandapa* of this temple is a well-filled museum of Jain inconography. Figures of Mahāvīra and standing Digambara Jinas. In the sanctum are Jain images which belong to the Digambara sect Image of Pārśvanātha, the presiding deity of the temple.

Kukdeśvar : Temple of Pārśvanātha Several morden Jain figures in the interior of the sanctum.

Jharda · Two images of female Jain deities under a tree inside the village.

Depalpur : A huge Jain temple, in the village of Vanadiva, built during the reign of the Khilji Sultans of Malwa The image of Ādinātha, dedicated in V. E 1548 (1492-93 A. D.) the principal figure in the temple.

Vaikheda : Jaora State. A mediaeval Jain temple, now dedicated to the worship of Pārśvanātha A stone door-frame belonging to a Jain temple. A figurine of a seated Jina. Ar inscription in characters of the 12th century A D. recording the name of the merchant Rāmadeva, the illustrious *Gani* of the Śrimāla sect. Figure of a seated Jina in meditation on a throne.

Temple of Pataini Devi : Stands on a two hill. The lintel bears there niches, each containing the figure of a Jina A mediaeval image of a female deity with figures of Jinas, Neminātha in the centre.

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Plate No. 12.—Door of Jain temple. No. 1, Kohala.

Plate No. 14 —Door of shrine, *Badā* Jain temple, Sandhara.

No 15 —Bas-relief on lintels. Baḍa Jain temple, Sandhara.

No. 16.—Pillar, Tamboli's temple and Sumeru, Sandhara.

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No 18.—Gateway of Jain temple, No. II. Kethuli.

No. 19 —Jain temple, Mori, Door of Jain temple, Mori

No. 20 —Jain temple, Kukdesvara.

No. 22.—Jain colossus near Bhanpura.

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No. 5187.—Jain temple, Ghotan, Ahmednagar.

Nos. 5238-5239.—Jain temple converted into Hindu temple, Hallur Bijapur.

Nos 5245-5247.—Jain temple, Belgaum Fort.

Nos. 5368-5377.—Jain images, Bayana, Bharatpur, found at Naroli.

Nos. 5432-5433.—Jain images lying on hill, Bijawara, Indore State.

P. 27. Acqusitions : Rajputana Museum, Ajmer .—A pillar with four-seated Jain images on its four sides. A pedestal of Jain image.

P 42. Inspection Report Indus left bank division. Jain temple at Gori. 14 miles north-west of Virawah.

P. 47. Works Proposed

No 140.—Repairs to the old Jain temples, Deogaon, Belgaum.

No 169 —Repairs to the Jain *basti*, Lakundi, Dharwar.

Pp 65-123. Exploration

Ahmedabad : Pillars and carved stones, in the compound wall of the tomb of Malik Shaban at Rakhiyal taken from some Jain or Hindu temples.

Ghotan Close to the Nizam's dominions. Temple of Bali, probably Jain, appropriated later on to the use of Hindu deities.

Sohagpur : Jain images in the Thakur's *gadhi*, Ambikā, Padmāvatī, Ādinātha, Parśvanātha. Bijawada : Indore State—Ruins of a very large Jain temple, probably erected during the 10th or 11th century A. D. at Bandarpekhan hills. Its foundations dug up to provide materials for a few Śaiva temple. The ruins consist of slabs of stones and three Digambara images. Vijeśvara temple entirely built of stones obtained from the ruins of the Jain temple on the foot of the hill. Images of the Digambara sect built into the walls of the temple. Pedestal inscription of v. s. 1234.

Rajor. Indore State : The *garbhagriha* of an ancient temple containing a Jain image and an image of Viṣnu or Sūrya.

Sundarsi : Temples containing many fragments of Śaiva and Jain images.

Bihar : Narsingarh State—Hindu or Jain materials used in the erection of a *masjid* during the reign of Sultan Mahmud I of Malwa in 844 A. H (1440 A. D.)

Kotra : Rajgadh State—Reference to a headless Jain image in the Gazetteer of Rajgadh.

Naroli : Bharatpur State—Ten inscribed Jain images discovered, all dedicated on the same date V. S. 1193 (A. D. 1136).

Hallur : Bombay Presidency—on the top of a hill. An old Jain temple, locally called "*Melgudi*", and worshipped as a Śaiva temple for sometime, probably built during the time when the Digambara Jains were inhabiting the place in about 11th century A. D. Eight Jain images carved on the walls

Velapur : A Jain temple of Chālukya type, dedicated to Pārśvanātha, in the centre of the village known as *Sarkārwādā*.

Illustrations in the Report :

No. 8 (b) Jain temple, Hallur.

No. 28 (a) Jain colossus, Bijawada.

No. 33 (a) Jain image from Naroli.

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Annual Progress Report of the Archaeological Survey Circle, North Western Provinces and Oudh.

Years 1889-1891—

Pages. 13—18

The work of excavation of Dr. Fuhrer at Mathura, from the 15th November, 1890 to the 5th March, 1891. Information about the principal monuments discovered. General notes on the value of the inscriptions for history and the doctrine of Jainism : Organisation of the Jaina Order the Kottiya *gana* at Mathura, its '*Kulas*' and '*Śākhās*', the Jaina nuns; the laic adepts; the cult, the goddess Sarasvati; the *Tirthakaras;* the *stūpas,* the period of the Jaina writings, the Śvetāmbaras and the Digambaras in the beginning of the Christian era.

Special examination of some fragments of sculpture and some inscriptions.

Year 1891-1892.

3. Excavations in the neighbourhood of Nasratganj. A temple dedicated to Pārśvanātha was brought to light, with fragments of statues and different inscriptions dated from Saṃvat 18 to 74. One of them, of the year 50, refers to the erection of a statue of Neminātha.

Year 1892—1893.

11-12. Short description of the Jaina temple of Pali, in the province of Marwar.

12. Review on the temple of Mahāvīra, at Nadole. It is one of the finest Jaina temples. Three inscriptions, dated Saṃvat 1666, recalling its constructions. The temples of Pārśvanātha, at Jhalor, with inscription of Saṃvat 80.

12—14. The Jaina temples of the mount Abū :

1. Properly speaking on the mount Abū some ancient temples profusely decorated, and two others—one dedicated to Risabhanātha the other to Pārśvanātha.

2. In the village of Dailwāḍā five temples, three of which are modern; of the two others, the most ancient was constructed in Saṃvat 1088 (1032 A. D.) by Vimalaśāh, in honour of Riṣabha, the last, of marvellous architecture, is the work of the ministers Vastupāla and Tejapāla, who constructed it in Saṃvat 1287 (1231 A. D.) in honour of Neminātha.

14. At Ajārī, in the district of Sirohi, ruins of a temple richly carved dedicated to Mehāvīra, inscription of Saṃvat 1185.

16. To the east of Udaypur, on the site of the ancient city af Tāmbāvatī, there are two Jaina temples, with several short inscription of the 16th century and a beautiful Digambara statue; dated Saṃvat 1031.

17. Group of beautiful Jaina temples, magnificently carved, at Katragarh, to the north-east of Nāthdwāra. To the north of the same town, at Kumalgarh, two other ancient temples.

17-18. Two temples of Rāmpur, constructed in 1440 A. D. and dedicated to Pārśvanātha. The greatest of them contains several ancient statues of Pārśvanātha and an important collection of old Jaina manuscripts.

18. At Rakhabdeo, to the south of Udaypur, group of temples richly decorated and dedicated to Riṣhabhanātha; a very frequented place of pilgrimage.

18-20. Chitorgarh. A small temple nicely carved, and a group of other temples dating of the 12th century. A grotto, ancient Jaina hermitage, with several

inscriptions in Jaina Pratrit, of the 14th century. Monument erected in Saṃvat 952 in honour of Risabhanātha, with fragmentary inscription. Old temple constructed in Saṃvat 811.

21. Near Bijoli, group of four temples. The greatest of them dedicated to Pārśvanātha includes an inscription of Saṃvat 1232 which gives a list of Jaina masters of the religious issue of Kundakunda and belonging to the Balātkāra *gaṇa* and to the Sarasvati *gaccha*. Two other inscriptions are equally interesting : one recalls the construction of the temple of Pārśvanātha in Samvat 1226, the other gives a long list of masters of the Kharatara sect.

At Dhar, several Musalman monuments have been constructed with materials coming from rich Jaina temples of the 12th century.

Year 1895-1896.

1-2. New excavations of Dr. Fuhrer at Mathura in February and March 1896 Fifteen pedestals of Jaina statues bearing some inscriptions have been brought to light. One of these inscriptions, carved on a statue of Mahāvira, and dated of Saṃvat 299, is of considerable chronological importance

Year 1896-1897

6. Ruins of Jaina temples at Bilaspur To the south of this town, there are relics of a great and magnificent temple, constructed in Samvat 1319.

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Progress Report of the Archaeological Survey, North-Western Provinces and Oudh Circle, 1892-3 —Roorkee, 1893.

Pp 11-12. Marwar State

At Pali, the city of Marwar, a vast Jain temple known as *Naulakhā*. The temple was built by Alhana Deva in Samvat 1218 It has been cloisters containing small images of the Tirthankaras

Nadola Handsome Jain temple dedicated to Mahāviranātha At Jhalor close to Surajpole, South of Jodhpur, are the remains of a temple of Pārśvanātha with an inscription of Chandragupta, dated Samvat 80.

Pp. 12-14. Sirohi State

Mount Abū. Ancient Jain temples. Within the Achalgarh fort are two Jain temples, one dedicated to Viṣabhanātha and the other to Pārśvanātha.

Dailwara : Jain temples at or near Dailwara. Temples erected in honour of Vriṣabhanātha and Nemināthа. The former built by Vimla Śāh, a Jain merchant of Anahilvad, in Sam. 1088 (A. D. 1032), the latter built by the two brothers Vastupāla and Tejahapāla in Saṃvat 1287 (A. D. 1231).

Ajārī : Ruins of beautifully carved Mahāvīranātha temple, with an inscription of Sam. 1185.

Pp. 14-21. Mewar State :

Udaypur : The temple built by Rāṇā Jagat Singh II in A. D. 1734 preserves all the main characteristics of the ancient Jain temples of Mewar.

Ahar : A beautiful Jain temple erected under the auspices of Mīrā Bāi Another Jain temple containing interesting series of shrines. A fine Digambara statue bearing date Samvat 1037 (A. D. 974).

Temple village of Nagda and Eklingaji . Two temples at Nagda called Sās-Bahu rank first as specimens of Jain architecture.

Kotragarh : Group of handsome Jain temples.

Hill fort of Kamalmere, or Komalgarh : Two ancient Jain temples.

Sadri Pass . The Rampura Jain temples. Temple of Pārśvanātha erected in A.D 1440, in the reign of Rānā Kumbhakarna. Small temple containing a colossal statue of Pārśvanātha, the image of Pārśvanātha in each of its 86 *sikharas*. Underneath this larger temple are vaults having ancient statues of Pārśvanātha and collection of old Jain mss.

Rakhabdeo Famous for beautifully sculptured Risabhanātha temples, built in A. D 1375. Sculptures of Hindu gods worshipping the Tīrthankaras in the sanctum of the chief temple.

Chitorgarh : A richly carved Jain temple built during the reign of Rānā Kumbhakarana. Elaborately carved Jain temples of the 12th century A. D called *satāīs deoriān*, or "27 shrines"—Cave above the *gaumukha* tank apparently used as a Jain hermitage. It contains several Jain Prakrit inscriptions of the 14th century A.D.

Bijolia · A group of a few handsome Jain temples. The largest one, dedicated to Pārśvanātha, contains an inscription of Sam. 1232, recording a list of the spiritual heads in the line of Kundakunda *Āchārya in* the *Balātkāragaṇa*, the *Sarasvatī gachchha*, and the Mulasangha of the Digambara. An inscription recording erection of the temple of Pārśvanātha in Sam. 1226, during the reign of Smeśvara. Another inscription giving a list of the spiritual heads of the *Kharatara gachchha.*

Pp. 21-28. Dhar State :

Dhār or Dhārā Musalman buildings erected out of the wrecks of some Jain temples of the 12th cent. A. D. Colonnade of very fine Jain pillars in the quadrangle of Kamal-ud-din's *Dargah* built in A. H. 861. Jain columns in the Jami or Lat *Masjid* erected in A. H. 807. The *Dargah* of Abdul Shah Chaugal, built in A. H. 859, the transformation of a Jain temple of the 12th cent.

Hill fort of Mandu . Spoils of ancient Jain temple used in a colonnade to the west of Jami *masjid. Masjid* constructed by Hosang Shah Ghori, in A. H. 808, out of the materials of an ancient Jain temple. Juma *masjid*, built by Hoshang Shāh in A. H. 835 from the wrecks of a magnificent Jain temple.

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Report of the Archaeological Survey, North-Western Provinces and Oudh Circles, 1893-4.—Roorkee, 1894.

P. 29. List of ancient buildings, Lalitpur dist. Jain temples at Deogarh, Madanpur, Dudali.

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Report of the Archaeological Survey, North-Western Provinces and Oudh Circles, 1895-6.—Roorkee, 1896.

Pp. 1-2. Excavations at Muthura, Kankali Tila : Ornamental slabs belonging to very ancient Jain *stūpa*—15 inscribed bases of Tīrthankaras—Documents containing a number of names of Jain monks. A dated inscription (Sam. 299) incised on the base of a statue of Mahāvīra.

P. 5. Drawings from Mathura .

No. 782—Colossal statue of Neminātha, Sam. 1134.

No. 783—Inscribed statue of Neminātha, Sam. 1036.

No. 784—(a) Oranmental base of the colossal statue of Neminātha, A. D. 1000—1100.

(b) Ornamental base of a statue of a Tīrthankara.

No. 785—Sitting statue of a Jina in red stone.

No. 786—Three inscribed four-faced Jinas, dated A. D. 78-120, A. D. 93, A. D. 1022.

No. 787—Sitting statue of a Jina in red sand-stone.

No. 788—Two statues of sitting Jinas.

No. 789—Sitting statue of Riṣabhanātha, dated A. D. 100-200.

No. 791—Ornamentation on the base of a Jina, Saṃvat 78.

No. 796--Sitting statue of Vardhamāna.

No. 798—Back view of ancient Jain pillar.

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Report of the Archaeological Survey, North-Western Provinces and Oudh Circles, 1896-7.—Roorkee, 1897.

P. 6. Kotah State, Rajputana

Bilas, Nizamat Kishenganj. Ruined dwelling houses, palaces and temples (Śaiva and Jain) of an aneient city formerly called Suvarṇa—Panaripura.

Atru—Ganeshgunj, Nizamat Kunjer. Ruins of a large beautiful Jain temple, built by Mahārājādhirāja Jayasimha in Sam. 1319.

Pp. 11-12 Drawings ·

No. 844—Statue of Neminātha (12th century A. D.), Srāvasti.

No. 860—Sculptured pilaster of an ancient Jain temple, Mathura.

No. 863—Circular column sculptured with seated Jinas, Asaikhera.

No. 865—Fragment of a *Torana* from ancient Jain *stūpa*, Mathura.

No. 866—Square pillar (sculptured) of Mahāvīranātha, Mathura

No. 868—Statue of Munisuvratanātha, dated Saṃvat, 1063, Agra.

No. 869—Lintel sculptured with *acanthus* leaves from an ancient Jain temple, Mathura.

No. 871—Statue of Riṣabhanātha, dated Saṃvat 1234, Mainpuri.

No. 872—Statue of Ādinātha, Dubkund (Gwalior State).

Nos. 879-80—Pilaster of Jain temple (12th century A.D.) at Atru, Kotah State, Rajputana.

Pp. 13-14. Photo Negatives :

No. D 656—Carvings on pilaster of mediaeval Jain temple at Atru, Kotah State.

No. D 683—Jain tower erected in Sam. 952, at Chitorgarh, Mewar State.

No. D 688—Eastern view of Jain temple of 12th cent. A. D. at Chitorgarh.

No. D 689—Interior view showing construction of dome of mediaeval Jain temple at Chitorgarh.

No. D 690—Exterior view of ruined Jain temple built in Sam. 811 at Chitorgarh.

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Report of the Archaeological Survey, North-Western Provinces and Oudh Circles, 1897-8.—Roorkee, 1898.

P. 10. Drawings

No 881—Standing image of Pārśvanātha from Sironi Khurd, Jhansi Dist.

No. 882—Images of Trisala *Devī*, the mother of Mahāvīranātha, Batesar, Agra dist

No. 885—Image of Risabhanātha, dated Sam. 1234, from Mainpuri

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Report of the Archaeological Survey, North-Western Provinces and Oudh Circles, 1899-100 —Lucknow, 1900

P 3. Appendix H

Mosque reared with the spoil of Hindu temples after careful defacement or basmearing of the sculptured Jain images.

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Annual Progress Report of the Superintendent of the Archaeological Survey, Punjab and United Provinces Circle

Year 1903-1904 ·

Pp. 61-62. Jaina images for Tonk. Hirānanda Shāstri. Review on eleven statues of Tīrthankaras brought to light in January 1903 at Tonk (Rajputana).

These are Digambara statues, for they are naked and the inscriptions that they bear use the term *'Mulasangha'*. These inscriptions are all dated of Saṃvat 1510.

The statues were erected by one named Lāpū, who belonged to the tribe of the Khandarwāla.

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Report of the Archaeological Survey, United Provinces and Punjab, 1903-4. Part I.

P. 12. The Jain colonnade situated on the south of Qutab Minar, Delhi—Special repairs.

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Report of the Archaeological Survey, United Provinces and Punjab, 1903-04.

Pp. 14-17. Inscriptions copied :

Nos. 74685—Eleven Jain images in possession of His Highness the Nawab : Sanskrit-Nagari : ruler, Lungar Deva : Sam. 1550 (A. D. 1453); locality, Tonk.

Nos. 95-98—Base of a Jain image : Sanskrit-Nagari; ruler, Madana Varman; locality Mahoba. No. 95 is dated Saṃvat 1211; No. 96 Saṃvat 1219; Nos. 97-98 are undated.

No. 99—Rock immediately south-west of Madan sāgar with numerous Jain figures; Sanskrit-Nagari; Sam. 1240; locality, Mahoba.

No. 11—Inscription in the cave in the same rock, details as above.

P. 20. Photos :

Nos. 393-400—Eleven inscribed Jain images, Tonk (Gwalior State).

P. 33. Collection of Jain and other images in the Lucknow Museum.

Mahoba : Inscribed fragments of Jains figures.

Chipiani : Part of a seated Jain figure containing an inscription dated Sam. 1197.

P. 34. Fragments of Jain sculptures in the Public Library at Allahabad.

Pp. 61-62. Jain images from Tonk (Rajputana). By *Pandit* Hirānand Shāstrī. Eleven Jain images excavated at the place in January, 1903 ;—(1) Pārśvanātha,

(2) Supārśvanātha, (3) Mahāvīranātha, (4) Neminātha, (5) Ajitanātha, (6) Mallinātha, (7) Sreyāṃsaprabhu, (8) Suvidhinātha, (9) Sumatinātha, (10) Padmaprabha and (11) Sāntinātha.

Inscriptions at their bases are practically identical, the date Sam. 1510 (A. D. 1453) is invariably the Same. The nude figures belong to Digambar sect, as the term *mūlasamgha* is used in the inscriptions. These were set up by Lāpū, his sons Salha and Palha and their wives Lashamini, Suhāgini and Gauri, of the Khendelavāla division of the Digambara community, and the *Vakulyavāla gotra*. The sculptures were carved in the reign of Lungaradeva.

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Report of the Archaeological Survey, Northern Circle, 1905-6,—Lahore, 1906

Inscriptions copied ·

No. 101—Base of Jain image; Sanskrit-Devanagari, Vikrama Sam. 1529 (A. D. 1471), Allahabad Public Library.

P. 23. Kang-a District :

Kangra Fort. Two small Jain shrines at the back of the shrine of Ambikā Devi. Inscribed image contained in one of these shrines worshipped by Jains.

Kangra Bazar : Two Jain sculptures in the temple of Indreśvara

376 (xii)

Report of the Archaeological Survey, Northern Circle, 1907-8,—Lahore, 1908.

P. 7. Repairs to Pirthi Rajā's temple. Jain colonnade, Delhi.

Pp. 14-21. Inscriptions at Mathura Museum on Tīrthankara images in Prakrit and Sanskrit in Brahmi character, Kushana period :

No. 26—The year 5, the 1st month of winter, the 12th day.

No. 27—The year 5, the 4th month of winter, the 20th day

No. 48—The year 50, the 3rd month of winter, the 2nd day (?) of the reign of Huviska.

No. 49—The year 83, the 2nd month of summer, the 16th day of the reign of Vāsudeva.

No 50—The year 83, the 2nd month of summer, the 25th day.

No. 51—The year 90 (?)

No. 53— —

No. 54— —

No. 56— —

No. 67—The year 57 [A. D. 376 (?)], the 3rd month of winter, the 13th day. [Gupta (?) period].

No. 68—The year 97 (A. D. 416) the 1st month of the rainy season, (Gupta period). —

No. 71—[Vikrama (?)] Saṃvat 1204.

No. 75—Sam, 1896.

No. 80—Inscription at Allahabad Public Library on Tirthankara image in Sanskrit-Nagari, Sam 1524.

P. 27. Photos :

No. 928—Tirthankara image, Faizabad Museum.

P. 34. Discovery of Jain sculptures when excavated the large Jain temple Sobhanātha at Mahet.

P. 51. Acquisition :

No. 114—Inscribed Jain statuette from Mātā Math, Mathura Museum.

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Report of the Archaeological Survey, Northern Circle, 1908-9.—Lahore, 1909.

Pp. 17-19. Acquisitions

Mathura Museum

No. 16—Jain sculpture.

No. 20—Jain *chaumukhi*.

No. 26—Inscribed Jain image, Balbhadra *Kunḍa.*

No. 39—Jain *chaumukhi* of red stone.

Nos. 73-74—Headless Jina figure from Sarsvati *Kunḍa.*

Nos. 161-260—Fragmentary sculptures (Jain, Buddhist, and Brâhmanical) exhumed from Shaloka and Ganeswar tanks near Muttra.

Pp. 22-23. Inscription :

No. 23—On Jain image from Balbhadra *Kuṇḍa*; Sanskrit-Nagari; Vadi 7 (?) Friday; Muttra Museum.

P. 25. Photo

No. 1003—Tirthankara image, Muttra Museum.

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Report of the Archaeological Survey, Northern Circle, 1909-10.—Lahore, 1910.

Pp. 18-19. Inscription .

No. 7. Statuette of Vrisabhanātha seated, Prakrit—Kusan Brahmi; the year 84 and the reign of Vasudeva, locality, Balbhadra *Kuṇḍa* near Mathura.

P. 20. Photos :

No. 1046—Brass image of Jina (locally called Laksminarayana) front.

No. 1047— Ditto. back, (with inscription).

Temple of Hirma.

Pp 29-31. Acquisitions : Mathura city.

No. 42—Tirthankara, obtained from Potra *Kunda.*

No. 43—Tirthankara Ādināth, obtained from Potra *Kunda.*

No. 44—Female figure nude, probably Jain, from Manoharpur.

No 48—Lintel of some ancient Jain temple with Tirthankara image and other figures, from Isapur, facing Mathura city on the other side of the Jumna river.

No. 49—Headless Tirthankara image, from a building between Gokul and Mahāban.

No. 53—Tirthankara image, from the site of the orderly room and barracks for English soldiers of the regiment stationed at Mathura.

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Annual Report of the Archaeological Survey, Bengal Circle, 1902.—Calcutta, 1902.

P. 14 Seated statue of Pārśvanātha, and other minor Jain images, in a cave in the Southern face of the Pachar hill near Rafiganj—An inscription stating worship of Pārśvanātha—Existence of a Jain sanctury in the locality.

P. 16. Rājgīr, a sacred place to the Jains. Shrines containing stones with the footprints or *pādukās* of some Jain Tīrthankara and numerous Jain images. Settlement of the Jains in the place from the beginning of the Christian era. *Sonbhandār* or "gold treasury" cave, at the foot of the Baibhar hill, made by a Jain monk for the use of his own sect. Two caves made by Muni Vairadeva. Mutilated carving of Jain Tīrthankara. Probably occupation of the caves by Jain monks when the Chinese pilgrims visited Rājgīr.

P. 18. Ancient sculptures in Jain temple in village Baragaon. Jain pilgrimage to the place. Pāwāpuri, where Vardhamāna Mahāvīra attained *nirvāna*, a holy *tīrtha* of the Jains.

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List of ancient Monuments in Bengal. Revised and corrected upto 31st August 1895— Calcutta, 1896.

Pages	Localities	District.	Jaina monuments.
254	Bargaon	Patnā	Temple of Śāntinātha, constructed towards the 6th century A. D.
274	Pāwā	Pātnā	Two temples of a very recent date with ancient statues.
			A third has been inaugurated in 1894. It is at Pawa that the traditian makes Mahāvīra die.
344	Dharabra	Shāhabād	Temple constructed towards 1845.
422	Bhāgalpur	Bhāgalpur	Several temples, one of which is old of about 200 years.
428	Mandor	Bhāgalpur	Modern temple.
488-502	Khandagiri	Puri	Grottos and modern temple.
546	Mount Pāresnāth	Hazāribāgh	Temple with inscription of year 1768.
554	Deoli	Mānbhūm	Group of temples.
556	Suissa	Mānbhūm	Statue.
562	Pākbirra	Mānbhūm	Statues and temple of the 7th century.

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Annual Report of the Archaeological Survey, Bengal Circle, Calcutta.

Year 1902

Pages.	Localities.	Districts.	Jaina antiquities.
14	Pachar	Gayā	Grotto with grand statue of Pārśvanātha and other small statues.
16	Rājgir	Pāṭnā	Rājgir, the ancient Rājariha, is a very important Jain centre since the beginning of the Christian era approximately. Grottos, sanctuaries, inscriptions and numerous statues.
18	Bargaon	Patna	Modern temple with ancient sculptures.
18	Pāwā	Patna	Locality where Mahāvīra died. Modern temples, none antiquity.
		Year 1903	
7	Champāran	Bhāgalpur	Modern temples enclosing some ancient states. Inscriptions, of which one is of Saṃvat 1525.
8	Sultānganj	Bhāgalpur	Two statues of Tīrthankaras.
11	Lachur	Monghyr	Great modern temple (1874) and two small sanctuaries each enclosing a sall statue of Mahāvīra dated Saṃvat 1505.
13	Mount Pāresnāth.	Hazāribāgh	Temple containing the prints of the feet of Pārśvanātha consecrated in 1793. Other temples with the statues of eight Tīrthankaras.

Pages.	Localities.	Districts.	Jain antiquities.
13		Mānbhūm	The district contains a certain number of Jaina temples of the 14th or of the 15th century.
14	Pakbirra	Mānbhūm	Statues of Ādinātha, of Pārśvanātha and of Mahāvīra.
14	Palma	Mānbhūm	Temple in ruin. Two gigantic statues of Tīrthankaras and other small images.
14	Churra	Mānbhūm	Temple and images.
14	Arsa	Mānbhūm	Temples and statues, of which one with some particular characters representing probably Pārśvanātha.

Year 1904.

Pages.	Localities.	Districts.	Jain antiquities.
16	Vaiśālī		One does not find any trace of Jainism in the village of Besarh which represents the ancient town of Vaiśāli. It was however in a suburb of this town, Kollāge, today Kolhua, that Mahāvīra was born.

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Report of the Archaeological Survey, Bengal Circle, 1903—Calcutta, 1903.

P. 7. Champānagar, Bhāgalpur district, sacred to the Jains. Antique statues of Ādinātha and Mahāvīra in the Jain temple in the locality. Extinction of Jainism in Eastern India for many centuries that followed. Inscriptions of Sam. 1525 and S. 1881.

P. 8. The Jahngira hill Sultanganj resorted to as a place of worship by the Hindus, the Buddhists and the Jains alike. Carvings of Śāntinātha.

P. 13 Pārasnāth hill, Hazāribāgh district, bears footprints of *pādukās* of various Jain Tīrthankaras, consecrated on the 9th Feb. L. 1769 (N. S.).

Mānbhūm dist.—a number of mediaeval Hindu and Jain temples of about the 14th or 15th century A. D. Jain remains in Jharkhand. The country taken by the Hos from the Śrāvakas, i. e., the Jains, who came there to work in the numerous copper ores.

P. 14. Jain remains observed at Pakbirra, Palma, Churra and Arsa. Other remains at Burran. Jain images at Deoli. Jain images of Ādinātha, Pārśvanātha and Mahāvīra collected close to the temples at Pakbirra.

Two statues of Tīrthankaras forming part of the temple at Palma—A few semilar statues in the village.

Jain Images in the Village Churra—Temples originally belonging to the Jains.

Jain statues at Arsa—Figure wearing a crown and the head surmounted by a many-hooded cobra. Unusual representation of Pārśvanātha.

P. 28. Photos .

Nos. 63-64—Bhāgalpur—Group of ancient Tīrthankaras in a Jain temple at Champānagar.

Nos. 78-79—Mandar hill—Jain temple, on top, from south.

Nos. 98-99—Pārasnātha hill—General view.

Nos. 102-103—Pakbirra—Group of Jain statues.

No. 113—Palma—A Jain Tīrthankara.

Nos. 116-117-Arsa—A ruined Jain temple; a Jain Tīrthankara.

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Report of the Archaeological Survey, Bengal Circle, 1904—Calcutta, 1904.

P. 16. Vaiśālī, birthplace of Buddha's contemporary and rival Vardhamāna Mahāvīra. He belonged to the *Kṣatriya* class of the *Nāyas* or *Jñātṛs*. Pāwāpuri, the place of Mahāvīra's death No traces of Jainism at Vaiśālī. Mention by Hiuen Thsang of a number of Jains residing at the place at his time.

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Report of the Archaeological Survey, Bangal Circle, 1905—Calcutta, 1905.

Pt. 2. P. 14. Worship of *stūpas* by Buddhists and Jains is nothing but an adoption of popular form of grave-worship.

376 (xxi)

Annual Report of the Archaeological Survey, Eastern Circle, 1905-06.—Calcutta, 1907.

P. 2. Inscription of Khāravela of the year 165 B. C. at Khaṇḍagiri Inscription on the Sonbhaṇḍar cave at Rājgir proving that it was made in the 2nd or 3rd century A. D. by a Jain for members of his order.

P. 12. Caves at Khaṇḍagiri—Doubt whether these caves originally intended as places of retreat for the Jain ascetics or any other order. Interpretation of carvings in the *verāndāh* of the *Rani-kā-naur*.

376 (xxii)

Report of the Archaeological Survey, Eastern Circle, 1906-07.—Calcutta, 1907.

P. 15. Udayagiri and Khanḍgiri. Caves and temples of the places becoming Jain in about the 10th or 11th century. Khandgiri hill crowned by a Jain temple in the end of the last century. Hāthigumphā inscription engraved by king Khāravela. The caves are among the most interesting of all the caves in India.

376 (xxiii)

Report of the Archaeological Survey, Eastern Circle, 1906-07.—Calcutta, 1907.

P. 6. Repairs to temple of Pārśvanātha, Bhandak, Dist. Chanda. Cleaning of Jain temples at 27th mile from Bunda on Saugar. Cawnpore Road, Dhamoni, district Saugor.

P. 9. Photo :

No. 109. C.—Jain statue, Bahuriband dist., Jubbulpore,

P. 18 Flourishing settlement of Jains at Bahuriband. Fragments of Jain images—A standing image of a *Tīrthankara* (Śāntinātha).

P. 34. An old ruined Jain temple of the 11th century at Arang, dist. Raipur belonging to the Digambaras. Standing Jain images. Figures of Brahma and Jain *devīs* and *Gaumukha*, a favourite image of the Jains.

Pp. 36-37. Mahāmāi temple, Ratnapur, district Bilaspur, a Jain temple originally. Seated Jinas and rows of smaller Jinas. Several mutilated Jain images in the village in black stone.

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Report of the Archaeological Survey, Eastern Circle, 1911-12.—Calcutta, 1912.

P. 24. Photo .

No. 242. C —Statue of Jain Tirthankara in front of the temple, Kukkurmath, district Mandla.

P. 37. Jain temples at Kundlapur, district Damoth.

P. 40. Temple of Ranmuktesver, Kukkurmath, Dindori, dist. Mandla (plate 1)—Date of the temple. 9th cent, or earlier, or between 800 and 1200 A.D. This temple buit by the Jains. Nude colossal seated figure.

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Report of the Archaeological Survey, Eastern Circle, 1912-13.—Calcutta, 1913.

P. 9. Conservation :

Note 23. *Antarikṣa* Pārśvanātha temple at Sirpur, Akola dist. Central Provinces.

Pp. 25-26. Photos :

Nos. 252-3. C.—Jain temple & building, Dhamoni, Saugor district.

Nos. 310 C., 311 C., 311 A. C.—*Antarikṣa* Pārśvanātha temple, Sirpur, Akola district.

P. 43. Temple of *Antarikṣa* Pārśvanātha, Sirpur, Akola district

P. 48. Kari Talai and Karanpur, Jubbulpore dist. : Brahmanical and Jain temples situated on a low ridge between the two villages. Many Jain figures seated in attitude of meditation.

Purwa, near Garha—Narharpuri *Gufā*, Jubbulpore district : Two Gufa Jain temples on an adjoining hill

P. 51 Two Jain temples near the Tomb and Mosque of Beljati Sha, Saugor.

P 53 The Fort Saugo or Kiosks built with old sculptured stones, collected from ruins of Hindu or Jain temples.

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Report of the Archaeological Survey, Eastern Circle, 1913-14.—Calcutta, 1914.

*P. 40. Lanji, Balaghat dist ; Two sculptured Jain figures in the Fort.

376 (xxvii)

Report of the Archaeological Survey, Eastern Circle, 1914-15.—Calcutta, 1915.

Ancient Monuments in the Central Provinces and Berar repaired since 1902.

P. 38. (1) Ruined Jain temple with other statues etc., enclosed in a wire-fencing at Eran, Saugor district, Khurai tahsil.

P. 40. (2) Jain temple at Dhamoni, Saugor district, Banda tahsil.

(3) An old ruined Jain temple at Arang, Raipur district, Raipur tahsil.

(4) Jain temple, at Sirpur, Rajpur district, Raipur tahsil.

P 71. A ruined ancient temple at Adbhar, Bilaspur dist.—A mudhut with an image of *Devī* and a Jain figure, 8th ecntuıy.

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Report of the Archaeological Survey, Eastern Circle, 1915-16.—Calcutta, 1916.

Expenditure on archaeological works in the Central Provinces during the year.

P. 19. An old ruined Jain temple, Arang, Raipur district.

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Report of the Archaeological Survey, Eastern Circle. 1916-17.—Calcutta, 1917.

Expenditure on archaeological works in the Central Provinces and Berar during the year.

Pp. 23-24. (1) An old ruined Jain temple, Arang, Raipur district. (2) A ruined Jain temple, etc , Eran, Saugor district.

376 (xxx)

Report of the Archaeological Survey, Eastern Circle, 1917-18.—Patna, 1918.

Expenditure on archaeological works in the Central Provinces during the year.

P. 23. (1) An old ruined Jain temple, Arang, Raipur district.

(2) 8 stone Jain images, Nauhwara, Jubbulpore district.

Pp. 53-54. Bahulara, Bankura district : Images of a Jain statue of Pārśvanātha in a temple.

376 (xxxi)

Report of the Archaeological Survey, Eastern Circle, 1918-19.—Patna, 1920.

P. 5. Mehkar, Buldana district :

The Jain *'Madh'* or old *Dharamsala.*

Expenditure on archaeological works in Bihar nnd Orissa during the year.

P. 23. (1) A Jain temple, Rājgir, Patna district.

P. 25. (2) Pārśvanatha temple, Bhandak, Chanda district.

P. 26. (3) Jain temple etc., Eran, Saugor district.

P. 43. Bhandak, Chanda district—Called Bhadravati or Bhadrapura by the Jains : It is the birthplace of Śitalanātha. Image consecrated is from temple of Pāresnāth which does not exist.

376 (xxxii)

Report of the Archaeological Survey, Eastern (now Central) Circle, 1919-20—Patna, 1920

Repairs to Monuments :

P. 5. Ruined Jain temple and statues, enclosed in a wire fencing Eran, Saugor district

P. 20. (1) Jain temple, Rājgir, Patna district.

P. 24 (2) Old temple, of Pārasnātha, Bhadak, Chanda district.

Pp. 27-328. Photos :

Antiquities at Khaṇdagiri, Puri.

Nos. 1936-7—Jian temples etc.

No. 1942—Images inside the Navamuni cave

No. 1965—Hāthigumphā.

Nos. 1966-68—Rāṇigumphā.

No 1969—General view of caves.

376 (xxxiii)

Report of the Archaeological Survey, Central Circle, 1920-21.—Patna, 1921.

P. 10. (1) Jain temple, Râjgir, Patna district.

P. 12. (2) Khaṇḍagiri and Udayagiri caves etc., Bhubaneśwar, Puri dist.

Ruined Jain temple and other statues etc., enclosed in a wire-fencing. Eran, Saugor district.

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Annual Report of the Archaeological Department of H. H. the Nizam's Dominions, 1914-15—Calcutta, 1916.

Pp. 3-4. Devai *masjid* originally a Buddhist or Jain temple. Imageg of Buddha or of Tīrthankaras carved on several stones. Its ārchitectural style similar to that of the 8th to 10th century A. D. of the Northern Deccan. Its conversion to a mosque by the Muhamadans in A. D. 1325-51.

376 (xxxv)

Report of the Archaeological Department of H. H. the Nizam's Dominions, 1915-16—Calcutta, 1917.

P. 6. Patancheru once an important centre of Jain worship Colossal statues of Mahāvīra and other Tīrthankaras. New images said to be discovered. Attitude of the ruling princes in the northern part of the Deccan favourable to the Jain religion from the 7th to the 10th century A. D.—Subsequent destruction of the Jain temples by the worshippers of Śiva and Viṣṇu or their conversion to shrines of these faiths No remains of the temples of Patancheru are found except statues lying buried in mounds or under the Brahmanical constructions.

376 (xxxvi)

Report of the Archaeological Department of H. H. the Nizam's Domimions 1918-19—Calcutta, 1920.

P. 6. Group of Jain and Brahmanical caves known as Dābar Leṇa or Tarla Leṇa.

P. 38. (434). Nagai Jain image in a temple (photographic negative).

377 (i)

Annual Report Ar. Dept. of H. E. H. Nizam's Dominions, 1919-20—Calcutta, 1922.

Plate II (b). *Indra Sabhā.* Ellora : Entrance showing Monolithic Pillar which down shortly after Lord Northbrook's visit.

Plate III (a). *Indra Sabhā*, Ellora : Figure of Indrāṇī, (b) The same ; figure of Indra.

377 (ii)

Annual Report Ar. Dept. H. E. H. Nizam's Dominions, 1920-21—Calcutta, 1923.

Nothing.

377 (iii)

Annual Report Ar. Dept. H. E. H. Nizam's Dominions, 1921-24—Calcutta, 1926.

P. 10. Bodanā, the modern Bodhana (Nizamabad) a vast array of Hindu and Jain remains noticed at this place.

App. G.—List of photographic Negatives. :

Sr. No.	Locality	Descripton.
590	Ellora	*Indra Sabhā*, Indra on Elephant.
591	—do—	—do— Indrānī.

377 (iv)

Annual Report Arch. Dept. H E.H. Nizam's Dominions, 1924-25—Calcutta, 1926.

P. 10. Patancher—Once an important centre of Jain worship, a vast array of Jain images in the town.

P. 36. Photograph :

S. No. 709 Facade, *Indra Sabhā*—Ellora.

710 Hall, —do— —do—

711 Facade Cave XXXIII Ellora.

712 Indra on Elephant, Cave XXXIII, Ellora.

P. 42. Exhibits—Hyderabad Museum.

S. No. 1. Seated statue of Jina.

2. White marble Jain (head broken)

3 to 8. Light green stone Jinas (3 broken).

377 (v)

Annual Report of the Ar. Dept. of H. E. H. the Nizam's Dominion, 1926-27—Calcutta, 1929.

P. 13. Conservation—Ellora caves—the large lanttress for the safety of west wing of the *Indrasabhā* has been completed and the rock over the varandah of the small Jain cave (No. 34) has been grouted and propped.

P. 17. Drawings—Paintings in the Jaina group of caves. *Indrasabhā*, belongs to the 8th to 10th centuries A. D. pervaded by ideals and beliefs of Jaina religion, persent a striking contrast to the wall paintings of Ajaṇṭā.

377 (vi)

Annual Report of the Ar. Dept. of H. E. H. the Nizam's Dominion (1928-29)—Calcutta. 1931.

Nothing in this report.

377 (vii)

Annual Report of the Archaeological Department of H. E. H. The Nizam's Dominions—1930-31—Calcutta, 1933.

P. 29. App. G. List of photo negatives :

No. 1035—Kopbal, Chandra Bandi Rock : Jain Canarese Inscription.

P. 32. App. I. List of Drawings :

Serial No. 1—A Panel from the eastern gallery of the *Indra Sabhā*, Ellora.

Nos. 2 & 3—Two panels from the eastern gellery of the *Indra Sabhā*, Ellora.

No. 4—Śiva from the ceilling of the *Indra Sabhā*, porch, Ellora.

P. 35 Sculptures

Neglected sculptures removed to the Museum. A colossal Jain figure (D½' × 2½') from patancheru. A very good Jain figure—from Town Hall, Gulbarga. The Jain figures have been installed on pedestals in the Jain gallery.

P. 39. List of Exhibits acquired for the Hyderabed Museum.

Serial No. 212—A Jain image found from Patancheru.

P. 44. No. 378. Jain figure with the hood of a snake—From Town Hall, Gulbarga.

377 (viii)

Annual Report Arch. Dept. H. E. H. Nizam's Dominion, 1933 34—Calcutta, 1936.

P. 3. Survey of Monuments.

Bhawānī Bais Moran. This is the main gateway of the village. It is an arched structure. Sculptures of *Dwārapālas* and Hindu gods, as well as the figures of Jain *Tīrthankaras* have been fixed into the body of the building.

P. 9. Conservation :

At Ellora—as a result of cleaning of the frescoes, five frescoes representing flying *Apsarases* were brought to light in cave XXXI and XXXII A complete set of the copies of these frescoes is being prepared, for they throw important light on the history of painting in India after the vanishing of the Buddhist religion from India The frescoes generally are nearly a century posterior in date to those of Ajantā but the difference is so great that on fears to class them with the latter on points of beauty and artistic fealing (Plates I-IV in colours). App. List on sculptures noted in Warangal Dist.

Pp. 3?-38. S No. 15.

Warangel Fort—*Tīrthankar* Ajināth with elephants on both sides, small inscription. (41" x 20" x 6" giving the Jain Formula on the lowest band).

S. No. 19. Jain *Tīrthankara* Pārśvanātha 44" × 26" × 6".

S. No. 57 -do- In the Yallammā *gudī*. A 18" × 17" × 6" fragmentary *Tīrthankara*, in the fort.

S No. 94. At Inugurti Mahabudabad Tāluq to the north of the village.	Mahāvīr Vadhamāna A *Prabhāvalī*, has 9 Tīrthankaras, lion in the centre seat.	57" × 34" × 18"

App. L. List of drawings—1933-34.

P. 57. Serial No. 1-4. Panel from estern gallery of cave XXXI, *Indrasabhā* with tracing; Border with intricate geometrical design with tracing; Panel from the ceiling; panel from the ceiling of the E. Gallery. *Indrasabā*—Ellora.

P. 60. App. N. List of Exhibits—Hyderabad Museum. S. No. 6-7—copy of the Border of a panne—*Indrasabhā*—Ellora caves.

No. 9-10—Dance scene.	-do-	-do-
No. 11-12—panels from the ceiling		-do-
No. 12—*Apsarases*	-do-	-do-
No. 13—Another Panel	-do-	-do-

P. 66. S Nos. 347-349.—Excavated from Chidri Jāgır, West of Bidar Jain figures, in sitting pose; in standing pose.

Plates II—*Apsarases* · *Indra Sabhā*, Ellora (in colour).

Plate III—*Apsarases* (musicians) : *Indra Sabhā*, Ellora (in colour).

Plate IV (a)—A Jain figure : *Indra Sabhā*, (b) Geometric Patterns *Indrasabhā*—Ellora (in colour).

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Annual Report Ar. Dept. H. E. H. the Nizam's Dominion, 1931-33—Calcutta, 1935.

P. 31. App. H · List of Paintings prepared in 1931-32 for Hyderabad Museum. Sr. Nos. 1 & 2—Border of a panel from the ceiling of the *Indra Sabhā*, Ellora.

S Nos. 4 & 5—Dance scenes—a panel from the Eastern Gallery of the *Indra Sabhā*, Ellora.

Nos. 6 & 7—Two panels from the ceiling of the Eastern Gallery of the *Indra Sabhā*, Ellora.

Nos. 8-9—*Apsarases*, panels from ceiling of the Eastern Gallery of the *Indra Sabhā*, Ellora.

—do— —do— —do— 1932 33.

P. 91. App. I : List of paintings prepared in 1932-33.

S. Nos. 2 & 3—Broder design from the ceiling of *Indra Sabhā* (tracing)—Ellora.

S. No. 4—*Apsarases* from the shrine of *Indra Sabhā* (tracing)—Ellora.

No. 5. A panel from the shrine of *Indrasabhā* (Eastern wing), Ellora.

P. 92. App. J & P. 99. Manuscript, acquired—Life of Lord Śrī Krishṇa—a Jain manuscript, profusely illustrated. Serial No. 229 purchased.

377 (x)

Annual Report of the Archaeological Department of H E. H. the Nizam's Dominions, 1934-35—Calcutta, 1938.

Pp. 1—165 with 262 illustrations.

P. 67—List of Paintings prepared, Ellora caves, during the years 1934-35.

Sr. No.	Subject	Localities.
1.	Flying *apsaras* from shrine of cave XXXI, tracing	Ellora
2.	—do— —do— painting	"
3.	Rājā with an attendant from cave XXXI tracing	"
4.	—do— —do— painting	"
5.	Gomastesvara from cave XXXI painting	"
6.	Pārasnāth from cave XXXI painting	"

377 (xi)

Annual Report of the Archaeological Department of H E H the Nizam's Dominions, (1935-36)—Calcutta, 1938.

P. 58—List of paintings prepared—Ellora caves during 1935-36.

Sr. No.	Subject	Locality
1.	*Apsarasas*, cave IXXX *Indrasabhā* with tracing.	Ellora
2.	A pair of devotees, cave XXXI *Indrasadhā* with tracing.	"

P. 64. List of exhibits acquired for the Hyderabad Museum during the year 1934-35.

Sr. No.	Description.	How acquired.
140-152	Jaina images (Tirthankara)	Discovered Kadkal, in Rajchur dist
153	Inscribed pedastal of a Jain image.	—do—
155-159	Jain images (Tirthankara)	—do—

377 (xii)

Annual Report Arch. Dept., H E. H. Nizam's Dominions, 1940-41, Hyderabad—Deccan.

P. 5. Survey of monumants :

Nagaram : 45 miles from Hyderabad on the road to Nalgonda via. Bhongir, Opposite to the entrance of shrine Venkatesh Gudi, is the hill called Indrapallagutta and it has got a boulder upon which Jainite images have been carved; 4 vertical panels—a standing Jina, a seated Jina, 3rd & 4th standing Jina. Indrapallagutta has an ancient ruined fort; caverns.

P. 9. Kandigudda. Kondigudda between Iswarpet and Bayaram in Warangal Dist. is a small village. To the west of the village at a distance of about half a mile there is an old temple—Gopālswāmi's temple and contains an image of Krishna, the image is not so old as the shrine. But there is a mutilated Jain image lying in the compound which might originally have belonged to the temple.

378 (i)

Annual Report of the Archeological Department—Cochin State for the year, 1936-1937 —Ernakulam, 1938.

Plate IV—A granite image of a seated Buddha in a small shrine at a Palace called Paruvasseri, about 20 miles to the east of Trichur.

Plate V—A nearer view of the Buddha image at Parusvesseri. Note the holy umbrella over the head of Buddha, and also the two devotees standing on Buddha's either side.

378 (ii)

The Annual Report of the Archaeological Department—Travancore-Cachin State for the year 1951-52.—Ernakulam, 1953.

Plate IX—(24)—Chittaral : A set of Jain images of the 4th, 5th century A. D, carved in relief on the side of an overhanging rock on Thiruchauthumalai—33 miles to the south of Trivandrum.

Plate X (25)—Chittaral : The Jaina reliefs with recently constructed masonary platform in the front, facing north.

Plate XI (26)—Chittaral : The brick tower forming part of the old edifice of the Jain temple.

Plate XI (27)—Chittaral : The idol of a Jaina *Tirthankara* thrown outside the temple.

379 (i)

Annual Report Archaeological Department, Gwalior State, for S. 1980 (1923-24), —Gwalior.

Conservation :

Badoh, Dt. Bhilsa. The Jain temple is a group of some 20 different shrines enclosing an oblong court-yard constructed at different times ranging from the 9th to the 12 century.

The Gadarmal Temple, 9th Century; the image of a goddess on the dedicatory block of the shrine doorway, a mother goddess with a child the principal idol, the Gadarmal temple was dedicated to the Mothers; After the original temple had suffered mutilation at the hands of Muhammadan invaders, an attempt was made to repair it, upto the top of the walls of the shrine the original temple has survived, the structure above is a later repair some Jain sculptures are used in these repairs which indicate that the the temple was repaired by the Jains.

About 1/4 mile to the N-W. of the Gadarmal temple stands a Jain temple consisting of 19 cells the images of Tirthankaras in the cells are as follows :--

Pp. 9-10.

1. Unidentified, standing; 2. Mahāvīr seated and Matināthа standing, 3 Ajitanātha (Polished), unidentified height 7'-8" biggest of the standing three (polished). Sambhavanāth (polished); 4. Two images, bigger of the two is 9' tall standing, 5. Sambhavanāth; Rishabhanātha height 9', Ajitanāth all standing, 6 Unidentified, Śāntinātha, Pārśvanātha, unidentified—all standing, Rishabhanātha. unidentified, Two small images—all standing, 7 An empty cell for passage, 8. A large image height 9'; standing, 9. A big image height 11'-3" (this is the principal shrine) standing; 10. Five images, three images—all seated, 11. Rishabhanath standing, Pārśvanātha seated A third image seated, outside this cell are two standing images of Tirthankaras, 12. A big image standing; 13. Contains a standing image of Bhujabali with 19 small seated images of Tirthankaras on the back ground and a 20th figure of a goddess with child—all standing, 14 Unidentified—standing; 15. Pārśvanātha seated, two images of Śāntinātha - standing; 16. Unidentified seated; 17. A small image standing, 18. Unidentified—seated , 19 A *Chaumukha* standing. Two pilgrims record on the door jambs of cells of this temple—one dated v. s. 1134 and the other v. s. 13 (v s. 1113).

Pp. 10-11.

Udayagiri Dt., Bhilsa—Jain cave No. 20, the inscription on the cave speaks of the installation of an image of Pārśvanātha at the mouth of the cave. The **inscrip-**

tion flanks the mouth of the cave on one side and on the other are two rock-cut images of Tirthankaras one of which is that of Pārśva. In the inscription the image of Jina (*Jinākritim*) is qualified by the adjective *spuhaṭa-Vikaṭo-ṭkaṭam* which Dr. Fleet (Gupta Inscriptions, page 259) rendered by (richly endowed with the expanded hoods of a snake) and an attendant female deity. Of course, the hoods of the snake are present in the rock sculpture referred to above, but the female attendant is not. This however can be very easily accounted for. Because the natural interpretation of the qualifying phrase quoted above is ' mighty and fierce on account of the hoods of a snake". This description fits in very well with the rock-cut images in question—that the inscription refers to this image rather than (as held by Dr. Fleet) to some other loose image which has disappeared now. The style of sculpture, the image is referable to the same period (5th century A. D) to which the inscription belongs. The word *achikarat* occuring in the inscription would refer to the 'making or chiselling' of an image (in rock) rather than to the installation of a loose image

P. 26. Inscription copied :

No. 3 Badoh (Dt. Bhilsa)—on a door jamb of a cell in Jain temple. 4 lines, old Nagari, Sanskrit v. s (11) 13, is a pilgrim's record it reads :

ॐ स्वस्तिश्री द्वादस [क्क] मडले आचार्य केवलि [दं दि जै ?] भूपचद्रस्य ।। स-१३ [द] मैं

The date evidently omits the figures 11.

No. 4.-do- -do- on another door jamb of a wall in Jain temple. 3 lines old Nagari, Sanskrit. v. s. 1134, is also a pilgrim's record. Text.

P. 36. Photographs.

Serial No. 1—Badoh Dr. Bhilsa—Jain Temple before conservation, from south-west.

Serial No. 2. -do- -do- North-west.

Serial No. 3. -do- -do- interior, before. Conservation from north-west.

S. No. 4. -do- -do- interior after. Conservation, from North.

P. 38 :

S. No. 57 Gwalior Museum, *Chaumukha,* from Bhilsa.

S. No. 61 -do- -do- from Mohanpur.

S. No. 62 -do- -do- another view

S. No. 63 -do- -do- -do-

P. 41. Lantern Slides made in s. 1980.

Capitals : S. No. 25—Bell and Lion capital at Udayagiri.

Capitals : S. No. 26 -do- at Sarnath.

P. 45. List of drawings.

Badoh (Dist. Bhilsa)—Jain temple, block plan 6'-1".

379 (ii)

Annual Report of the Ar. Dept—Gwalior State for S. 1981 (1924-25).

Not available—To find in the A.S.B. or National Library.

379 (iii)

Annual Report Ar. Dept.—Gwalior State for S. 1982 (1925-26) Gwalior—no date—Conservation.

P. 6. Suhania-ruins. Jain—10th to 12 century A. C. round the present village which lies about 30 miles north of Gwalior.

P. 7. Listing of monuments.

Narwar—Below the Urwahi gate of the Narwar Fort is a Jain Temple, shelters images of Tirthankaras very much old, three of Neminātha and the fourth of Rishabhanātha, earliest, bears an inscriptian v. s. 1213. The other 3 of black marble bear dates v. s. 1316, 1340, 1348. One of white marble has no inscription.

P. 44. Indhar—Old village about 20 miles to the south-east of Kolarus; possessed a number of Hindu & Jain temple sites, contains old sculptures, 8th century, see App. No. F.

P. 9. Mahuwan (Dt. Esagarh)—old village about 10 miles to the north of Esagarh, a number of Hindu & Jain sculptures of 11th century onwards.

P. 10. Memon (Dt. Esagarh)—a hamlet, 4 miles to the south of Esagarh ruins of mediaeval Jain temples. One Jain temple in the southern most group is standing, inside a big idol of Tirthankar (8'-10") 10th century lintels bear images of Tirthankara. Flanking the door is a fine sculpture of saint Pārśvanātha. In a nich a sculpture of Ambikā, in another nich Chakreśvarī; number of broken images of Tirthankaras lying in the debris.

Monuments listed.

P. 20. Siroha (Dt. Narwar)—Some fragments of Jain images. Indhar Dt. Narwar—sites of Jain Temples, A big idol of standing Tirthankara in the site of the river about 1/4 mile to the north-east of the village.

P. 21. Mahuwan Dt. Esagarh—a seated Tirthankara, another smaller Tirthankar half burried.

Mamon - Dt Esagarh—A Jain temple and ruins; Jain sculptures.

Khichipur—Dt. Mandsor—Two small old sculptures of Dvārapālas (?) built into the wall of a modern Jain temple.

P. 23. Inscriptions copied :

No. 3. Narwar—on the pedastal a Tirthankar in a Jain temple at western foot of the Narwar Fort. Nagari, v. s. 1213. Records installation of the idol.

No. 4. -do- another image -do-, v s. 1316 records installation of the idol.

No. 5. -do- another image -do- v. s. 1340 records installation of the idol.

No. 6. -do- v. s. 1348 Records the installation of the image.

Antiquities added to the Arch. Museum.

P. 28. Narwar—a canopy of a Jain image flanked on either side by an elephant.

Photographs :

P. 33. No. 33—Arch. Museum : A Jain *Chaumukha*.

379 (iv)

Annual Report of Ar. Dept Gwalior State for S. 1983 (1926-27), Gwalior—No date.

Photos—

P. 25 No. 5—Suhania, Dt. Tonwarghar, a group of Jain images.

379 (v)

Annual Report of the Ar. Dept. Gwalior State for V. S. 1984 (1927-28), Gwalior—No date.

Listing of monuments :

P. 10. Sakara (Dt Esagarh)—an village 2 miles west of Kadwaha and is located on the south-west slope of a hill. The southern temple of the western group—the shrine contains an idol of *Mahishamardini* and also one of a Jain Tirthankar leaning against a side wall. Another Jain figure outside against the south side wall.

Pp. 13-14. Sujwaya (Dt. Gird)—a small village about a mile and a half south-west of Tighra, which is 11 miles by *pucca* road to the west of *Lashkar*. Near the village Malipura, but in the limits of the village Sujwaya, are the ruins of some

Jain Temple in two groups—almost razed to the ground ; heaps of carved debris, ceiling slabs, mutilated sculptures of Tīrthankars ; remains of 11th century A.C.

Monuments listed :

P. 26. Sujwaya (Dt. Gird)—Ruins of some Jain temple of mediaeval period with sculpture , a pillar having a *chaumukha* , Ruins of Jain temples with attendant shrines of mediaeval period ; ruins of two more Jain temples.

Inscriptions copied.

N. 28. No 5 —Gwalior Fort—On a pillar with a Jain image 2 lines, Nagari, Hindi, reads *Sri Chandra Nikaya.*

No. 6. -do- -do- on a Jain image—1 line, Nagari, Sanskrit, v. s. 16(7)3 mention—Bhattāraka Bhanu Kīrtīdeva, Subhakīrtīdeva and others

No. 7. -do- -do- By the side of a Jain image, 23 lines, Nagari, Sanskrit, v. s. 1488 ?—illegible.

No. 18. -do- -do- on a Jain Tīrthankara; right-side, Urwali group, 23 lines, Nagari, Sanskrit, v.s. 1497 (A. C. 1440) Names of Jain Āchārya—Devasena, Yashkīrti, Jayakīrti etc.

Pp. 30-33. No. 10 -do- -do- on a Tīrthankara Ādinātha right side, Urawahi group, 14 lines, Nagari, Sanskrit, v s 1497 (A C. 1440), record—installation of the image of Ādinātha, also refers to construction of wells and gardens.

No. 20. -do- -do- on a Tīrthankar, left side Urwahi Group. 21 lines, Nagari, Sanskrit, King Dungar Singh.

No. 21. -do- -do- on an image of Chandraprabha, left side Urwahi Group, 15 lines, Nagari, Sanskrit, Dungarsingh (King).

No 22. -do- -do- on an image of Mahāvīra, Urwahi group—11 lines—Nagari, Sanskrit, King Dungar Singh, Records the installation of the image by a number of devotees names mentioned.

No 23. -do- -do- on a Jain image, left side Urwahi gate, 12 lines—Nagari, Sanskrit, Kīrti Singh v. s. 1522 (A. C. 1465).

No. 24. -do- -do- 13 lines.

No. 25. -do- -do- 8 lines, Nagari, Sanskrit, King Dungar Singh. v. s. 1514 (A. C 145)—records excavation of a cave temple by a group of devotees mentioned by names, in the reign of Dungar Singh.

No. 26. Gwalior Fort—on a Jain image on the Marimata side, 19 lines, Nagari, Sanskrit, Kirti Singh, v. s. 1525 (A. C. 1468)—records installation of a huge image of Yugādināth by Hemaraja *Sanghādhipati*, mentions names of several Jain Āchāryas

No. 27. -do- -do- on a Jain image on the Marimata side, 5 lines, Nagari, Sanskrit v. s. 1525 (A. C. 1469)—illegible.

No. 28. -do- -do- on a image of Shāntinātha, 9 lines, Nagari, Sanskrit, Kirti Singh v. s. 1525 (A. C. 1468) records the installation of a huge image of Shāntinātha, in the reign of Kirti Singh Deva.

No. 29. -do- -do- 9 line -do- -do- Kirti Singh v. s. 1525—certain names of Jain Āchāryas also mentioned.

No. 30. -do- -do- 15 lines -do- -do- Kirti Singh v. s 1525 same as above.

No 31. -do- -do- on a Jain image, Marimata side. 4 lines, Nagari, Hindi. v. s. 1580—purport not clear.

No. 32. -do- -do- 4 lines Nagari, Sanskrit, Kirti Singh, v s. 1525. Purport not clear Refers to the reign of Kirti Singh son of Dungarendradeva Tomara of Gopachaldurga (Gwalior Fort).

No. 33. -do- -do- on a Jain image, Marimata group 12 lines, Nagari, Sanskrit, Kirti Singh, v s. 1525, Kirti Singh Deva and his official Gunabhadra Deva are mentioned

No. 34 -do- -do- of Pārśvanāth -do-, 9 lines Nagari, Sanskrit, Kirti Singh v. s. 1525 Records the installation of the image of Pārśvanātha.

No. 35 -do- -do- 7 lines, Nagari, Sanskrit Kirti Singh v. s. 1525—illegible.

No 36 -do- -do- 1 line, Nagari, Hindi—illegible.

No 37. -do- -do- 9 lines, Nagari, Hindi—illegible (Kirti Singh v. s. 1525).

No. 38. -do- on image of Pārśvanātha, 14 lines, Nagari Sanskrit, Kirti Singh, v. s. 1525—illegible

No. 39. -do- -do- 5 lines, Nagari, Sanskrit, 1525—illegible. Records installation of Pārśvanātha. Reign of Kirti Singh.

No. 40. -do- on an image on the Koteshwar side. 7 lines, Nagari, Sanskrit. Dungar Singh s. 1527. Records the installation of an image.

No. 41. -do- -do- on an image on the Koteshwar side, 8 lines Nag. Sans ; Kirti Singh. v. s. 1531. This inscription and one that follows, together make one inscription for purport *see* No. 42.

No 42. Gwalior Fort—on an image on the Koṭeshwar side. 8 lines, Nagari, Sanskrit, Kirti Singh. v. s. 1531. This inscription and No. 41 above together complete the record, they record the installation of an image of Pārśvanātha by a lady named Champā in the reign of Kirti Singh.

No. 43. -do- -do- on a lintel of a temple-porch, found built into a modern pavement, 6 lines, old Nagari, Sanskrit (verse)—King Ram Deva No date in the existing portion This record—complete itself in more than two lintels. Other being not found, the record remains incomplete—Museum Gujri Mahal.

No. 44. -do- -do- -do-

No 45. Bhatnavar, Pohari Jagir, on a square slab lying loose on a platform near a Jain image. 38 lines, Nagari, Sanskrit. Totally damaged. Removed to the Museum.

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Annual Report of Ar. Dept. Gwalior State for V S 1985 (1928-29) Gwalior (no date)

P 6. Udayagiri (Dt. Bhilsa)—In the Udayagiri hill a group of 23 rock-cut Hindu and Jain caves ranging in date from 5th to 9th century A C situated in the vicinity of Sanchi. Caves situated at the sloping foot of the hill—a few on or near the top.

Exploration

P 13. Berad (Dt. Narwar)—a village 10 miles beyond Bhatnawar a side of a single small temple only a portion of shrine wall survives with which are resting 3 sculptures—two broken and one in the centre is a standing Jina.

P. 17. Visit to monuments outside the State (a) Visit to Badwani—The Digambara Jain Sri Chulagiri (*Bāwangaja) Siddhakshettra pravandha-Kārinī* Committee at Budwani, (C. India) solicited advice with regard to the work of restoration of the collosal rock-cut Jain image in the biggest extent—known as Bawangaja—a living object of worship.

Monuments listed

P. 26. Kalamadh (Dt. Narwar)—a loose Jain sculpture near the temple of Varaha.

Berad (Dt. Narwar)—a ruined temple Jain on the eastern extremity of the village

P. 10. Inscriptions copied.

No. 5. Udayagiri. In a natural rock cavern near cave No. 20 at Udayagiri—8 lines, Nagari, Sanskrit Text :

देहा अभिमाने गलितं विसाचते परमात्मनि, यत्र यत्र मनो याति तत्र तत्र समाधिय [—] इन्द्रियाराज्य (घि) ष्ठा (ष्ठा) श्री भूतानामखिलेस्व (षु) या भूतेषु श (स) तततस्यै व्याप्तौ [—न्ये] देव्यै नमो नम, ति.

P. 42. Antiquities added to the Museum. Old Paintings.

No. 25.—47 Purchased—a booklet containing pictures of 23 Tirthankaras 6" × 4"

Photos.

P. 45 No. 16—Udayagiri (Bhilsa) Cave No. 1—General ruins

P. 46 No 40. -do- Cave No. 20, passage upto hill.

P. 49. Nos. 143-149 Lashkar (Dt. Gird). Fort, Elephant Gate—Western entrance with Jain sculpture, View of Western descent from west, General view showing Jain rock sculpture on west, -do- another view, a group of rock-cut Jain sculpture, another group, still another group.

Nos. 150-152—Gwalior, Fort, rock-cut Jain sculpture standing, A rock-cut Jain sculpture, a lady lying perhas Mahāvira as a baby and his mother ? A rock-cut Jain sculpture seated

P. 50. No. 173—Gwalior, Arch. Museum.

Torso of a Jain sculpture from Lashkar.

P. 51. No. 190—A map of Gwalior State, showing some places of archaeological interest.

Plate X(b) Gwalior Fort . A Jain rock sculpture.

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Annual Report of Ar. Dept. Gwalior State for V. S. 1986 (1929-30)—Gwalior—(No date).

P. 10 –Listing or monuments :

Bajarangarh, Dt. Bajrangarh (Esagarh)—Close to the Hill is an old site—old bricks and stones of Jain temples now built into modern Jain temples in the town of Bajrangarh

P. 12 Amrol (Dt. Gird)—10 miles to the north-west of Antri Railway Station—some ruins—besides the cart-track to on a platform under a pipal tree, are heaped images of Tīrthankaras.

P. 14. Churli (Dt. Gird)—a hamlet half a mile to the south of the Tekanpur dam on the Gwalior-Jhansi Road; half a mile to the South-east of the hamlet stand a Jain *Chaumukha*—on each pedestal two lions seated with a wheel or *Dharma chakra* between; in the panels above are four seated Jinas—one being Pārśvanātha; the canopies are in the form of Bengal roofs with foliage decoration other discription also given.

P. 15. Dundapur (Dt. Gird)—A village 3 miles by foot to the north-east of Pawa (south of Lashkar). Ruins of a Jain temple outside the temple a seated Jina appears to date from the 11th century, the *Sabhā Maṇḍapa* and porch remains, one of the pillars has a short pilgrim's record dated v. s 1598 (?).

Pp. 16-17. Sujawaya (Dt. Gird)—close to at Malipura—a village lie a number of ruins of Jain temples—those ruins lie within the limits of Sujwa, another village a mile further of Malipura.

On the slope a hill to the north of Malipura is a large group of ruins, temples of Tīrthankaras about 2 dozens mutilated images of these Tīrthankaras, some seated, others standing some inverted and lying upside down, half a dozen of Pārśvanātha, one of Ādinātha; style of carvings 10th century. Other remains described.

P. 17. About 2 furlongs east of the above ruins on the opposite bank of the *Nālā* are the ruins of another group of temple, all Jain, two platforms, carved ceiling slabs, sculptures of Tīrthankaras A few yards further north site of another Jain temple a number of well-carved sculptures of Tīrthankara, a *chaumukha* (2' × 2' × 4-5") is well preserved, another sculpture—a high pedestal and a seated figure, a door and a life size figure of Ambikā half buried and without head

Pp. 23-24. Gudar (Dt. Narwar)—the village stands on the slope of a hill about 4 miles to the south of Khaniadhana, the area below this village and to its north—studded with antiquities of the 10-12th centuries both Hindu and Jain. Between the top of the hill and the village is a *gadhi* (fort)—about a few yards below this ruined *gadhi* or near the upper skirts of the village stands a modern temple—a few pillars and other stones of 12th century temples are built up in its verandah This temple built in v. s. 1812 but some of the idols are considerably older—three of them have inscriptions dated v s. 1390—there are all seated Jinas of brass except two of stone. A furlong from the village almost opposite to this modern Jain temple, stand in a field 3 big images of Tīrthankara, two small ones (each 6½' high) flanking the central bigger sculpture (9' high)—one side sculpture has a symbol of an antelope and the other a fish. The bigger central one has an inscription recording the installation of

the three Jinas—Śāntinātha, Kunthunātha and Aranātha by one Dharmadeva in v. s. 1206 (vide No. 28 of App. D). About 2 furlongs north-west of the group of Jain images on an eminence lie the ruins of another old Jain temple whose principal, a Tīrthankara is still standing (7½'), a small *chaumukha* 2½' with a seated Jina on each face is lying near the big sculpture.

P. 26. Sesai (Dt. Narwar)—close to the sarai is on old step-well, clase to this is lying a damaged sculpture of a seated Jina.

P. 31. Batesvar Valley (Dt. Tonwarghar)—a religious centre—padhavli possesses numerous remnants of both Hindu and Jain shrines and sculptures (described in previous reports).

P. 31. Bharaoli (Dt. Tonwarghar)—a village lying on the slope of the hill or almost on the back of Bhatesvar valley. Along the way to the Śiva Temple lie on a *Chabutrā* some broken images of Jina.

Monuments listed .

P. 47. Dundapura (Dt. Gird)—a ruined Jain temple.

P 49. Gudar (Dt. Narwar)—Traces of a Jain temple with a standing Tīrthankara, a group of 3 Tīrthankaras standing in a field one of which has an inscription, a modern Jain temple in the village in which pillars of old temple are built and old Jain sculptures are sheltered.

Sesai (Dt. Narwar)--a seated Jain sculpture lying loose near the step-well.

Inscriptions copied

P. 28. Gudar—On the pedestal of the biggest one of the three Jain statues in a field at Gudar—7 lines, Nagari, Sanskrit v. s. 1206—Records the construction of the three images by Gange Dharma Deva, son of *Sādhu* Guṇa Chandra of the Lavakanchuka race.

Photograph—

P. 71. No. 38—Churli (Dt. Gird)—a Jain *Chaumukha.*

P. 72. No. 58—Gudar (Narwar)—a group of Jain images standing in a field.

P. 79. No. 53—Gwalior-Fort—Jain images at Urwahi Gate.

Plate III-C—A Jain *chaumukha* at Chiroli.

Plate VI-a—A group of Jain images at Gudar.

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Annual Report of Ar. Dept. Gwalior State for V. S. 1987 (1930-31) Gwalior—no year.

P. 2 and 21. Listing of monuments.

Chor Kho (Dist. Esagarh)—about a mile and a half to the West of Benai Kho (1 mile to the east of Naderi village, 6 miles to the south-east of Chanderi) at the top of this *Kho* (depression in the hills) lie some ruins of shrines—Jain & others.

Antiquities added to the Museum at Gwalior: A Jain image brought from Rithoro.

—do— —do— —do—

P. 33. Photos.

No. 83—Sesai (Dt. Narwar)—a Jain image

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Annual Report of Ar. Dept. Gwalior State for V. S. 1988 (1931-32)—Gwalior, 1937.

P. 6. Monuments listed.

Kagpur or Kakpur (Dist Bhilsa), it lies on the Bhilsa-Pachhar Road and is 17 miles north of Bhilsa. Close to *Mātā-kī-madhi* are lying sculptures and a *chaumukha* (1'—7" x 1'—7" x 3'—6") the only Jain relic at Kagpur

Monuments listed.

P. 16. Kagpur (Dist. Bhilsa)—A Jain *Chaumukh* above.

P. 17. Inscription copied.

Udaigiri (Dist. Bhilsa)—on the ceiling of cave No. 1. In 6 lines: Gupta script, Sanskrit; Si (si) (vd) dify(h) a name probably of a mason

P. 29. Photos

No. 35—Kakpur—a Jain *Chaumukh.*

379 (x)

Annual Report of Ar. Dept. Gwalior State for V. S. 1989 (1932-33)—Gwalior, 1937.

P. 3. Conservation:

Gyaraspur—It is 23 miles North-East of Bhilsa. Also ruins of monument of the Jains.

Bajramath Temple—originally Hindu but appropriated by the Jains; 10th century A. D. Mala Devi Temple also originally Hindu, appropriated by the Jains.

P. 27. Archaeological Museum at Ujjain—additions, Jain Tirthankara a fragment found at Ujjain.

P. 35. Photos :

No. 123—Two standing Jain images found from Padhavli, Arch, Museum, Gwalior.

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Annual Report Arch. Dept. Gwalior State for Samvat 1990 (1933-34)—Gwalior, 1938.

Pp. 11-12. Listing of monuments.

Chait (Dist. Gird)—Gwalior. A Hamlet—about 5 miles to the North of Karhaia. About 2 furlongs to the south-west of the village on the slope of a low hill are the ruins of Jain temples of about the 11th century A. D. Description given—a large sculpture of Śāntināth, more than 10 feet high. Higher up the hill remnants of shrines pillars, Sanskrit inscriptions—an inscription of a pillar dated v. s. 1183 (A. D. 1126) fragments of Jain figures, Down on the plain at the foot of the hillock—two large idols of Tirthankara of about the double the height of a man.

P. 16. Epigraphy Three Sanskrit inscriptions in old Nagari characters, discovered in the ruins of an old Jain temple at Chait in Dist. Gird, two of these dated in v. s 1182 and 1183. One of them records the name of certain Jain *Pandits* and their disciples. The Third records the installation of a Jain image by Vrishabhasena a disciple of Padma Sena.

Monuments listed .

P. 25 Dist. Gird—Chait No. 9—Ruins of Jain Shrines, three inscribed pillars.

No. 10—Temple of Śāntinātha.

No. 11—Two large idols of standing Jinas.

No. 12—Fragments of Jain sculptures.

Inscription : Dist Gird (Gwalior).

P. 27. 3 chait on a pillar in the ruin of a Jain temple old Nagari, Sanskrit, v s 1183 Fragmentary, obliterated.

4. -do- on a pillar -do- old Nagari, Sanskrit v. s. 1182—records names of certain Jain *Pandits* and their disciples—Vijaya Sena.

5 -do- Phalguna Vadi 2 (Year last) records, installation of possibly an image

of Vrishabha Sena, disciple of Padma Sena. The names of *Pandit* Kanaka Sena and his disciple Vijaya Sena also given—other names illegible.

Photos :

P. 38. Nos. 56-61. Chait (Dist Gird)—An old Jain temple, door frame, a ruined shrine, a ruined temple, 2 big Jain images etc.

P. 40. No. 92—Gwalior Museum. Jain *Chauvisi* from Padhavli.

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Annual Report Arch. Dept Gwalior State for V. S. 1991 (1934-35)—Gwalior, 1938.

P. 4. Conservation.

Gyaraspur,-(Dt. Bhilsa)—Maladevi Temple The largest monument of Gyaraspur 10th century temple of a goddess which seems to have been captured by the Jains just after or even during the course of its construction.

P. 10. Listing of Monuments :

Kadwaha (Dt Esagarh)—8 miles to the north of Esagarh. An old Sanskrit inscription dated V S. 1351 (A D 1294) brought from elsewhere and built into a niche in a modern Jain temple—it records the construction of astep well.

P 13. Epigraphy

Inscription dated in V. S. 1703 incised on the pedestal of Jain foot-prints, in the premises of the Bangana *Kund* at Shivpuri, the donor Mohandas a Khandelwāl Baniā, a *Potdar* under Mahāraja Sangrama of Utangarh Gunora, visited all places of pilgrimage, settled at Shivpuri, won the title of Singhaij it resisters the installation of a Śiva linga along with that of a pedestal bearing foot-prints of the Jain Tirthankara, by a Jain donor in one and the same temple (?)—a testimony to the feeling of toleration and good will which prevailed among Jains and Hindus in good old times. One of the two inscriptions on the doorways of the shrines of a Jain temple at Maksi is dated V.S. 1782 or A.D. 1725—in Marwari dialect of Hindi, the other is in Sanskrit and dated in V. S. 1913 or A D 1856, both record constructions and repairs of the temple. The names of donors and a line of Jain *Āchāryas* are specified.

P. 23. Monuments listed : Maksi (Dt. Ujjain) Śvetāmbara Jain Temple with inscriptions.

Inscriptions :

P. 27. No. 19—Shivpur, on a stump of a pillar near a Kund—Nagari, Hindi, Shajahan and Amarsingh—Kachhawaha, v. s. 1703 (A. D. 1646). Nos. 19 and 20 together make one complete record mentioning the performance of *Tulādāna* by Narahari Das son of Mohandas a Khandelwāl Bania Bijaivargi.

No. 20. —do— —do—

Pp. 27-28. No. 21—Shivpuri (Banganga)—on a post records the installation of images and construrction of a Tank *Manikarnikā* by Singhavi Mohandas—his geneology given.

No. 22. —do— on a slab. Nagari, Hindi—Shahjahan, v.s. 1703. Records construction of a tank and a temple installation of images of 24 Tirthankar Pārśvanātha and Vishwanath Mahadeva at Banganga by Mohandas Bijaivargi Khandelwal Mahajana of Ghuhariya Gotra, its geneology is given in No. 21 above; other details above P. 13.

No. 23. —do— on pedestal foot-prints of a Tirthankar-Nagari, Hindi Shah Jahan, v. s. 1703. Records certain names—Gangadas, Girdhandas and Champavati.

No. 24 — do—on a post Nagari, Hindi—Totally defaced.

P 29 No. 26—Maksi (Dt Ujjain) on a doorway of the Jain temple of Pārśvanātha Nagari, Hindi local. v. s. 1782—Records, the session or a meeting of Sri Sangha at Avanti, discussed the repairs of the temple and subsequently carried them out in the time of Suba Bahadur.

No 27. —do— on anther doorway of the same temple Nagari, Sanskrit. v s. 1913, Saka 1776 (A.D. 1856). Records construction of *Sikhara* & *Kalasa* on the temple of Pārśvanātha at Maksi—the ceremony performed by Kalyanavijaya Sūri of the Mahātapa Gachchha.

P. 42. No 184—Ujjain. Aach. Museum—an inscription, a fragment of a Jain image etc.

P. 43. No—195 —do— —do—Head of a Jain Tirthankara.

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Annual Report Ar.Dept. Gwalior State for 1992 (1935-36)—Gwalior, 1939.

P. 12 Monuments listed :

Bagher (Dist. Sheopur)—a deserted village 4 milles from Brapur station; ruins of a large Jain temple—an inscription in Devanagari dated in v. s. 1532 (size 2'-6" × 1'-6" × 4").

Puranakheda, 1 mile from Bhurwada (Dt. Sheopur)—a number of Jain sculptures. There was a large Jain temple of about the 11th or 12th century A. D.

P. 13—Dhonakona—5 miles from Khojipura Station (Dt. Sheopur)—a *Kho* (Vālley) in thick jungle are the ruins of Jain temple—in the main shrine large image of Suparsanāth (10' high); the walls of the enclosures, lined with niches, each sheltered an image of a Tīrthankara—many images disapeared but numerous still exist. Most of them bear inscription on their pedestal dates varying between the 11th and 14th century A. D.; a huge image of Tīrthankara abont 20' in length, lying in the bed of the adjoining stream; carved in a huge boulder, left unfinished.

Radeb - old village—12 milles to the east of Sheopur; possess numerous ruins; a small shrine—original temple Jain of Shāntināth; of about 11th century A.D image mutilated, dethroned, lies at the foot of platform, a *Śivealinga* now worshipped in the shrine; a little further to the east of the temple, a platform; an image of *Bara-Bhuja Mātā* (has sixteen arms) apparently chakreśvari, riding on *Garuda*. To the west of the village another Group of Jain images.

P. 17. Arch Museum at Gwalior : stone images of Tīrthankaras unearthed fom Gwalior Fort.

P. 26. Listed monumnets · Dt. Sheopur.

No. 14—Bagher—An inscription dated v. s 1532 in a Jain temple.

Nos. 16-17—Bhurwada—group of 10 Jain Tīrthankaras of reddish black stone and a Tīrthankara of white sand stone.

P. 26 No. 19—Bukhari—mutilated Jain image (2' × 1'-6") locally called *Siddha-bāho*, about half a mile east of the villge.

P. 27. Nos. 23-24—Dhona Khona—A Jain temple of 12th century A D., an image of Tīrthankara lying in the bed of the river.

Nos. 25-27—Radeb—old Jain temple, 12th century A.D.—image of Śāntināsha; Goddess with 16 arms.

P. 61. Antiquities added to the Gwalior Museum.

Nos. 1-7—From Gwalior Fort—Jain Tīrthankaras photos.

P. 66, No. 55—Gyaraspur—A Jain image on a hill.

P. 67. Nos. 82-83—Gwalior Museum—Two Jain *Chaumukha*.

P. 68 Nos. 143-147—Burwada (Dt. Mandasor)—Jain images.

Nos. 148-149—Bukhari (Dt. Sheopur)—Jain images.

Nos. 150-151—Dhancha (Dt. Sheopur)—a ruined Jain temple of Pārśvanātha; images of Pārśvanātha -do-

P. 70. Nos. 152-154—Dhancha-Chambers in the compound of Pārśwanātha Temple

Nos. 155-157—Radeb (Dt. Sheopuri)—A ruined Jain temple now sheltering a *Śiva linga* Jain images; goddess Chakresvari.

No. 168—Ujjain Mahakal Museum—head of a Jain image.

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Annual Report of Arch. Dept. of Gwalior State for V. S. 1993 (1936-37)—Gwalior, 1939.

P. 29. Exploration :

Indore (Dt. Guna) · a village—ruins of Jain monuments of mediaeval period.

P. 10. Suhania (Dt. Morena)—An old image of Veminath in a new Jain Temple, Two seated Tirthankaras.

P. 23. Monuments listed—Suhania shrine of Neminātha newly restored and sculptures of two seated Tirthankaras.

Photographs :

P. 35. No. 4—Bhilsa (Dt. Bhilsa)—open air museum at Dak Bungalow—a sculpture of Tirthankara.

Nos. 13-18—Gyaraspur Dist Bhilsa Mahādevi Temple—images Jain Gods, goddesses & Tirthankaras.

P. 37. Nos 55-63—Gwalior Arch. Museum—Jain sculpture Tirthankaras.

P. 38 No 80—do- -do- Torso of a Tirthankara plate VI (b) Tirthankara—seated from Gwalior fort (now in the Museum Gwalior).

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Annual Report of Arch. Dept. of Gwalior State for V. S. 1995 (1938-39)—Gwalior, 1940.

Exploration :

P. 16—Kumhar Tekri—Excavations. The round mound—a burial-*cum*-cremation ground—Skeletons, in various position, one seated in a mediatating attitude almost like a Buddhist monk or a Jain *Sādhu* [plate ixc (d)].

Plan of cave No 20 Udayagiri.

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Annual Ad. Report Arch. Dept. Gwalior State for V S. 1996 (1939-40)—Gwalior, 1942.

P. 17—Pali—on the padora, Kota Road about 12 miles to the east of its junction with Agra Bombay Road or about 22 miles from Shivpuri. To the south of the village, under a Banyan tree—site of a Jain temple; part of shrine and few idols in the roots and trunk of the tree. Sculptures of Tīrthankaras lie scattered.

P. 38 Monuments listed.

Pali (Dt. Shivpuri)—Site of a Jain Temple of about the 10th or 11th century A. D. in ruins, carved stones and images of Tīrthankaras only remnants.

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Annual Administrative Report of the Arch Dept Gwalior State for V S 1997 (1940 41)—Gwalior, 1943.

P. 4. Barai (Dist Gird)—A big Jain idol in the ruins of an old temple at

Pp. 22-23. Amrol—8 miles to the south-west of Antri, another route *via* Haisi Canal Bank road which branches off from the Gwalior-Jhansi Road near Tekanpur. A shrine sheltering a large medieval idol of a gooddess Behmata, built on the site of large Jain temple, statues of Tīrthankaras scattered round about.

Barai (Dt. Gird)—Two groups of ruined Jain temples—on to the north of the village consists of two temples - one sheltering a very large image of a Jina, the other on the hill to the south consists of four shrines, all sheltering big idols of Tīrthankaras. From a dated inscription on the pedestal of an image and the style of architecture, those temples are contemporary with the rock-cut Jain statues on Gwalior Fort (15th Century A. D.).

Paytha (Dt. Morena)—near the village site of a Jain temple, strewn with mutilated Jain statues

P. 98 Epigraphy—An inscription on the pedestal of large Jain image enshrined in a temple on a hill to the south of village Barai, dated in v. s. 1529 (A. D. 1472) refers to *Mahārāja* Kirtisingh Tomara of Gwalior.

Pp. 51-53. Monuments listed in 1940-41.

No. 4. Amrol (Dt Gird, Gwalior)—Behmata Temple and site of a Jain temple.

No. 8 Barai—Ruins of a Jain temple sheltering a huge image of Tirthankara on the N. W. of village.

No. 9—Ruins of another Jain temple—three shrines near No. 8.

No. 10—A Jain temple with 4 shrines on hill to the S. of village.

No. 16—Paytha (Dt. Morena)—Site of a Jain temple on the S. E. outskirts of village—number of Jain sculptures scattered around.

Nos. 18 20—Dadur (Dt Sardarpur)—three different sites of Jain Temples strewn with stone images—two very large.

P. 52. Inscription copied .

1. Panihar (Dt. Gird)—on a standing Jain image in the 3rd shrine from the north in the group of four shrines, on hill, Nagari-Hindi.

P. 66. Mahakal Temple of Museum, Ujjain.

P 68 Photos .

No. 29 Barai—(Dt Gird)—a Triple Jain temple in ruins. No. 30. Another ruined Jain temple near No. 29 sheltering a huge Jain image.

Nos. 31-32. Fourfold Jain temple, Pt. I (first two), Pt. II (last two).

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Annual Report of the Archaeological Department of the Gwalior State.

Quinquanial Administration Report of the Archaeological Dept. Gwalior State—Madhya Bharat.

For the Samvat 1998-2002 (1942-46)—Gwalior, 1949.

Conservation :

P. 3. Udayagiri : The rock-cut caves in Udayagiri hill situated about 4 miles west of Bhilsa, monuments of the Gupta age. Out of the 20 caves, No. 1 at the southern end and No. 20 at the northern end are Jain.

Pp. 17-18. Indore : The village Indore lies ahout 4 miles to the North-East of Kadwaha, possesses Jain relics of mediaeval period. A ruined shrines and a *Chaumukha* situated at about half a mile to the South-east of the village. The structural *Chaumukha* or four faced hollow structure, in the centre of each face is the principal image of a seated Tirthankara surrounded by a number of subsidiary figures of Tirthankaras. In the shrine room there is a a large standing idol of Śāntinātha. Both of circa 10th century A. D.

Pp. 20-21. Amrol village (Dist. Gird)—An old Jain Temple situated a short distance fo the west of village. In a modern Jain temple—Baimata Mandir, a seated Jain goddess (Ambika?) and an image of Tirthankaras enshrined. In the faces of the platform a number of images of Tirthankaras are built up. A large number of Jain images are strewn over the site.

P. 22. Gandhaval, Dist. Ujjain : *Bhavānī* temple at the south of the village Gandhaval (which is about 8 miles by cart-track north of Sonkachh, is surrounded by a large number of sculptures mostly Jain The modern temple stands on the platform of an old Jain temple.

A little north of the village is a *Dargā* platform. A number of Jain sculptures kept against the north side of this platform while an old Jain image has been used in the construction of the platform.

On the bank of a *Nālā* to the north-west of the village are lying two Jain images.

To the western side of Khedapati Hanumān temple is lying an image of Tirthankara. Futher, north-east at a distance is a standing colossal image of a Tirthankara about 10 feet high. About 50 feet in front are lying half buried, two more Jain life-size sculpture; this was a site of an old temple.

P. 25. Epigraphy : An inscription on the Jain image refers to the reign of Vijayapāla and is dated in v. s. 1132.

P. 34. App. A.—Antiquities found in the excavations of the Tila site at Pawaya in 1941-42.

No 43—Head of a Tirthankara—Photo No. 114/128.

P. 70. List of Inscriptions : No. 3—Bhiloa, on a Jain image old Nagari, Sanskrit—King Vijayapāla v. s. 1132, A. c 1075 mentions—Sri Vasvachandra.

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Annual Report of the Archaeological Survey of Mysore, 1903-4—Bangalore, 1904.

P. 4. Jain orators' success in religious disputes. Inscription of the 16th century at Humcha. Triumphs over European faith, Bauddha and others.

P. 5. Manuscripts ·

Śrīpāla-charita, in Kannada, by Mangrasa, beginning of the 16th cent.—*Kalyāṇakāraka*, a work on medicine in Sanskrit, by Ugrāditya, probably 12th or 13th century.

380 (ii)

Report of the Archaeological Survey of Mysore, 1904 05—Bangalore, 1905.

Pp. 2-4 The Changalvas and the Kongalvas, they were Jains. The priests of the Changalves claim control of all the Jain *Bastis* from Panasoga to Tala Kavini, which is the source of Kaveri river in Coorg.

Rājendra-Chola-Kongālva's son Rājādhirāj Kongalva, and his mother Pochabbarasi, had as their *guru* Gurusena paṇḍita, the disciple of Puṣpasena, Siddhāntadeva. In 1058 Rājendra Kongālva Tammayya built a *basti* at Muttur (near Samvarsante in Coorg) and endowed it. (Coorg inscriptions).

380 (iii)

Report of the Archaeological Survey of Mysore, 1905-06—Bangalore, 1906

P. 3 Śravana Beḷgoḷa inscription—priority of the Jains to the Buddhists. Jain sect, one of the most ancient in India, its first discovery in Mysore.

Pp 4-5. An inscription of 1368 A. D. in Magadi *tāluq* recording reconciliation effected by Bukka Rāya between the Jains and the Vaiṣnavas.

P. 6. Literature noticed : *Lokopakāra*, a Kannada work by Chāmuṇḍarāya, probably of the 12th century treating of rain, wells etc.—*Dharmopadeśamrita*, a Sanskrit work on Jain philosophy, by Padmanandi flourishing in the 12th century.

380 (iv)

Report of the Archaeological Survey of Mysore, 1906-07—Bangalore, 1907.

Pp. 14-15. Account of Sculptures in the three Jain temples at Halebid in the Kannada ms. Work called "*The History of the Ancient Temples at Halebid*" by one Sivananji Gauda.

P. 15. Literature :

Sūkti sudhārnava, a Kannada anthology of the 13th cent., compiled by the Jain Poet Mallikārjuna for the recreation of a Hoysala King Someśvara (1233-1254)—*Vyavahāra ganita*, a work on arithmetic, composed by Rājāditya, a Jain poet, a contemporary of the Hoysala King Vishnu Vardhana (1104-1141 A. D) and author of works on Geometry, Algebra and Mensuration—*Padma-charita* or *Mahā-Rāmāyaṇa* a Sanskrit work, by Raviṣenāchārya in the 7th cent. The work contains one of the earliest Jain version of the story of Rāma-*Kalyāṇakāraka*, a Sanskrit work on medicine by Ugrāditya a contemporary of Rāshṭrakūṭa King Nripatunga (815-877 A. D.) giveng a discourse on the uselessness of a flesh diet.

380 (v)

Report of the Archaeological Survey of Mysore, 1907-08.—Bangalore, 1908.

Pp. 2-3. Halebid Jain temples—A Jain image about 20 feet high in a temple built by Punisa, a famous general under Visnuvardhana.

Pp 6-7. The Santara plates of about 700 A. D.

Pp. 9-13. Inscriptions of the reign of Visnuvardhana. Ballala III a *Nishidhi* (memorial) in honour of Vardhamāna Maladhāri-deva (1295) at Halebid, erected by people of Dorasamudra

P. 27. Literature Mss.

Aṣṭuśti, by Akalanka, the celebrated Jain philosopher of the 8th cent. *Lingānuśāsana* by the Jain author Harsavardhana flourishing in the 11th cent *Jñānabhaskaracharita*, a Kannada work on Jain Philosophy by Nemana of Samadallipura of the 16th cent (Temple built by Punisa, general of Visnuvardhana ; Heggade Mallimayya, a lay disciple of Śubhachandra—Siddhāntha deva, set up the god Mallinātha in the *Divākara Jinālaya* of the Śri Mūlasangha (at Bastihalli); dandanāyak—Echikayya also made a grant in 1138 A. D., Gangarāja's son Boppa erected Drohagharatta Jinālaya at Halebid.

380 (vi)

Report of the Archaeological Survey of Mysore, 1908-09—Bangalore, 1909

P. 3 Arsikere Ruined Jain temple styled Sahasrakūta—Jinālaya in the inscriptions—Discovery of new inscriptions in the temple

P 5. Siddapura Malakadamuru *Tāluka*. *Basti* temple at the foot of the Brahmagiri hill—No Jains living in the village at present.

Pp 6-9. Śravana Belgola : Discovery of 250 new inscriptions—Inscriptions in *bastis* brought to light and copied—Copying of inscriptions on the hills Vindhyagiri and Chandragiri, Bhadrabāhu inscription—Śāntinātha *basti*, in Jinanāthapura, built in about 1200 A D

P 10 Bevur Two old Jain inscriptions (Nos. 69 and 70 of Channapatnam *tāluq*) on the rock to the north of the Visnu temple on the Tirummappa hill near the village Their existence leads one to suppose that the place was once a Jain settlement.

P. 11. Discovery of a Kannada inscription, dated in 1541 A.D. of the reign of Krishṇadeva-Rāya of Vijayanagara at Bhāvanagar in Kathiāwār—Importance of the work *Lokavibhāga* in determining the period of the Pallava king Simhavarma.

Pp. 12—29. Epigraphy:

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P 31. Manuscripts·

Lokavibhāga, a Sanskrit work treating of Jain consmography, by Simha Sūri flourishing in the 5th cent. A. D.—*Jwandhara-ṣaṭpadi*, a Kannada work, by the Jain author Kotiśvara-Kavi of Sangitapura.

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P. 7 Chikka Bilagumba. Proof of existence of some Jain *basti* in the vicinity of the village, though no Jains are found now for several miles around.

P. 8. Vaidyanathapura: An inscribed stone of about the 8th cent., in the Vaidyanāthe̒svara temple appears to have originally belonged to some Jain temple.

Malaganhalli: A Jain epitaph of about the 10th cent. A. D. on a pillar in front of the Māri temple.

Pp. 12-13. A List of transcripts of Jain Works prepared in the office of the Survey and sent to the Oriental Library, Mysore.

No. 3.—*Sabodhachandrodaya*, a Sanskrit work by Padmanandi.

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No 5.—*Śrutāvatāra*, a Sanskrit work by Srindiṇandi (?)

No. 7.—*Vṛttachintāratna*, a Sanskrit work by Santarājapaṇḍita.

No. 9.—*Munivamśābhyudaya*, a Kannada work by Chidānanda Kavi.

No. 10.—*Chikka-Śrāvakāchāra*, a Kannada work by Chidānanda Kavi.

No. 11.—*Śrāvakāchāra*, a Kannada work by Chidānanda Kavi.

No. 12.—*Jñānasāra*, a Kannada work by Chidānanda Kavi.

No. 14.—*Karnāṭaka-Bhāṣābhūsana*, a Sanskrit work by Nāgavarma

No. 15.—*Munisuvrata-Kāvya*, a Sanskrit work by Arhaddasa.

No. 19.—*Sūpaśāstra*, a Kannada work by Māngarasa.

No. 22.—*Purudeva-Champu*, a Sanskrit work by Arhaddasa.

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P. 43 Names of some Agarvala *Baniyas* occuring in some Guzarati inscriptions copied at Sravana Belgola—Their distinction from the Jain Agravalas.

Pp 45-47 Manuscripts

Discovery of the initial date of the Pallava king Simhavarma in the Jain work called *Lokavibhāga* by Simha Suri and discussion on the subject Acquirement of a Kannada medical work known as *Karnāṭaka-Kalyanakāraka* by Jagaddala Somanātha (Chitrakavi-Soma), a Jain author belonging to the middle of the 12th cent.

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P. 3. Laksmidevihalli : Discovery of a Jain epitaph of the Ganga period, near the Basavanna temple, pointing to the place having once been a Jain settlement.

Kallangere : A Jain image, presumably of Pārśvanātha, brought to light in the neighbourhood of the hillock Kanchinakovi Marati.

P. 6 Jāvagal : The temple of Chandranātha, with rows of Tirthankaras here and there on the outer walls of the temple.

P. 9. Bastihalli . Examination of the three temples of Pārśvanātha, Ādinātha and Śāntinātha, fully described *Yakshas* and *Yakshīs*; inscriptions.

P. 13. Belur . In the Keśava temple of the Hindus, figures with dead game and figures shooting with guns and a figure of a Jina.

Pp 15-16. Belgami · In several parts of the village, large figures of Jinas one inscribed (Shikarpur-134) lying in a mutilated condition, though no trace of Jain *basti* is now found.

P. 19. Bandalike . The Śāntinātha *basti*, with mutilated Jina figures here and there.

Chikka-Māgaḍi An inscribed stone (Shikarpur-201) in the Basavanna temple (originally a *basti*) having seated figures of a Jain teacher and four female disciples, Several Jina images and inscriptions lying about in a mutilated condition.

Hanchi . A new inscription on a stone at the Virabhadra temple (once a *basti*) It has a large *Svastika* at the top with a seated Jina figure to the left.

P. 20. Kuppatur A seated image of Jina in the Jain temple with an inscription.

P. 21. Sravana Beḷgoḷa Erection of one of the bastis by the Ganga king, Śivamāra on the small hill at Sravana Beḷgoḷa according to an inscription.

P. 25. A List of transcripts of Jain works prepared in the office of the Survey and sent to the Oriental Library, Mysore.

No. 5—*Beḷgoḷada Commaṭeśvara-charitre*, a Kannada work by Anantakavi.

No. 6—*Kagendramanidarpaṇa*, a Kannada work by Mangarāj.

No. 7—*Kārkalada Gommatasvāmi charitre*, a Kannada work by Chandrama.

No. 9—*Siddha-Stotra*, a Sanskrit work by Aśādhara Sūri.

No. 10—*Pañcaakalyāna-Stotra*, a Sanskrit work by Aśādhara Sūri.

No. 11—*Mangarāja-nighonṭu*, a Kannada work by Mangarāja.

No. 12—*Kannada Ratnakaraṇḍaka*, a Kannada work by Āyatavarma.

No 13—Loka-Svarupa, a Kannada work, author not known.

No. 14—*Karmaprakriti*, a Kannada work, author not known

No. 15—*Paramāgam asāra*, a Kannada work by Chandrakirti

No. 16—*Gadyachintāmani*, a Sanskrit work by Vādibhasiṃha Sūri.

No. 24—*Sāmudrika lakṣaṇa*, a Sanskrit work by Bhadrabāhu.

No. 25—*Karmaprakriti*, a Sanskrit work by Abhayachandra.

No. 26—*Kriyāchūlikā*, a Sanskrit work. Author not known

No. 27—*Ganadhara Stotra*, a Sanskrit work. Author not known.

No. 28—*Ratnakarandaka* or *Upāsakādhyayana*, a Sanskrit work by Samantabhadra.

No. 29—*Dravyasamgrahāgama*, a Prakrit work by Nemichandra.

No. 30—*Prabhanjana-charitre*, a Kannada work by Mangarasa

No. 31—*Udoygasāra*, a Kannada work by Atmajña.

N 32—*Chandranāthāsṭaka*, a Kannada work by Gunavarma

No. 33—*Śrīpāla-charitre*, a Kannada work by Mangarasa.

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Nos. 39-41—Views of Pārśvanātha *basti* at Bastihalli in the Hassan dist.

No. 42—Śāntinātha *basti* figure at Bastihalli in the Hassan dist.

Epigraphy ·

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P. 38. An inscription near the Basvanna temple at Lakṣmidevihalli, recording a grant of land to a Jain nun named Paramubbe Kantiyar in connection with a *basti* called *Biduga-Jinālaya*.

(b) Chālukya period—

Pp. 40-41. An inscription of the reign of Tribhuvanamalla or Vikramāditya having reference to the ruined Jain temple at Kuppatur, Sorab *tāluq*. It mentions a Jain *muni*, named Parvata of the Mūlasangha, Kānur-gana, and Tintriṇīka-gachchha.

(c) Hoysala period—

Pp. 43-49. An inscription at Belur of Visnuvardhana recording a grant in 1129 A. D. to a Jain temple named Malli *Jinālaya*. Epigraphs on the pedestals of images in temples of Pārśvanātha and Ādinātha at Bastihalli near Halebid, mention Śubhachandra, Kukkutāsan-Maladhārideva.

An inscription in the Someśvara temple at Belgami, dated in 1199, recording that during the reign of Ballala II, Heggade Siriyanna and a few others granted certain customs duties to Padmanandi-deva for the god Mallikāmoda-Śāntinātha-deva of the Hiriyabasadi at Balligrame. Description in details of two records, dated in 1207 A D., and copied at Hanchi Sorab *tāluk*. The one on a stone lying in the pond to the south of the Vīrabhadra temple, the other in front of the ruined Nāranārāyana temple.

A record of King Narasimha III to the north of Benneguḍḍa at Halebid, giving some interesting details about the Jain *gurus* of the Balātkāra-gana. An inscription on the pedestal of the image in the Śāntinātha temple at Bastihalli near Halebid, inscription recording grants to Māghanandi. Siddhanātha-chakravarti in A.D. 1265. Spiritual descent of the *guru* given.

P. 59 Manuscripts .

Discovery of the earliest Śaka date viz. 380 in the Jain work *Lokavibhāga*. Acquisition of an astrological work *Jatakatilaka*, written in 1049 A.D., by the Jain poet Sridharāchārya, author of *Chandraprabha-charita*, a Kannada champu.

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P. 4. Kalasavadi : A place containing at one time numerous *bastis* or Jain temples.

P. 9. Talkad · An inscribed slab built into the wall of the Añjaneya temple appears to have belonged to some Jain temple The site of the Jain temple converted to a private garden and the images removed to Mysore.

P. 14 Vijayapura · Two Jina images lying half buried in the earth in the fort to the south of the Arkeśvara temple.

P. 15. T. Narsipur A panel containing a seated Jina figure in front of the *taluq* office

P. 16. Mugur. T.--Narsipur 88 An old Jain epitaph

P 17 Chamrājnagar : Pārśvanātha temple with figures of Pārśvanātha and *Yaksha* and *Yakshi.*

P. 27. Works Transcribed

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P 29. Drawings No 2. Elevation of Chamundarāya *basti.* Sravana Belgola, Hassan district

Epigraphy

(a) Ganga period—

P. 35. Importance of an inscription (A. D. 550) of the Ganga Durvinita in explaining the connection with Pujyapada and the work Śabdāvatāra.

P. 37 A Jain epitaph (T —Narsipur 88) at Mugur. Two Jain records in the Mahabaleśvara temple on the Chāmundi hill near Mysore.

(b) Period unknown—

P. 63. A Jain record built into the wall of the new Vaikunthanārāyana temple at Talkad It records the death of Lokāchārya, disciple of Mahānanda. Āchārya Kamaladeva of the Dravila and Nandi-gana.

P. 68 Manuscripts

Trivaranikāchāra, a Jain law-book in Sanskrit, by Nemichandra flourishing probably in the 15th cent.

Bhujabali-charitre, a Kannada poem, by the Jain poet Panchabana giving an account of Bhujabali or Gommata, a son of Vriṣabha, composed in about 1612 A D.

Bharatesa—Vaibhava, a Jain work written in 1660 A.D. by Ratnākara-siddha, giving an account of Bharata, a son of Vrisabha.

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Pp 3-7. Sravana Belgola . Survey of the town of Sravana Belgola and its surroundings, as also of the larger and smaller hills, Vindhvagiri and Chandragiri—the Jain *matha* in the town. Inspection of a collection of mss. bearing mostly on Jain literature.

Pp. 7-8. Jinanāthapura : Śāntinātha *basti* in the village.

Hale—Belgoḷa · A ruined Jain temple with figures of Pārśvanātha and Jinas.

Aghalaya : A *Chaturvimśati-Tīrthankara* figure in front of the Malleśvara temple.

P. 9. Channarayapatna : Two beams built into the front portion of the Keśava temple are from some Jain temple.

Pp. 10-11. Hola Narsipur Inscribed door-jambs of the Lakshminarasimha temple belonged at one time to a Jain temple Another pretty structure is the Neminātha *basti*. Renovation of the Ankanātheśvara temple in Ankanāthapura with materials of ruined Jain *bastis*, containing here and there Jain epitaphs of about the 10th cent.

P. 16. Saligrama Two Jain temples in the village both dedicated to Anantanātha—worship by the Jains of two sculptured foot-prints on rock Gurugalare

P. 18. Chikka Hanasoge The three-celled temple of Ādinātha. The place once an important flourishing Jain settlement, possessing at one time 64 bastis.

P 22 Heggadadevankote : The Pārśvanātha basti, with an inscription on the pedestal of the image of Pārśvanātha.

P. 27 List of photographs of Jain *bastis*, etc

Pp. 29-36, 50-51—Epigraphs :

General—Old inscriptions near Lakkidone at Sravana Belgola. A few inscriptions of the Ganga period mostly consisting of old Jain epitaphs copied at Hole-Narsipur *tāluq*, and short inscriptions discovered at Sravana Belgola A Jain epitaph of the Kadamba dynasty of about 950. This record is built into the ceiling of the Subrahmanya temple at Ankanāthapura, Hole—Narsipur taluq—An inscription (about1100 A.D.) of the Kongalva king Dudda—Mallarasa, recording his grant of the village of Aybavalli to Prabhāchandradeva for the erection and occasional repairs of a Jain temple—A record (about 1115 A.D.) of Vira—Kongalva—Deva, a lay disciple of prabhachandra-Siddhānta-Deva; he caused the erection of *Satyavākya-Jinālaya.* Two inscriptions of the Hoysalas found on pedestals of two Jain figures at Sravaṇa

Beḷgoḷa. Another inscription of the time of the Narasimha I, a Hoysala king, on a Jain image in Anantanātha *basti* at Saligrama. Inscriptions on the pedestal of the image of Ādinātha in the ruined Jain *basti* and in the *garbhagriha* of the Ādinātha *basti* at Chikka Hanasoge, Yedatore *tāluq* Records found on the images of chandranātha, Vardhamāna and Neminātha in the Jain maṭha at Sravaṇa Beḷgoḷa.

Pp. 57-58. Manuscripts

Jinendra-Kalyāṇābhyudaya, a work on the mode of Jain worship, by Ayyapparva, of the Jainālapāka lineage and completed in 1319 A. D.—*Chandraprabha—Soṭpadi*, an account of Chandraprabha, by Doddana, and composed in 1578.

Illustrations in the Report :

Pl. 1. Jina figures in the fort Anantanātha *basti* at Saligrāma.

Pl. 4. Images at Sravana Belgola and Jinanāthapura.

Pl 5 View of the Śāntinātha *basti* at Jinanāthapura and inscribed Jina figure at Saligrāma.

Pl. 8. Inscriptions at Sravaṇa Beḷgoḷa and Kunche.

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P. 7. Hulidenhalli · A seated Jina figure below a tamarind tree in the village. It belonged to a *basti* or Jain temple, no longer in existence.

P. 16. Gopinātha Hill A Jain inscription on the east face of the cliff.

P. 21. Chikka Hanasoge Jain epitaphs of the 9th and 10th centuries. The place was once an important Jain settlement.

Pp. 26, 37-38. Epigraphy :

General—A reference to *Nāgamangala* plates, recording a grant by Śrīpurusa to a Jain temple erected by Paramagula's consort Kundachchi. Two Jain epitaphs dated about 900 and 910, belonging to the Ganga period in Gaddebasava and Ramesvara temples, Chikka Hansoge, Yadatore taluq, another Jain inscription at the place, of about the same date, recording the death of the devoted *Śrāvaki* Jakkiyabbe, wife of Nāgakumāra.

Pp 55-56. Manuscripts :

Vrata-svarūpa, a Jain work, by Prabhāchandra. *Gāyatrivyākhyāna*, a Jain commentary on the Vedic verse called the *Gāyatri-Sukumāracharitra*, by Śāntinātha, of about the 12th cent.

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Pp. 4-5. Kalya (Kalleha) : Once a holy place to both the Jains and the Lingāyats. An inscription at the place recording a compact made in 1368 A. D by Bukka-Rāya of Vijayanagara to settle difference between the Vaisnava and the Jains. A reference to a fierce fight between the Jains and the inhabitants of the city named Kalāvati.

Pp. 6-7. Bisakur . Once a city of considerable importance, containing 75 *bostis* or Jain temples.

Sankigatta : A *basti* dedicated to Vardhamāna—Geneaology of the Hoysala kings from Vinayāditya to Narasimha I given in the inscription on the back of the image of Vardhamāna is carved out of an inscription stone. There are about 30 families of Jains in the village.

Pp. 16-17 Begur : Once an important Jain settlement.

P. 18. Hosaholau An epitaph in the Pārśvanātha *basti* dated in 1118 A. D. and of the time of the Hoysala king Visnuvardhana.

P 26 Kambadahalli : A place holy to the Jains. To the south of the Brahmadeva pillar is the Jain temple *Pancha basti* or *Panchakūṭa basti* To the north of this *basti* is the *basti* dedicated to Śāntinātha or temple known as *Bhandāra basti*. Ruins of a *basti* with a seated Jina figure on a hill to the south of Kambadahalli. From an inscription found on rock Donneboranare it is clear that this *basti* was dedicated to Chandraprabha.

Pp. 26-27. Bellur · A *basti* dedicated to Vimalanātha.

Pp. 31-32. Sravana Belgoḷa and its *bastis* . The picture of a forest scene in the Jain *maṭha* intended to illustrate the six *leśyās* of Jain philosophy.

P. 36. Photographs :

Nos. 65-68.—Views of *basti* and Brahmadeva pillar, Kambadahalli, Mysore dist.

Nos 80-108.—Chandragupta *basti* ; Chāmundarāya *basti* ; painting of forest scene at the Sravaṇa Belgoḷa *maṭha* ; Akkana *basti* ; Jinanāthapura *basti* , and inscriptions for a revised edition of Sravaṇa Beḷgoḷa volume—Sravaṇa Beḷgoḷa, Hassan dist.

P. 37. Drawings ·

No. 6.—*Kattale basti*, stone-screen, Sravaṇa Belgoḷa, Hassan dist.

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(a) Ganga period—

P. 46. A Jain epitaph (middle of 9th cent), built into the floor in front of the shrine of the goddess in Nageśvara temple at Begur, Bangalore *tāluq*, recording the death of a disciple of Monabhattāra Another epitaph in the same village recording the death of a Jain nun named Mankabbe-Kantiyar.

(b) Hoysala period—

Pp 51-54, 67 68 A record of the time of Visnuvardhana stating erection of a *basti* at Kattarighatta by Demikabbe Another record of this reign on the left jamb of the north doorway of the Śāntinātha *basti* at Kambadahalli, Nagamangala *tāluq*.

A record of the reign of Narasimha I on a beam in front of the image of Śāntiśvara in the Śāntinatha *basti* at Kambadahalli, Nagāmangala *tāluq* Another inscription of this reign is on the back of the image of Vardhamāna in the Vardhmāna *basti* at Sankigatta, Magadi *tāluq*

An epitaph of the reign of Ballala II on a beam in the Śāntiśvara *basti* at Kambadahalli, Nagamangala *taluq*

A record of the time of Narasimha II stating that Sala, one of the ancient kings born in the Hoysala family, struck a fierce tiger by order of a Jina-muni, and hence his line became known as Hoysala-Vamśa

Miscellaneous Inscriptions :

An epigraph of about 1200 in the Śāntinātha *basti* at Kambadahalli, Nagamangala *taluq*, recording grant of some privileges to the Jains by the Śaivas. An eiptaph, dated in 1311, of a Jain merchant Payisett, son of Nagi-setti, on the west outer wall of the inner *Prākāra* around Gommateśvara on the larger hill at Sravana Belgola.

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Plate 1—View of tower of Akkana-*basti* at Sravana Belgola

Plate 12 (2)—View of Panchakūta-*basti* at Kambadahalli

Plate 15 (2)-Ādiśvara in Chandragupta-*basti*

Plate 17—Painting at the Jain *maṭha* at Sravana Belgoḷa.

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P. 8. Narasimharājapura (Yedehalli) At the west end locally known as Singanagadde are three *bastis* or Jain temples and a Jain *maṭha* known as Sugappa's *maṭha*, said to be affiliated to the Kolalamaṭha near Lal Bagh, Bangalore

P. 10 Belehonnur A Jina figure on one of the two boulders on the bank of the Bhadra.

Pp 12-13, 17. Śringeri (Sringapura) Several temples at the place, including a Jain basti. A figure of Jina for Buddha in Vidyāsankara temple. The Pārśvanātha *basti*, an inscription in it, dated in 1161, is the oldest lithic record in the village.

P 21. Chikmagalur : Discovery of two Jain epitaphs of the close of the 11th century.

P 22. Mattavara The Pārśvanātha—*basti*

P. 27. Varuna . A mound known as *basti-hittu* to the west of the village. Here once stood a large *basti* or Jain temple

Ketamanhalli . Numerous *viragals* A mutilated Jina figure on the way to the village.

Epigraphy :

Pp 48-50. Erection of the Neminātha *basti* by the general of the Śilāhāra king Vijayāditya at Eksambi in the Kundi Province, and a grant made to it in 1165 A D by Kārtavīrya of the Ratta family.

Pp 51-53. An epigraph of the reign of the Hoysala king Vinayāditya II in the Pārśvanātha *basti* at Mattavara, Chikmaglur *tāluq* , it bears the date Śaka 991 Another inscription of about 1120, belonging to the time of Visnuvardhana, Hoysala king, in the Basava temple near Kumbarhalli, it mentions one Punisamayya, a devout Jain and builder of several bastis He founded the Pārśvanātha *basti* at Chāmarājanagar and also the ruined *basti* at Bastihalli near Halebid.

P. 69. A copper grant issued by a chief of Gerasoppe in the Jain *maṭhā* at Sode in the Sirsi *tāluq*, North Canara district; it bears the date 1572

Miscellaneous Inscriptions :

Pp 82-84. Two Jain epitaphs near the Agrahara street at Chikmagalur, dated 1101. An inscription in the Pārśvanātha-*basti* at Śringeri, dated 1161. An epigraph on the pedestal of the Jina image in the *basti* at Kuchchangi, Tumkur *tāluq*, dated in about 1180. Two inscriptions in the Chandranātha *basti* at Koppala. Records on the pedestals of Jina images

P. 92. *Mullāśāstra*, a Kannada work, by a Jain poet named Chandrasāgaravarni, living in 1800 A D. His theory of the origin of Muhammadanism.

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Pp 2, 4-5 Halebid · A solitary Jina figure on the rail of the Hoysaleśvara temple. The Pārśvanatha *basti* at Bastihalli, the Ādināiha *basti* and the Śānthinātha *basti*. The Brahma pillar in front of the Śāntinātha-*basti* has a caparisoned horse galloping to the east, the emblem of Brahma according to Jain iconography.

Pp. 7-8. Angadi At some distance from the Vasantamma temple are two ruined *bastis* or Jain shrines Behind the *bastis* is a Jain epitaph of about 1000 A. D. No Jains now at the place.

Pp. 9-10. Grama : The east doorway to the hall of the Keśavā temple once belonging to a *basti* at Eleyur, Channarayapatna *tāluq* bears a Jain inscription on the lintel A *basti* in the village dedicated to Śāntināṭha by Santale, queen of Viśnuvardhana.

Pp. 10-11. Sravana Belgola Temples at the place. Jain *maṭha* The Śāntinātha *basti* at Jinanāthapur

P 14. Yelandur : The Jain minister of the Mysore King Chikka-Deva-Raja-Odeyar (1672-1704), a resident of the place

P 24 Transcripts of Jain works made by the Survey and sent to the Oriental Library, Mysore

No 13—*Mullā-śāstra*, a Kannada work by Chandrasāgaravarni, dated C 1810.

No. 15—*Chhandasāra*, a Kannada work by Ganachandra, dated C 1600.

No. 16—*Bharateśvaracharita*, a Kannada work by Ratnākarvarni, dated C. 1557.

No. 20—*Punyāśravakathā*, a Kannada work by Nāgarāja, dated C. 1331.

No. 21—*Neminātha-purāṇa*, a Kannada work by Nemichandra, dated C 1170.

No. 24—*Lokopakāra*, a Kannada work by Chāmundarāya. dated C 1150.

No. 26—*Sukumāra-charita*, a Kannada work by Śāntinātha, dated C 1068.

No. 27—*Śabdāgama*, etc.

No. 30—*Dhanyakumāra-charit*, a Kannada work by Adiyappa, dated C. 1650.

No. 33—*Lokabibhāga*, a Sanskrit work by Simhasūri, dated 457.

No 36—*Jainendra-parkriyāvatāra*, a Sanskrit work by Guṇanandi dated C 900.

No. 39—*Uttara-purāna*, a Sanskrit work by Gunabhadra, dated C 860

No. 40—*Trivarnikāchāra*, a Sanskrit work by Nemichandra, dated C 1500.

No 42—*Prāyaschitta*, a Sanskrit work by Vidyānanda, dated C 1385.

No 43—*Somadeva-niti*, a Sanskrit work by Somadeva, dated C 960.

No. 46—*Amoghavritti-Nyāsa*, a Sanskrit work by Prabhāchandra, dated C 800.

No. 48—*Padmacharita*, or *Mahāramāyana*, a Sanskrit work by Ravisena, dated C 700.

No. 49—*Svarupa-Sambhodhana*, a Sanskrit work by Akalanka, dated C 800.

No. 50—*Akalankāṣṭaka*, a Sanskrit work by Akalanka, dated C 800.

No. 51—*Akalanka-charita*, a Sanskrit work by Akalanka, dated C 800.

No. 52—*Praśnottararatnamālā*, a Sanskrit work by Amoghavarṣa, dated C 820.

No. 53—*Kāśikāvivarana-panchika*, a Sanskrit work by Jinendrabuddhi, dated C 700.

No. 57—Minor Jain works.

Pp. 25-26. Photographs :

No. 31—Pārśvanātha *basti*, pillar in *rangamandapa*, Bastihalli, Hassan district.

No. 71—View of *maṭha*, Sravana Beḷgoḷa, -do-

Nos. 72-76—Views of Jain *basti*, Jinanāthapura -do-

Epigraphy :

P. 39. A Jain epigraph of the Ganga period at Manne, Nelamangala *tāluq*; the record may be of the middle of the 10th cent.

P. 41. A reference to the ancient kingdom of Punnad, mentioned as Punnata in connection with the Jain migration from the north in the 3rd century B. C, and as Paunnata by Ptolemy in the 2nd century A. D.

P. 44. A Hoysala inscription on the *navaranga* doorway of the Keśava temple at Grama, Hassan *tāluq*, in it mention is made of the erection of the Vasudeva Jina-*basti* by Udayāditya, son of Pergade Vasudeva, and contains praise of a Jain *guru* named Chandanandi.

Miscellaneous Inscription

Pp 60-61. An inscription on the pedestal of the Jina image in the Śāntinātha *basti* at Grama, Hassan *tāluq*, of about 1200 An epigraph to the north-west of the ruined *Mūlasthāna* temple at Jodi Kempanpura, Chāmarājanagar *tāluq*

Manuscripts

Pp. 64-65. Manuscripts belonging to the library of Pandit Dorbali Śāstri at Sravana Beḷgoḷa—*Śrīpadāśīti*, a Kannada poem in praise of the *Pancha-Parameṣṭhis*, by the Jain poet Āchanna (Vanivallabha), flourishing at the close of the 12th cent. *Ātmatatva-parīkṣan*, a Sanskrit work treating of Jain philosophy of Devaraja of the 15th cent.

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P 2 Kaidala An inscription in the Gangādhareśvara temple having on the slab a figure of Viṣnu with a figure of Jina, tells us about the erection of Visnu and Jina temples at the village by Sāmanta Bāchi, a subordinate of the Hoysala king Narasimha I

P 4. Stones marked with a discuss indicate a grant to a Visnu temple, while those marked with a *Mukkode* or triple umbrella, a grant to a Jain temple.

P 5. Rampura : The Anantanātha *basti*.

P. 6. Maddagiri The Mallinātha *basti*, besides Jina figures the *basti* has figures of Sarasvati and Padmāvati.

P. 11. Nidugal : The Pārśvanātha-*basti* ; this temple probably came into existence in 1232.

P. 16. Kandikere : A *basti* dedicated to Śāntinātha.

P. 18. Huliyar : A stone pedestal of a Jina figure set up by Śriyādevi, consort of Sāmanta-Gova, now found in the Ranganātha temple.

P. 19 Heggere The Pārśvanātha-*basti*. A fine specimen of Hoysala architecture. This *basti* is perhaps the only *basti* of its kind in the State.

P. 21 Hatna Nakara-Jinālaya, the *basti* seems to go back to the beginning of the 12th century.

P. 28. Arsikere The *Sahasra-kūṭa-Jinālaya*, founded in 1220 by Vasudhaikabāndhava Recharasa, minister of the Hoysala king Ballala II. The object of worship is a mountain containing 1,000 Jina figures.

P. 29 Mysore . The Śāntiśvara-*basti*.

Pp. 32-33. Photographs :

Nos. 1-65—Drawings for the revised edition of Sravana Beḷgoḷa, Sravaṇa Beḷgola, Hassan dist.

P 33. Drawings

No. 5—Plan of Akkana-*basti*,	Sravaṇa Belgoḷa, Hassan	Dist.
No. 6—Plan of Chamundarāya-*basti*,	-do-	-do-
No. 7—Plan of Chandragiri inscriptions,	-do-	-do-
No 8—Plan of Śāntinātha-*basti*, Jinanāthapura.	-do-	-do-

Epigraphy

Pp 45-46 An inscription of the period of the Chola chief Irungola on the pedestal of Pārśvanātha in the Pārśvanātha *basti*, on the Nidugal hill, Pavugada *tāluq*, stating that the image was caused to be made by the Jains of Bellumbatte.

Hoysala period—

Ballala I An epigraph on the pedestal of the Jina image in the *basti* at Hatna, Tiptur *tāluq* ; in it is mentioned the name of the Jain teacher Śubhachandra.

Narasimha I. A Jain record on a stone pedestal in the Ranganātha temple at Haliyar, chikkanayakanhalli *tāluq*. Sāmanta-Gova, feudatory of Narasimha I, built the Pārśvanātha *basti* at Heggere in 1160.

Pp 60-61, 64. Mysore king Chāma Rāja—Odeyar (IX) Reference to two lampstands in the Śāntiśvara *basti* at Mysore and four brass vessels in the same *basti*.

Mysore king Krisna Rāja—Odeyar III. An inscription on the pedestal of the metallic image of Anantanātha in the Śāntiśvarabasti at Mysore.

Pp. 65-66. Miscellaneous Inscriptions :

A record at Maddagiri stating offering of grant to god Mallinātha. Another record in the Mallinātha *basti* at Maddagiri.

P. 68 Jain kings of Tundiradesa ·

Satyandhara, his son Jivandhara, his son Yaśodhara, his son Gunapāla, his son Yaśahpāla, his son Prajāpāla, his son Lokapāla, his descendant Himaśitala, who ruled from Kali 1125 Pingala and in whose reign Akalanka vanquished the Buddhhists; then followed Harivikrama, Simhavikrama, Sataratha, Nyāyaratha and Dharmaratha whose son Chamundarāya set up Gommata at Sravana Belgola in Kali 600 Vibhava.

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P. 11. Nittur The Śāntiśvara-*basti* is a Hoysala structure of about the middle of the 12th century.

Pp 13-14. Kunigal . An inscription on the sluice of the Kunigal *tāluq*, giving information that the sluice was built in 1394 by Irugapa, the Jain general of the Vijayanagar king Harihara II, and the author of the Sanskrit lexicon *Nānārtharatnākara*

Kottagere (Śridharapura) Mutilated Jina figures in a ruined *basti* in the village.

P 16 Hatna . The Virabhadra temple once a Jain *basti* dedicated to Pārśvanātha On a Jain pedestal stands the image of Virabhadra.

P. 18 Mysore Palm-leaf manuscripts at thhe Śāntiśvara-*basti* and two new inscriptions at the *basti*—copper-plate grants received from Laksmisena-bhaṭṭāraka-pattāchārya of the Jain *maṭha* at Singangadde, Narasimharājapura *tāluq*.

P. 20. Photographs :

Nos. 29-32—Views etc., of Śāntinātha *basti*, Nittur, Tumkur district.

Drawings :

No. 2—Ceiling of Gommateśvara temple, Sravana Beḷgoḷa.

No. 6—Plan of Pārśvanātha-*basti*, Heggere.

No 7—Plan of Pārśvanātha-*basti*, Bastihalli.

Epigraphy :

Hoysala period—

P. 33 An inscription on the pedestal of a Jina image lying on the site of a ruined *basti* at Kottagere Kunigal *tāluq*, the image represents Śāntinātha.

Vijayanagar period—

Harihara II. A record stating that Irugappa-dannāyaka was a famous Jain general of the king, and was the author of *Nānārtharatnamālā*.

Miscellaneous Inscriptions :

P. 51. An inscription in characters of the 12th century in the Śāntiśvara-*basti* at Nittur, Gubbi *tāluq*. Another Jain epitaph (*nisidi*), dated in 1380 in the *basti*. Three copper plate inscriptions from the *Basti maṭha* at Singangadde, Narasimharājapura *tāluq*.

Manuscripts ;

P. 53. A commentary on Dhanañjaya's Raghava-paṇḍavīya by Nemichandra. A commentary styled *Vardhichandrodaya* on Vijaya Sūri's *Śṛiṅgārārnavachandrikā* by Devachandra—*Jñānachandracharita*, a Kannada poem giving an account of the Jain prince Jñanachandra, composed in 1659 by the Jain poet Pāyanavarṇi, a native of Sravana Beḷgoḷa.

Illustration in the Report :

Plate 1. North view of Śāntiśvara *basti* at Nittur.

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P. 8. Kancheri : A Jina figure in cave 64; it is apparently a figure of Pārśvanātha, seated on the coils of a serpent canopied by its five hoods.

P. 10. Nasik : Cave No. 11 is a small Jain cave. A seated figure of Neminātha opposite its entrance.

P. 11. Daulatabad : Some Jain and Hindu images built into the walls of the Daulatabad fort; these belonged to temples no longer in existence.

P. 13. Ellora : Of the 34 caves nos. 30-34 are Jain caves; principal Jina figures in these caves represent Neminātha. To the left of No. 34 is another Jain cave bearing no number.

Pp. 13-14. Badami : Caves, 4 in number, known as *Mena-basti*. Cave 4 is Jain with Jina figures in the shrine and on the walls and pillars. The left wall contains an epitaph of Jakkavve, wife of Jinavarma, who died by the rite of *salekhanā* or starvation.

P. 14. Hampe : On Hemakūta there are two or three small but neat temples in the Hoysala style, said to be Jain, though without any such indication.

Near the Achyutarāya temple is a Visnu shrine, erroneously called a Jain temple.

P. 17. Basti-Haskote : A lofty Jina figure at *Basti*, now enshrined in a modern building. Two seated Jina figures to the north of the huge image.

Pp. 18-19. Reference to two sets of copper plates, one recording grants to a Jain *basti* during the reigns of the Ganga kings Śrīpurusa and his son Saigotta Śivamāra; the other registering a grant to a Jain *basti* at Talkad in 807 by the Rāṣṭrakūṭa prince Kamba Deva.

Drawings :

No. 4—Ceiling of Pārśvanātha-*basti*, Bastihalli, Hassan dist

Epigraphy :

Pp. 27-32, 42. A set of copper-plates, relating to the Gangas, received from Narasimharājapura, recording grants to a Jain temple during the reigns of Śrīpurusa and his son Saigotta Śivamāra A Jain epigraph assignable to the Ganga period at Hullegaḷa A record, relating to the Rāstrakūtas, received from Chāmarājanagara, registering a grant in 807 A. D. to a Jain *guru* named Vardhamāna by prince Kamba Deva. Two epigraphs at *Basti* Haskote, Krisnarājapete *tāluq*, stating that the two ruined Jain temples there were built in about 1117 by Punisa, general of the Hoysala king Viṣṇuvardhana, and his wife Jakkavve.

Miscellaneous Inscriptions :

Two Jain records at Varakodu, dated in 1425 and 1431, indicate that the pillars on which thay are inscribed once belonged to a Jain temple. An inscription at Hagalhalli opening with a prayer for the prosperity of the *Jina-sāsana*.

Manuscript Examined :

P. 44. *Mahisūra-doregala-vamśābali*, a Kannada poem, written by an unknown Jain author, living in the early part of the 19th cent.

Illustrations in the Report :

Plate 13 Jina figure, architrave of a doorway, and pillar in ruined *bastis* at Basti Haskote.

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Works Transcribed ·

P. 5. *Indrābhyudaya*, a champu by Raghunātha Sūri *Śāstrasāra-samuchchaya* by Māghanandi (in part)—*Padārthasāra* by Māghanandi (in part).

Epigraphy :

Pp 18-29. A set of copper plates received from the Tirumukudlu, Narsipur *tāluq*, relating to the Gangas It registers a grant in 963 A D. by king Mārasimha to a scholar named Munjārya alias Vādighanghalabhatta. A full account of the Ganga dynasty is given in the record

Manuscripts Examined :

P. 33. *Śāstrasāra Samuchchaya*, a Kannada prose work on Jain philosophy by Māghanandi, a Jain teacher of the middle of the 13th cent. *Vaidyanighantusāra*, a Sanskrit work bearing on medicine in the form of a lexicon by [illegible]kkana *pandita*, a Jain author. He was patronised by the Mysore king Chikka-Deva—Raja-Odeyar (1672-1704).

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Pp. 5 6 Khandagiri : Of the many caves in the place, two appear to be Buddhist and three Jain. On the top of the hill is a Jina temple dedicated to Śāntinātha.

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P. 2. Halebid : Pārśvanātha *basti.*

P. 3. Belvadi . An important Jain settlement during the time of the early Hoysala kings. Two inscriptions dated 1160 and 1208 A. D. record the grant to the god Janneśvara.

P. 4. Conversion of the Hoysala king Bitu Deva (Visnuvardhana) to Vaiṣṇavism from Jainism.

P. 7. Markuli : Pārśvanātha *basti.*

Pp. 9-30. The age of the early Guptas. Valabhi a stronghold of the Guptas destroyed in 319 A. D. Jain *Harivamśa* of Jinsenāchārya contains chronology of the Muruṇdas, Guptas and other kings. Kalki, born in 402, started an era after his own name in 428, persecuted the Jains, died in 472 A. D. The initial date of the chronology of the Guptas A. D 200-201. The exact date of the erection of the statue of Gommateśvara in Sravana Belgoḷa A D. 1208. Chandragupta II, living in 282, became a Jain and left the country in company with Bhadrabāhu III during the terrible famine to spend his days in solitude in Sravana Belgola.

Epigraphy :

Pp. 36-40. Inscription dated A. D. 1176 at Kalasapura, Kadur district, Chikmagalur *tāluq*, on the ceiling of the *Añjaneya* temple containing the genealogy of the Hoysala kings It records the construction of a Jain temple called Vīrballāḷa *Jinālaya* during the rule of Vīrballāla by Deviseth at the request of his teacher Bālachandramuni of Mulasamgha.

Pp. 113-115. An inscription on a fragmentary stone by the side of a temple in ruins in the Jungle to the west of the village Ichavāḍi of Shimoga Hobli. It records the gift of wet fields by king Nanniya Ganga and his *guru* to Chandrasiddhānta deva, a Jain teacher It gives the genealogy of the Ganga dynasty. The probable date is about the close of the 10th century A D.

Manuscripts Examined :

P. 127 (1) *Trailokyadīpikā* , (2) *Bāhubalicharita-śataka* by Nemichandra , (3) *Belugulada Vistāra* by Anantakavi.

P. 130. Conservation

Repairs to Jain *basti* at Halebid, Hassan dist.

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Pp. 1-2. Jain *Basti* at Markuli 3 miles to the east of Ambuga (Mysore Arsikere Rly)—of early Hoysala style—constructed in 1173 A. D. by Buchimayya minister of Ballāla Deva—fully described—a seated figure of Ādiśvara, 5 ft. high in the south cell of the main temple. A standing image of Bāhubali, 6 ft. high in the east cell. A standing image of Pārśvanātha 5 ft. high. Eastern of the front shrine contains an image of Bāhubali and the western of Pārśvanātha.

Two more figures in the Sukhanasi—one of male and the other female—4 heads of the male and 12 hands of the female—names of the figures not traceable.

The Jain *Basti* possesses endowment of 14 acres of land.

P. 3. Jain *Basti* at Heggere.

P. 6. *Trishashthi Śalākā-purushas*—comprises 24 Tirthankaras, 12 Chakravarti kings, 9 Baladevas, 9 Vāsudevas aad 9 Prati-vāsudevas.

P. 8. Appar. Vagiśa or Dharmasena a Brahmin by birth became Jaina and then known by the name, Dharmasena—an author of a number of learned works on Jainism. His reconversion to Śaivism.

Mention of Vadibhasimha a celebrated Jaina scholar ; his disputes with Sambandhar on the merits of Śaivism.

P. 10. Kaḍumārāṇāyanar or Dirghamāra also called Kuna and Kubja king of Madura, converted to Jainism by Jinasena Bhaṭṭākalanka and others.

Mention of *Āhāra-abhaya-bhaishajya-śāstradāna* offered to the people of S. India by the Jains and Buddhists for the spread of their faiths among the Śaivites.

P. 11. No trace of Buddhism or Jainism in S. India before Asoka's Buddhistic Mission to South India about 240 B. C. Spread of Buddhism and Jainism especially during the reign of Andhra-bhrityas in the north of Mysore.

P. 12. Jinasena, Nayasena, Śrutakīrti, Viśālakīrti, Budhachandra and Suvvratakīrti attempted to cure the fever of Dīrghamāra of Madura mentioned in Kanchakravarti's statement in his *Trishashṭhi-Purātana-charita* (P. 301. ms. no. 365).

Date of the composition of *Harivamśa* mentioned in Jinasena's *Brihadharivamśa*

Rājāvalekathe—a Kannarese historical work of the Jainas—contains the evidence of the epoch of Kunapāndya to be partly in the 8th and partly in the 9th century.

Bhaṭṭākalanka mentioned in *Mahāpurāna* of Jinasena—taught Hoysala the legendary founder of the Hoysala dynasty some charmes to enable him to conquer Kunapāṇḍya of Madura.

P. 13. Mention of Kunapāndya's conversion to Śaivism from Jainism under the influence of Trivumangayalvar.

P. 14. Trikūtāchala Jain temple at Chikka Hanasoge built by king Vikramārāya, chief of Nanjarājapattana—images of Ādiśvara, Śāntiśvara and Nemiśvara erected—granting of the villages Dodda Hanasoge, Chikka Hanasoge and Channamagge for the services of the Jain temple.

P. 15. Presence of a figure with the word Jina written below it on the side of the pedestal of the double *Linga* in a cave near the Anjaneya temple at the foot of the hill in Beṭṭadapur. Association of Jain image of Mallināṭha Śaivite Linga points out to the inference that a sort of reconciliation was effected between the Jainas and the Lingayats during the rule of the Chengalvas in the 2nd half of the 16th century. Early Chengalyas were Jainas—granting of an extensive plot of wet land for the purpose of feeding the poor Mangarasa minister to Chengalva Vikrama in S. 1547 was a Jain.

Bastis of Ādiśvara, Śāntiśvara and Neminātha constructed in the 1st half of the 11th century A. D.—mentioned in inscriptions found in Chikka Hanasoge (Yedalore 26, 27).

P. 15. Mention of Manuscript recording the history of the Jain rulers of Kallahalli.

P. 51. An Inscription No. 44—on a boulder near the village Tangale in the Hobali of Kadur Dist.—transliteration—figures of Jaina images on the boulder—names inscribed below them. Ajitakīrti, Devanandibrati, Gunasāgarabhaṭārak, Kīrtisāgarabhatāvar, Ajitasenabhatāraka, Prabhachandradeva, Vimalaguṇabrati, Ajitasena Bhaṭara, Śubhachandra.

P. 91. Mention of a Jain teacher in the copper plate grant of Ganga king Śivamāra purchased from Anantaramaiya of the village Kulagān in Harave Hubli, Mysore dist.

P. 93. An inscription No. 109—at the village Kallahalli in the hobali of Chilkunda on the pedestal of Jina image in Jaina *Basti* in Kannada language and characterits transliteration—records an image of Ādiparameśvara caused to be carved at the instance of Rayagauda disciple of Anantaviryadeva whose *guru* was Jayadeva Bhattāraka of Mūlasangha, Desigana, Pustaka gachchha and Konda Kundanvaya, Ruvari Nagoja son of Ruvari Bupoja carved the image.

P 102. Kubja-Pāṇḍya or Kurapāṇḍya—contemporary of Jinasenāchārya the author of *Brihaddharivamśa* of the Jains of Śaka 705/Appendix-A. Repairs of Jain *basti*. Ādiśvaraswāmi *Basti* Sravaṇa-beḷgoḷa.

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P. 8. Sanction of Rs. 723 for the repair of the Jain *basti* at Heggere.

P. 12. "*Abhilashitārtha Chintāmani*" Work of Somadeva copied by Marata—Ms preserved in the Dekhan College.

P 42 An inscription No. 12—at the village Tolalu in the Hobali of Arehalli Dist. Bangalore, on a stone set up near the ruined Jain *basti* in Kannada language and characters, its transliteration and notes—records the death of a Jaina *guru* Abhayachandra. The *basti* built up in memorium by his disciple Padmāvatiyakka—not dated.

Pp. 47-52. An inscription No 25—on the hill Nanjedevaraguḍḍa in the village Sompur in the Hobli of Hussan in Kannada language and characters, transliteration and notes—records gifts of two villages Muchchandni and Kadalehollie gummanavritti in Mayseneod by king Viraballāḷa deva for the services of God Abhinava Śāntināthadeva set up by some *Settis* including Rājasetti with the co-operation of Naduganāḍ—as and the Jaina saint Śripālatraividya. Vajranandi disciple of Vāsupūjya entrusted with management. Dated S. 1114.

P. 83. Inscription No. 91—on a stone at the village Huladenahalli in Malur *Tāluq*, Kolar District in old Kannada language and characters, transliteration and notes—records the gift of some dry ond wet land and some house sites on a Jain *guru*. Nandiyadigal of the province of Tekal-nad inscription broken and erroneous.

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P. 8. Repairs of the Jain *bastis*. Akkanabasti Sravana Belgoḷa Rs. 678/-. Pārśvanāthaswāmi and Śāntināthasvāmi *Bastis* Halebid Rs. 440/-.

P. 47 Inscription No. 35—on a stone lying in a field near a grove in the village Ummattur in the Hobali of Ummattur, Chāmarājanagar *Tāluk*, Mysore district, in Kannada languages and character its transliteration and notes—record the embracing of *sanyāsāśrama* and the death of Rājabhaṭārar a Jain ascetic and the setting up of the inscription stone in memory thereof

P. 70 Mention of Nagaragiri *Basti* in the Hobali of Bharangi Sagar *Tāluk*, Shimoga district.

P. 95. Inscription No. 107—on the pedastal of God Mudejina close to Nagarageri *basti* in Gersoppe, Sagar *Tāluk*, Shimoga dist., in Kannada language and characters—its transliteration and notes, records the image caused to be made by Ajana son of Kallapa Sreshthi and Mabamba Kallapasreshthi being the son of Ojana under the instruction of Devachandra—Suri disciple (son) of Lalitakirti of Desigana and Ghanasoka-vali.

Pp 95-96. Inscription No. 108—by the side of Vardhamāna *basti* near Nagarageri *basti* in Gersoppe, Sagar *Tāluk*, Shimoga dist., of size 6'-0" x 2'-9" in Kannada language and character, Transliteration and notes—Records some grant made by Honnapasetti—mention of Ramakka mother of Yojanasetti and wife of Ramana.

Pp 97-98 Inscription No. 109—on a stone set up near the same Vardhamāna-*basti* in Gersoppe—size 4'-6" x 3'-3" in Kannada language and characters—Records the death of Ramakka (20th Oct. 1932 A.D.) builder of Chaityālaya of Ananthatirtha in Gersoppe Genealogy of Ramakka in the inscription—notes the death of Ramakka's father.

P. 99. Inscription No 110—on stone near the Vardhamāna-*basti* by the side of Nagarageri *basti* in Gersoppe—size 3'-6" x 2'-6" in Kannada language and character—its transliteration and notes—Records Sāntaladevi daughter of Bommanasetti and queen of Haivanarasa—genealogy of Haivanarasa—Sāntaladevi whose mother was Bommakka died uttering the name of Jina at the doom.

P. 106. No. 27—Photograph taken of Ground plan of Pārśvanātha *basti* vill. Heggere—Chitaldurg dist.

P. 109. Monuments inspected by Revenue sub-division officers.

No. 103.—Ādinātha *Basti* Saligrama of Yedatore *Tāluq*.

No. 107.—Place where Rāmānujāchārya held a dispute with Jains in Tonnur—French rocks.

Nos. 120-121.—Pārśvanātha and Ādinātha *Bastis*, Halebid, Belur.

No. 134.—Akkana *Basti* Channarayapatna, Sravaṇa Beḷgoḷa.

Nos. 136-138.—Chavundraya, Chandragupta, Pārśvanātha *Bastis*, Channarayapatnas—Sravaṇa Beḷgoḷa.

No. 139.—Śāntinātha *Basti*, Channarayapatna, Jinanāthapura.

No. 168 —*Bastis* and inscriptions Humcha, Nagar Tal.

No. 170.—Jaina *Basti*, with Brahmadeva Pillar, Melige.

No. 181.—Jaina *Basti*, Angadi—Mudgere.

No. 189.—Jaina *Basti*, Heggere—Hosdurga.

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Archaeological Survey of Mysore—Annual Report for 1929—Bangalore, 1931.

Facing P. 4. Plate II—

(1) Jain *Mānastambha*, Melige,

(2) Jain *Mānastambha*, Humcha.

Pp. 5-7. Melige a village 6 miles to south of Tirthahalli—a Jain *basti* in ruins—inscription dated 1608 A.D. states erection by Bomanna Sreṣthi—fully described - Dravidian style (late Vijayanagar) a beautiful piece of architecture with a Bhakta-bigraha representing the founder.

Humcha about 22 miles north of Tirthahalli of Nagar *Tāluq*—existence of a Jaina matt. Two Jain temples within the matt dedicated to Pārśvanātha and Padmāvati with four hands holding *ankuśa*, *Pāśa* and *Pustaka*—right hand in *abhaya* pose. The latter set up by Jinadatta—a place of Jain pilgrimage. Three more *bastis* in the village—Panchakūṭa *basti*, being most important *mānastambha* (monolithic pillar) of Humcha fully described—carvings of *Ashṭa-dikpālakas*. Two small shrines on either side of the main *basti*—one with the image of Bāhubali—other dedicated to Pārśvanātha of 1077 A.D. Fragmentary inscription on the wall—mention of Paliyakka *Basti* of 800 Saka year. Main *basti* constructed by Chattala-Devi and called *Urvi Tilaka* (Glory of the World)—Northern Paṭṭa sale constructed in 1147 A.D.—image of

Chandranātha, Śāntinātha and Pārśvanātha—image of Jvālāmalinī—*Yaksha* and *Yakshini* in the navaranga.

Ruined *basti* called Chandraprava-*basti* of 10th centuary attached to the matt. Guḍḍada *Basti* on the top of hill dedicated to Bāhubali erected in 820 S. by Vikramāditya Santara—All Dravidian style with instances of Chālukyan influence

Pp 8-9. Angadi—a small village in Mudgere *Tāluq* (Sasakapura)—Two Jaina *bastis* with inscription in ruins of 10th centuary. One named *Makara Jinālaya* built by Manika Poysalachāri—existence prior to 1054 A D. Three standing images in the bigger *basti*. Also one *Yaksha* and a female figure standing below a tree holding a lotus in left hand placed on the head of a small figure to the right a small figure riding a lion. Huge figure of Śāntinātha in the smaller *basti*.

P. 11. Devanur—5 miles north of Bānāvar near the waste wrir of tank an inscription of the side of which is said to have stood a Jain *basti*

P. 33. Viśālāksha Pandita—the Jain Prime Minister of Mysore (1672-1704)—introduction of the system of minting the regnal years on copper coins by him.

Pp. 75-77. In the village of Halebid (Belur *Taluq*, Hassan Dist.) an inscription (No. 14) on a slab lying in the tank near the *Snāna Manndapa* (bathing pavilion) (Plate XVI-3) Size 3'-3" x 2'-3"—in Kannada language and character, transliteration. Record of the death of Sakalachandra *muni* belonging to Mūla Sangha, Kondakundānvaya, Desiya gana a Jain *guru* disciple of Bāhubali Siddhānti who was a younger co-disciple of Viranandi. Arhanandimuni also his *guru*—death in *chaityagriha* (monastery) in the Bilicha village on Monday the 11th Feb. 1236 A D. erection of a monument in his memory by the *bhavya-nagagarangal* (Jaina citizens) of Doyasamudra.

P. 79. At the village of Halebid (in Belur *Taluq*, Hassan Dist) No. 17 on the 3rd *Virangal* near the *Snānastūpa* an inscription size 3'-6" x 2'-9" in Kannada language and characters mentions the death of a Jaina merchant named Namisetti by *Sallekhanā* son of Ukkisetti and Ekavve—disciple of Nayakirti Jain saint—characters of 13th century.

Plate XVI. 3 Facing page 101—Halebid Tank epitaph of the Jain Monk Sakalachandramuni.

Pp. 106-107. Village Marase in the Hobali of Mysore (No 39)—inscriptions on the pedastal of the figure of Pārśvanātha lying in the land of Patel Siddanayaka near the village in Kannada language and Hoysala characters—transliteration—records—Dravila Sangha, Nandi Sangha and Arungalanvaya like Mūla Sangha with its branches Sena, Nandi, Deva and Simha Sanghas. Dravilla Sangha had its branch Nandi Sangha.

Pp. 108-109. Inscription stone of the Anjaneya temple, Sagarkatti near the Rly. station Sagarkatti in Hobli, Mysore. No. 41—size 6½' x 1¼" in Kannada language and characters—records the death of Vardhamānadeva by Sanyāsan a Jaina *guru* a disciple of Vadirāja-deva descendant from Sāntımunı belonging to Dravilla Sanga, Arunaglanvaya, Nandıjana and administrator under Hoysalas (seated figure of a Jaina *guru* in the inscription)—inscription set up by his fellow student Kamaladeva, characters of 11th century, Jain *guru* Vādirāja under Jayasımha I (1018-1042) may be identical with the above Vādirājadeva.

P. 125 At the village of Belgomi in the Hobli of Tolagunda inscription on fragmentary stone in front of the house of Hadapada Channabasappa No 57, 2'-9" x 0'-9" in Kannada language and character. Mention of a estate belonging to a Jain temple named Prathama Sena *basadi*

P 126 At the village Belgomı ın the Hobali of Talagunda, Śımoga dıst. No 58—inscription of a stone set up near Kasimatha of the size 2-3" x 1-6" in Kannada language and character—records the death by *Samādhi* of Jakavve—a Jain woman dıscıple of Kamalasena of 1206 A.D. Samadhi or *Sallekhanā* absentation from food and drink when one is ıll and knows that he cannot survive the ıllness.

P. 126. No. 59—In front of Samayachara matt at the same village on the pedestal of the Jaın ımage in Kannada characters and Sanskrit language refers to a Jaın *guru* who ıs described as the Sun of Eastern Mountaın.

Pp 129-30 No. 62—In the above village Belgamı—on a pillar in the Veranda of the Someśvara temple—size 1'-9" x 1'-6" inscription No. 6 ın Kannada language and character—Registers the grant of customs dues on 70 pack—bullocks made by Heggade Sinyanna, Chavundaıāya, Somayya and Malaveggade officers of customs for services ın the Jaına temples of Hırıya *Basadı* in Ballıgave (Belgami). Padmanandı *guru* the trustee of the temple.

P. 142. No. 68.—An inscription on a stone near a *linga* on the tank bund of the village Uddari ın the Hobalı of Sorab, size 2'-5" x 0'-9" ın Kannada language and characters of 14th centuary—mention of a Jaına *guru* Vıjayakīrti-bhatarar.

P. 167. Brahmans as demolıshers of Jaına religion (copper plate inscription in the possession of Mallarappa patel of the village Hejje in the Hobali of Chandragutti lines 56-57.).

P. 288. List of photographs taken during the year 1928-29. Panchakūta *basti* Nos. 11, 12, 13, 14. village Humcha, dıst. Shımoga *Mānstambha* view and *basti*, Nos. 15, 16 Village Mılıge dist. Shimoga *bastı*.

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Archaeological Survey of Mysore—Annual Report—Bangalore, 1932.

Pp. 57-60. Nandi in Chikballapur *Tāluq* Ascetic cave—Jaina monks lived in Ganga days.

P. 65. Gopināth hill—in Nandi—once an asylum of Jaina monks in Ganga days.

Pp. 161-162. An inscriptian at the town of Chikmagalur in the Hobli of Chikmagalur on a slab in a mound in the *Agrahara* street in Kannada language and characters—records the death of Jaina by *sanyāsana Nisidige* (in Kannada) the memorial monument Feb. 4, 1101 A D.

P. 171. An inscription at the village of Mattavara in the Hobli of Chikmagalur Kadur Dist. on a slab set up in the enclosure of Pārśvanātha *basti*—in Kannada language and character—size 2' x 1'-3"—records the death of a Jain woman Chatavenganti—a native of Marula—Jina Jukavehatti 1400 A D.

P. 171. At the village Mattavara—inscription on a slab in the Sukhanasi of the same Pārśvanātha *basti* in Kannada language and character—records. Influence of Jainism at the time of Hoysala king Vinayaditya, 11th century.

Pp. 189-190. Inscription on a 2nd Viragul near the temple of Dattatreyamatha at the village of Kelagur in the Hobali of Adur, Kadur dist. In Kannada language and characters—records the change of name of the Jaina king Bittideva to Vishnubardhan.

Pp. 240-241. In the village Hebbalaguppe of Heggadadevanakoti Hobali—Heggadadevankote *Tāluq* inscription on a slab—to the left of Ajaneya temple (plate-XXIV) size 3' x 2'-6" in Kannada language and character—records the grant of land for a Jaina temple of the time of Duggamara 825 A. D—A Jaina temple in the neighbourhood.

List of inscriptions—

Page No.	Ins. No.	Date	Ruler	Contents
240	58	825 A.D.	Duggamara	Grant of lands to Jain's temple.
161	5	Feb. 4, 1101		Death of Jaina by *Sanyāsana.*
171	15	C. 1400 A.D.	...	Death of Jaina woman named Chattave ganti.

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Annual Progress Report of the Superintendent, Hindu and Buddhist Monuments, Northern Circle, 1910-1911.

Acquisitions :

P. 28. Mathura Museum. No. 11—*Tīrthankara* image from Adoki.

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Report of the Supdt., Hindu and Buddhist Monuments, Northern Circle—1911-12.

P. 5. Photos :

S. No. 1299—Temple of Murlī-Manohar. Brass statuette of Jina (Mahāvīra) with inscription ; front.

S. No 1300—Ditto, back.

P 9. Acquisitions :

Mathura Museum. No. 14—Fragment of Jain (?) sculpture, from Gurgaon.

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Report of the Supdt , Hindu and Buddhist Monuments, Northern Circle—1912-13.

Pp. 4-5. Exploration :

An inscribed four-fold Jain image at Katra.

Pp. vi-x. Photos .

S. No. 1406—Headless Jain sculpture of Pārśvanātha, Baijnāth, Kangra dist

S. No. 1471—One Jain figure etc. Muttra city.

S. No. 1494—Jain statue, Paigor, Bharatpur, Muttra dist.

S. No. 1559—Headless *Tīrthankara*, Muttra Museum.

Acquisitions :

Pp. xii-xiv. Lucknow Museum—

No. 4—Colossal statue of a standing Jain *Tīrthankara*, Kuṣan period.

No. 5—Jain column adorned with Jain figures. C. 1000 A.D.

No 7—Jain *Tīrthankara*, probably, Riṣabhanātha, mediaeval period.

No. 20—Metal image of Supārśvanātha with several Jain figures around,

Muttra Museum—

No. 24—Jain sculpture, Mahāvan, Dt. Muttra

No. 33—Inscribed Jain Tīrthankara, Katra, Muttra.

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Report of the Supdt., Hindu and Buddhist Monuments, Northern Circle—1913-14.

P. vii Inscriptions ·

Marble Jain image (Baijnāth), 2 lines, Sanskrit, Jain Nagari, (Vikrama) Samvat 1286, (1240 A.D)

Ind. Vol. I Pp. 118-19.

P. xi. Photos :

S. No. 1607—Jain inscription in Baijnāth temple, Kangra district.

Pp. xv-xvi. Acquisitions

Lucknow Museum—

No. 1—Bell metal image of Supārśvanātha.

No. 9—Brass image of Riṣabhanātha, with a votive inscription dated Saṃvat 1216 (A.D. 1159).

No. 18—Brass image of Pārśvanātha with an inscription dated Saṃvat 1652 (A.D. 1595).

No. 27—A slab with an image of Pārśvanātha.

No. 29—A nude figure of Nemināthа, mediaeval period.

No. 30—A nude figure of a standing Jina.

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Report of the Supdt., Hindu and Buddhist Monuments, Northern Circle—1914-15.

Pp. 4-5. An inscription in later Gupta characters on a pillar in the Jain temple at Deogarh.

Discovery of a number of Jain images in an underground temple at Karagua, dated Saṃvat 1343-4 and giving the names of Viśāladeva and others.

Excavations at Sārnāth :

P. 21. List of find—

No. 267—Jain (?), headless and feet lost. Late mediaeval.

Pp. viii-ix. Inscriptions copied :

No. 56—Pillar of the detached portions of the great Jain temple, Deogarh, Jhansi district, 10 lines, Sanskrit, Northern class of alphabets, A. D. 862. ep. Ind, Vol IV P 309; Vol V. p 4.

No. 57—Octagonal column in the ante-chamber of the great Jain temples, Deogarh, Jhansi district, Sanskrit, late Gupta characters.

No. 60—An image of Chandraprabhu, Deograh, Jhansi district, 1 line; Sanskrit, Nagari, mentions Gunanandi; 9th-10th cen. A.D.

No. 63—Image of a Jain *Tīrthankara;* Ranipur, Jhansi district, 2 lines, Sanskrit, Nagari, Saṃvat 1226.

Pp xi-xii. Photos ·

No. 1703—Fragment of railing pillar from Kankali Tila; Muttra Museum, Muttra.

No. 1704—Five sculptures from Kankali Tila, Muttra Museum, Muttra.

No. 1705—Well on Kankali Tila which yielded sculpture; Muttra Museum, Muttra.

No 1713—Inscribed Jain image of *Tīrthankara* from Katra , Muttra Museum, Muttra.

No 1755—Inscribed Jain image, dated Saṃvat 1226, Ranipur, Jhansi district.

No. 1756—Jain temple S.; Ranipur, Jhansi dist.

No. 1762—Ruined Jain temple in fort S.E. ; Deogarh, Jhansi dist.

No. 1763—Lakhputali temple in Fort E., Deogarh, Jhansi dist.

No 1764—Neminātha temple in Fort S,; Deogarh, Jhansi dist.

No 1765—Pillar in front of Jain temple in Fort. Inscribed and dated Saṃvat 1121 S E.; Deogarh, Jhansi dist.

No. 1766—Jain images lying S. W. of the *Bara Mandir* in Fort; Deogarh, Jhansi dist.

No. 1767—Porch of *Bara Mandir* in Fort W; Deogarh, Jhansi dist.

No. 1768—Jain temple N E. of *Bara Mandir* in Fort W; Deogarh, Jhansi dist.

No. 1769—*Bara Mandir* in Fort S.W.; Deogarh, Jhansi dist.

No. 1777—Image of Chandraprabhu in temple in the fort, S W., Deogarh, Jhansi dist.

Acquisitions :

P. xvii. Lucknow Museum-

1. Marble image representing Suvidınātha. Saṃ. 1205.
2. Marble Statue representing Nemınātha, Saṃ. 1208.

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Report of the Supdt., Hindu and Buddhist Monuments, Northern Circle—1915-16.

P 5. The name Jejakabhukti (designation ın ınscriptıons of the regıon now known as Bundelkhand) in the inscriptıon on an octagonal pillar in the maın Jaın temple, Deogarh fort—Erectıon of the temple, v. s. 1057 anterıor to A.D. 994.

Jaın image at Mahoba, Hamırpur dıst.

P. 14. One of the Khajaraha monuments, the temple of Ādinātha, like *Gahrso Kāmath*, is also a Chandel monument.

Inside the portico of tne *Gahrao Kā Maṭh* ıs a headless inscrıbed Jain figure of Neminātha, dated Saṃ. 1228.

Pp. i-ii. Inscrıptions copıed :

No. 1--Broken image of Neminātha, Gahrao, Jhansi district, 2 lines; Sanskrit, Nagari; Saṃvat 1228.

No. 6—Pillar of the portico in front of the main Jain temple, Deogarh, Jhansi distrıct; 2 lines; Sanskrit, Nagarı; of about 11th century.

No. 7—Left door jamb of main Jaın temple, Deogarh, Jhansi dist., 8 lines, Sanskrit, Nagari, characters of about the 9th century.

No. 8—Below No. 7; Deogarh, Jhansi district, 8 lınes, Sanskrit, Nagari; Saṃvat 1051 (A.D. 994).

No. 9—Below No. 8, Deogarh, Jhansi dıstrict, 3 lınes; Sanskrit, Nagari.

No. 10—Below No. 9, Deogarh, Jhansi district; 2 lines, Sanskrit, Nagari.

No. 11—Slab below niche on left hand of sanctum in main Jain temple, Deogarh, Jhansi district; 1 line, Sanskrit, Nagari; ruler's name, Mahāsāmanta Sri Udayapāladeva.

No. 12—Slab below niche on right hand wall of sanctum in main Jain temple, Deogarh, Jhansi district; 1 line, Sanskrit, Nagari, Saṃvat 1210 (A.D. 1153); ruler's name Mahāsāmanta Sri Udayapāladeva.

No. 15—Inscribed column with Jain images, Deogarh, Jhansi dist.; 18 lines, Sanskrit, Nagari; mention of the name of Mahārāj Odesimha (Udot Singh), of Orcha (1689-1735 A.D.).

Pp. v-vii. Photos :

Nos. 1994-1997—Main Jain temple in Fort, Deogarh, Jhansi district.

Nos. 2041-2043—Jain temple, Dudhai, Jhansi district.

Nos. 2046-2048—Kankali Tila ruins, Mathura Museum, Muttra.

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Report of the Supdt., Hindu and Buddhist Monuments, Northern Circle, 1916-17—Lahore, 1917.

Acquisitions :

P. 4. Lucknow Museum—

A seated Jina.

An inscribed image of Risabhanātha from Laharpur, Sitapur dist.

P. 9. Bust of a Jina or *Tīrthankara* of the Kuśāna period unearthed at the Kankali or Jain Tila. A fragment of the pedestal of a Jain sculpture of the Kuśāna period.

P. 10. Sculptures added to the Mathura Museum inscribed. Figure of a *Tīrthankara* Riṣabha. Inscribed pedestal of a statue of the Tīrthankara Vardhamāna.

Pp. 14-17. Inscriptions copied :

No. 7—Fragment of pedestal of an image of a *Tīrthankara*, Mathura Museum, Prakrit, with Sanskrit grammatical forms, Brahmi Kuśāna period

No. 22—Pdestal of seated statue of *Tīrthankara* Vardhamāna, Mathura Museum, Prakrit. Brahmi of Kuśāna period,

Pp. 19-20. Photos :

No. 2123—Last page of Jain manuscript dated v. s 1683, Hastinâpur, Meerut district.

No. 2174—Image of a *Tîrthankara* of mediaeval period, Kosam, Allahabad district.

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Report of the Supdt., Hindu and Buddhist Monuments, Northern Circle, 1917-18—Lahore, 1918.

P. 3. Inscriptions of special value for the Jain art and iconography

Pp. 8-10. Jain temples in the eastern portion of Deogarh Fort. Sculptures and inscriptions of value for the history of Jain art and mythology Figures of twenty Jain *Yaksīs* Their importance—Image of Gommateśvara or Bāhubali, second son of Risabha—Jain mythology in these sculptures--Dated inscriptions in the Jain temples, between the Vikrama years 919 and 1876—Colossal statue of Śāntinātha—Brāhmi, daughter of Risabha, invented eighteen different alphabets including Turkish, Nagari, all the Dravidian dialects, Canares, Persian and the characters used in Orissa.

P. 11. The three-shrined temple at Makarbai, near Mahobā, probably a Jain temple. A fragmentary sculpture of a Jain *Tīrthankara*.

Inscriptions copied

Pp. 12-21. Brief description of 154 inscriptions found in Jain temples in the Deogarh Fort, Jhansi dist.

Pp. 22-29. Photos :

Nos. 2191-2192—Jain temple, Makarbai (near Mahobā), Hamirpur dist.

Nos 2193—Jain temple, Sijari (near Mahobā), Hamirpur dist.

Nos. 2204-2265—Ruins of different temples, Jain images, etc, Deogarh, Jhansi dist.

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Report of the Snpdt, Hindu and Buddhist Monuments, Northern Circle, 1918-1919—Lahore, 1920.

P. 2. Paintings of the Basohhai school show more trace of Jain than of Mughal traditions,

P. 4. Jain temples of Kampila said to contain important inscriptions.

P. 7 Repair of Jain temples in Deogarh.

P. 12. Temple on the hill Murti identified as the Jain temple seen by Hiouen Thsang near Simnapur, the spot where the original teacher of the white-robed heretics or Jains reached enlightenment and first preached the law he had discovered.

P 13 Sculptures in the *Jogion-kā-maṭh*, near Rohtak

No 6 – Image of the *Tīrthankara*, Śāntinātha

No 7—Statue of Pārśvanātha.

P viii. Inscription copied .

No 77—On back of the brass image of Sumatinātha, Sanskrit, Nagari; Sam. 1563, and worshipped in the modern temple of Pārśvanātha, Kampila

Pp ix-xiv. Photos :

No 2405—Crossed legs of a seated *Tīrthanakra*, Mathura Museum.

No. 2410—Inscribed standing image of Risabha, Mathura Museum.

No 2413—A man and a woman seated under a *Kalpadruma* of the Jain mythology, Mathura Museum.

No. 2414—A Jain statue of which only the feet survive, Mathura Museum.

No. 2430—Image of Śāntinātha at *Jogion-kā-maṭh*, Rohtak.

No. 2431—Image of Pārśvanāth, same *maṭh*, Rohtak.

No 2438—Jain temple, Hastināpur, Meerut dist.

No. 2464—Headless seated *Tīrthankara* on bank of old bed of the Ganges, Kampila Farrukhabad dist.

P xvi. Drawings

No. 370—Group of Jain temples, Deogarh fort, Jhansi dist.

Nos 371-376—Detailed plan of Jain temple, Nos. 1, 5, 12, 15, 19, 28, Deogarh Fort, Jhansi dist.

Protected Monuments:

Pp. xxi-xxii. Jhansi district—

No. 67—Jain temples, Chandpur.

No. 82—Jain temples, Dudhai village.

No. 92—Jain temples in Fort, Deogarh village.

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P. iii. Inscriptions copied

No. 1—Inscribed slab in the compound of Śāntinātha temple, Siron Khurd (Siyadoni), Jhansi dist., 46 lines, Sanskrit, Nagari, v. s. 960-1025, donors—Mahendrapāladeva and Devapāladeva. ep. Ind. Vol I, p. 173.

No. 31—On the pedestal of a Jain image, Fort Kangra, 3 lines, Sanskrit, Nagari, v. s. 1412, donor Samsarachandra.

Pp. iv-viii. Photos ·

No. 2531—Jain image, Chaitru, Kangra dist.

No. 2554—Doorway of Śāntinātha temple, Sironi, Jhansi dist.

No. 2555—Sculpture hall in front of Śāntinātha temple; Sironi, Jhansi dist

Nos. 2556-57—Jain temples, inscribed slabs, and sculptures lying inside, Sironi, Jhansi dist.

No. 2558—Image of a Jina· Barsana, Muttra dist.

No 2559—Image of Pārśvanātha; Kosikalan, Muttra dist.

No. 2570—Jain *Tirthankara* , Chaumuhani, Muttra dist.

No. 2645—Inscription on *Jñāna-śila* in the Jain Temple, No. 12; Deogarh Fort, Jhansi dist

Monuments Protected

No. 69—Jain temples, Chandpur, Jhansi dist.

No. 84—Jain temples; Dudhai village, Jhansi dist.

No. 94—Jain temples in Fort, Deogarh village, Jhansi dist.

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Archaeological Survey of Mysore—Annual Report, 1930—Bangalore, 1934.

P. 21. A granite statue (3' high) of a seated *Tīrthankar* in Someśvara temple in Kolar.

Pp. 23-24. (In plate V, in a plan of Brahmagiri hill Asoka's Isila Chitra durga dist.) No. 14 a Jain temple.

P. 31. On Brahmagiri hill—Haneya—A Jain temple fully described. Image of a *Tīrthankara* with broken head—3 ft. high.

P. 36. Plate IX—Pārśvanātha *Basti*, Bastihalli—Halebid.

P. 52. Halebid—several mounds formed by ruins of Jain temples about a hundred yards to the south of existing Jain *Basti*—several inscriptions colossal broken Jain image of 15' high in several pieces (see page 34 plate VIII—map of Dorasamudra—Halebid).

P. 53. Bastihalli—Jain temples.

Pp. 55-59. Halebid—Pārśvanātha *Basti*—Jains scenes on panels and friezes—descriptions—Pārśvanātha *Basti* Hoysala building erected by Boppadeva in memory of his father Ganga Raja minister and general 1133 A D In the centre Bhuvanendra *Yaksha*—probably (perhaps as Arhant) Pārśvanātha as a Prince—seated Jinas on the parapet—a Jina figure on a *simhāsana* on the *Navaranga* doorway. 24 Jain *Tīrthankaras* each seated in their characteristic *Yogāsana* on the *navaranga* ceiling—fully described—a Jain Goddess in the corner of the *Sukkanasi*—probably Kushmāṇḍini—14 ft. high image of Pārśvanātha—fully described.

P. 58 (N)—Inscription (E. C. V. BI 127) states a 6 cubit high image of Śāntinātha lies in the ground near the temple (of Pārśvanātha) Halebid. But the image is not discovered yet.

P. 58. Temple of Ādinātha Hoysala building fully described (Belur inscription 335) Jain figures on the lintel—Hoysala image of *Śārada* foot prints of some Tīrthankaras under the west canopy. The mutiliated image of Ādinātha—transferred to Śāntinātha *basti* nearby. Śāntinātha *Basti*—construction of roughly shaped old material—fully described—Seated image of Ādinātha with head broken. The image in the *Garbhagriha* 14 ft. high—inscription on the pedestal of the image (Belur inscription 334). Inscriptions consisting epitaphs of Jain images on the wall. A 20 ft. high pilllar in front—with a *Yaksha* shrine on the top.

P. 133. An inscription No. 6 in Kannada language and character on a boulder in a hillock at a distance of one mile from the village Ambale—in the Hobali Chikmagular, Kadur Dist. Text and notes:—records the death of a Jain priest Jinachandra.

P. 142. Copper-plate in the possession of Channaviraradhya in the village Haradanhalli in the Hobali of Hardhanhalli, Chāmarājanagar *Tāluq*, Mysore dist. —records breaking of Jina idol by Mahādeveśvara and placing of images of various deities in a Jain temple.

P. 157. The village Madehalli, dist. Kudugunad previously granted to a Jain temple Bittijinālaya of Tuppur in S. 1118 (E. C. IV Gundlupet) regranted to the temple of Ramayyadevaru by Prince Naujana grandson of Bukka I of Vijayanagar

Pp 185-186. Inscription No. 41—at the village Sanna Mallipura a hamlet of Kiruguuda in Nanjangud *Tāluq*, in Kannada language and characters—size 7' x 1½' text, transliteration and notes, records the gift of some plots of rent-free land in the villages Tagudur, Tayur and Guliyapura by some heggade to Nāgagauda.

Pp. 245-246. Inscription No. 79—In the village Salur, Shikarpur *Taluq* of Shimogudist on a stone set up in the rice field of Bhadrappagauda in Kannada language and characters (size 3'-0" x 2(-10") transliteration. Translation and notes—records a grant to a Jaina temple *Brahmajinālaya-basadi* in Saliyur by a merchant Bhadrarayisetti—disciple of Kulachandra panditadeva who was the disciple of Prabhāchandra of Kānurgana and Meghapashanagachchha.

List of inscriptions puplished in the report .

Page No	Inscription	Date	Ruler	Contents
245	79	1131 A D	Mayurvarma Deva III	Grant of Brahma Jinālaya *basadi*.
184	41	1285 A. D (?)	Narsimha III	Gift of some lands rent free by a Jaina heggade.

P. 303 (No. 20)—List of photographs of Jaina figures in the field, Chandravalli—chitaldurg vill. taken by the Archaeological survey Dept. No 30. Jain figure Siddapur Chitaldurg

P 257 No 86—Inscription at Nittur in the Hobli of Nittur Gubbi *Tāluq*, Tumkur Dist in Kannada language and character, text and note on a stone set up behind the Jaina *basti*, a *nishadhi* stone set up for a Jaina *sanyāsi* named Bommanna.

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P. 12. Jain Buildings one mile to the S. W. of Narasimharājapura—image of Chandra Prabha. 2½ ft. high found in the Bhadra river near Tadasa. Temple of Jvālāmālini—image of Jvālāmālini fully described (plate VI 3) Śāntinātha image 3 ft. high (14th century inscription).

P. 15 Pārśvanātha *basti* in the centre of the town Śringeri—fully described—14th century A D.—images of Pārśvanātha with inscriptions—one of 11th century with illustrative panels a seated Jina in the upper panel.

P 24. Hoysala inscriptions on viragul near Ranganātha temple at Sakkarepatna with Jina figure Another Viragul by the wall in the *basti 'huttalu'*

P. 25 Pārśvanātha *Basti* mound in Sakkarepatna 14 miles to the N. E. of Chikmagalur on the Kudar road—Mound containing the ruins of a Jain temple—a fine soap-stone image of Pārśvanātha—5ft. high-hands broken

Pp 28 29 The Naganayakana *mantapa* (Belur) constructed of materials of ruined Śiva and Jain temples. 15th century.

P 32. Keśava temple (Belur) scroll frieze VI depicting a Jain *Yogi* plate XII, 1b

Pp 65-66. Udri 6 miles to the N E of sorab town One seated and one standing Jain images in the lintel and panel of Śivālaya temple. *Yakshini* figure. A Jain temple at first converted to Shivālaya later on 1197 A D. (E. C. VIII, S. 1140).

P 66. A Jain *Basti* of 10th century at Bandanike additions made by Boppa Setti (1200-1203 A. D) and endowment granted by other devotees.

Pp 104-112. Copper-plate grants of Chennavira. Vodeyar, date S. 1506, 1507, 1509 in the Jain *basti* in Yedehalli—now in possession of *Jogis* Venkatakrishnaiya at Tarikere in the Tarikere *tāluq* (Dist. Kadur) in Kannada language and characters, text, transliteration and notes. Refer to grant of lands to the Jain *guru* Vira Sena disciple of Gunabhadra, who was a disciple of Samantabhadra of the village Gersoppa The donor was Chennavīrappa Vodeyar chief of Danivasa (village in Narasimsarājepura, Kadur Dist

P. 112. Inscription on a Jaina image in Ghamiājanagar in the hob'i of Chāmarājanagar—in the compound of Pārśvanātha *Basti*—2'-6" x 1'-0" in Kannada language and character, text, translation and notes, records the death by *Sanyāsana*

of a Jaina named Boppaya—disciple of Anantakīrti of Mūla samgha and Kanurgana 14th century.

. P. 113. Inscription in Kadahalli of Chāmarājanagar, Mysore dist. on the *Garudagama* in front of Basaveśvara temple in Kannada language and characters, text, transliteration and notes—records the setting up of a *mānasthambha* by Vaidyaiya 1683 A. D.

P. 125. Inscription No. 29—at village Bastipura belonging to village Mukhadahalli on a vīrāgul 21 near the Jaina image. Letters worn out.

P. 172. Inscription No. 63—on a stone set up near Gundan Basappa's house in town Hosanagar—size 3'-6" x 2'-6" in Kannada language and character, text, translation and notes—Records the death of a Jaina woman Havvaka wife of Sarbādhikāri Bammāchāri (1190 A. D.), mention of Puspasena—devar a Jain *guru*.

Pp. 195-200. Inscriptions No. 73--on the four sides of a slab lying in the jungle near the village Hebbailu in Kalurkatte hobli (Nagar *Tāluq*, Śimago Dist.), size 5' x 3' in Kanada language and character—text, translation, transliteration and note—Record belongs to the reign of Vira Santaradeva king of Santalige of the Santara dynasty his minister named Nagularasa, both were Jainas—Pushpasena the Jain *guru* preceptor of Nagularasar, Nagularasar's wife Chattarasi daughter of the Daṇḍanāyaka Oddamma and two sons—Chavundarāya and Nagavarmma.

Pp. 81-83-88. Manuscripts Mallikarjuna's *Suktisudhārnava* (Kannada)—No. Belur, K.A. 180 according to Mr. R Narasimhachar (*Karnāṭaka Kavicharitre* 2nd ed.) the poet was a Jain while Dr A Venkatasubbiah (*Kelavu Kannada Kavigala Jivana Kālavichāra* p. 182) the author was a Smarta Brahman named Chidānanda Mallikārjuna It is *mahā-kāvya*—some of the verses deal with Jain stories which may be extracts from various works from Jain authors.

P. 209. Inscription No. 79 on a *Vīragal* in village Harahittalu in Kerehalli hobali Nagar *Tāluq* in Kannada mentions Santara king Virasantara (dated 1191 A.D.) his titles as worshipper of the 'lotus feet of Jina'.

P. 233. List o photographs No. 83 —*Basti*—Jvālāmālinī figure—Narasimharājapur—Kadur No. 84—"Chandraprabha".

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Pp. 29-30. Śānt·śvara *Basti*, Nittur (Binnamanggala)—Repairs done by government and public collections—small shrine for Padmāvatī—Jain inscription to

the North—refers to his title of '*Dharmāmbunidhi*' the person being the *Śishya*' of Chandra Siddhānta Chakravarti—Jain *guru*—Mention of Mūlasangha and Desigaṇa—a Jaina figure on the lintel.

P. 84. Inscription in the Kesava temple (at Belur-Hassan Dist.) in the capital pillar to the south of Nāganāyaka's maṇṭapa, in Kannada, records the mantapa built from the materials of dilapidated Jaina structure—12th century characters.

P. 84. An inscription at Bastihalli near Halebid (Belur *Tāluq*, Dist. Hassan)—records Punisa—the builder of a Jain temple—now in ruins—to the South of Pārśvanātha temple.

Pp. 113-114. Inscriptions on a slab lying inthe *muktamaṇṭapa* of the Pārśvanātha *basti* at Sringeri village, Sringeri Jogir, Dist. Kadur, in Kannada, size 2' x 1'-6"—records. Influence of Jainism in 12th century—mention of Kanur—gaṇa, Mūlasangha and Pustakagachchha, Jain divisions.

P. 119. Mention of Honnale Jina heggade as the witness of a Vināyakadeva grant of Harihara II S. 1325.

Pp. 169-170. Inscription on the pedestal of Pārśvanātha image lying near *Musafirkhānā* at the village Serakanambi Gundlupet *Tāluq*, Mysore Dist. in Kannada records. Jaina image set up by Lalitakīrtti bhattāraka. Jain *guru* of Mūla sangha, Desigaṇa, Pustakagachchha, Kondakundānvaya and Hanasogeya bali—Hasogeya-bali a Jain community at Hanasogi—Hanasoge a Jain centre with a Jain *basti* in Yedatore *Tāluq*, Mysore.

Pp. 175-176. Inscription on a stone set up to the south in the enclosure of *Pancha-basti* temple in Humcha, Nagar *Tāluq*, Shimoga dist, in Kannada of size 4' x 1'-6"—records. Chokisetti a disciple of Dharmbhūṣana Bhaṭṭāraka—a repairer of Jaina temples Mention of Amarkīrti as Junior disciple to Dharmabhūṣaṇa Bhaṭṭāraka of Mūla sangha, Balātkaragana—Latter revered by king Devarāya. Amarkīrti a contemporary of Lakshmisena—Mānasena a disciple of Lakshmisena. 15th century.

P. 177. Inscription at the same village Humcha on a slab near the northern wall in the enclosure of Padmāvati temple in Kannada, size 2' x 1'-4"—records the death by *Samādhi* of Bammagavuda disciple of Siddhānta Yogindra 17th March 1295. Mention of Guṇasena Muni.

P. 196 List of inscriptions published.

Page No.	Ins. No	Date	Ruler	Contents
83	2	12th century	Vishnuvardhana.	Genealogy of Punisa.
113	24	5th April 1150 A. D.	—	Influence of Jainism in Sringeri 12th cent.
169	7	14th century	—	Records setting up of a Jaina image by orders of Lalitakirti.
177	49	17th March 1295 A. D.	—	Records the death by Samādhi of Bammagauda.

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P. 57. Collection of materials of Jain *Bastis* for the enlargement of Ranganātha temple.

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P. 13. *Basti*—100 yds to the N E of Lakshminārāyana temple, Hosaholalu Constructed in 1118 A. D (Hoysala period)--three images of Pārśvanātha one of Anantanātha—one of the 24 Tirthankaras —images of Dharanendra and Padmāvati.

P. 80 Jaina *Basti*—N W. of Narasimha temple about 50 yds away in Javagal, nine miles from the Banavar railway station on Halebid road with sculptures of Jinas, dancers and musicians.

P. 104 Whether the title *"Bhujabala"* used by numerous dynasties and kings had any special connection with Bhujabalasvāmi—or Gumateśvara of the Jains ?

Pp. 109 116 Sanskrit inscriptions of Kannada characters (5th century) found in possession of Nadigi Basappa lawyer in Davangere town, Chitaldrug dist Text, transliteration, translation and note — records the gift of land in Asandi and Koramangu on the river Samana with the right of *Sanādhi* —Free from *Uchchha* (tax) for the temples of *Siddhas* (Jain saints) and for the property of the Sangha by Kadamba king Ravivarmā at the instance Haridatta son (?) Mrigeśa—influence of Jainism—6th century.

Pp. 122-123. No. 3—Inscription on a slab in the navaranga of Pārśvanāth *basti* village Sringeri. Sringeri, Jaghir, Kadur dist, records gifts of lands and dues paid by some merchants for Jaina *basadi* 1160 A. D.—the Jaina basti set up in memory of a Marisetti descendent from Nijaya Nārāyana Santisetti of Nidugod near Belur The inscription proves influence of Jainism in Sringeri.

P 124 No. 4—At the same village Sringeri—inscription in Kannada language and character on the pedestal of the bronze image of Anantanātha in the Pārśvanātha *basti* at Sringeri—records the erection of Anantanātha image by Devanasetti of Halumidi 1523 A D

P. 124 No. 5—Inscription at the same *basti* on the pedestal of the bronze image of Chandranāth in Kannada language and character—records erection of image of Chandranātha Bommarasetti (1523 A. D.).

P. 125. Inscription No. 6—at the same *basti* on the pedestal of stone image of Pārsvanātha in *Garbhagriha* says salutation to Parisanāth (1160 A. D).

P. 219. Copper-plate inscription of Vijayanagara king Harihara II (S. 1302) found in Kadita in the Sringeri Matt in Kannada character and Sanskrit language speaks of Bhāratitirtha reduces to powder the teachings of *Kshapanaka* (Jainas).

P. 264 No. 57—Inscriptions in T—Narsipur town, on the pedestal of Jaina image in front of the *Tāluq* office in Kannada, mentions Mūlasangha. Desiva-gaṇa, Pustakagachcha, Konda—Kundānvaya, 14th century; Jain image fully described.

List of inscriptions published in the report—

Page No.	Ins. No	Date	Ruler	Contents.
109	1	34th yr. of the reign	Ravivarmā	Gift of some lands for the temples of *Siddhas*.

P. 239 No. 38—Inscription at the village Basavatti in the Hobli of Santemarahalli (Chāmarājanagar *Tāluq*, Mysore dist.). The destruction of *basadis* (Jain temples) is included in the imprecatory sentence in their grant as a great sin along with the slaying of cows of Brahmans etc. It is probable the author of the inscription was either a Jain or had great reverence for that religion.

P. 290. Repairs of Jain *Basti* at Nittur, Gubitan in 1932-33 at the cost of Rs. 3601/-.

P 292. Photographs of the Pārśvanātha temple village Bastihilli Dist. Hussan Nos. 405-410.

P. 293. Śāntināth and Ādiśvara *bastis*—Jinanāthpura dist Hassan Nos. 246-252. *Akkana basti* Sravana Belgoḷa dist Hassan Nos. 253-258.

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Pp 8-9. Ādinātha *Basti*—Chikkahanasoge, Chikkahanasoge important Jain centre in 11th century—dwelt in ancient time of Jain *gurus* of Kuṇḍakuṇḍanvaya, Mūla sangha, Desiga-gana and Pustaka Gachcha.

Basti erected by Vira—Rajendra Nanni changalva called Rajendra chola Jina *Basti*

The temple is there called of pre-Hoysala Chālukya style—fully described—images of Ādināth, Śāntinātha and Neminātha.

Present conditions and conservations fully narrated.

P. 17 The identification of Vasantikā with Vaishṇavi Śakti is nateworthy in view of the widespread belief that the patron of deity of the early Moysalas was a Jain goddess

Neminātha *Basti* at Angadi—*torana* resembling that of Ādinātha *Basti* at Bastihalli near Halebid. Temple described.

P 30. Mention of a nude figure standing like a Jina No 21—west in the Vidyasankara temple, Sringeri.

P 36. The roof of Janārdana temple near the Vidyasankara temple resembles that of Pārśvanātha *basti* at Halebid.

P 38. Anantanātha *Basti*—Meliagc 6 miles to the S E of Tirthahalli of 1608 A. D —fully described

P. 40 Pārśvanātha and Padmāvatī *Bastis*. Humcha—rebuilt in the Keladi style over an older Hoysala and Chālukyan temple—11th century A D.

The *Panchakūṭa Basti*—Humcha—constructed in Chālukyan style of 10th or 11th century A. D—a fine mānastambha—images of *Yakshis* Padmāvati and Kushmāṇḍini

P. 101 Inscription No. 30—on the pedestal of the bronze image of Ananta-Tirthankara in Śāntiśvara *Basti* Mysore *Tāluq*, Mysore Dist. in Kannada characters and Sanskrit language—Transliteration, Translation and notes—records the observance of *Anantavrata* by Devarājanripati and his wife, Kampammanni and setting up the Anantanātha image in the Śāntiśvara *basti* by himself and his wife—Devarajanripati belonged to Arasu community in Mysore 1832 A. D.

P. 102. Inscription No. 32—on four pots on the same *basti* in Kannada characters and Sanskrit language—records, the gift of four brass vassels by the queen Devirammanni for the *abhisheka* (bathing) of Śāntisa i. e. Śāntinātha.

P. 103. Inscription No. 34—on the brass covered door of the above *basti* in Kannada characters and Sanskrit language, Transliteration, Translation and notes—records the construction of the *Sukhanasi* doorway by Naga (Nagaiya son of Dhanikara Padmaiya) 1814 A. D.

P. 142. A Jain *basti* in the village Echiganahalli in the hobli of Chikkaiyanachhatra on a rock in the middle of the bed of the river Kapila, Nanjagud *Tāluq* Mysore Dist.

P. 143. Inscription No. 57—on a stone to the north of the Jain *basti* in the above village in Kannada language and characters, records the death of Meghachandradeva in S. 1293. *Nisidige* monument for the dead set up by the Jains prepared by his disciple Manikadevam.

Illustrations Plate III—Ādinātha *Basti*—Chikkahanaso-ground plan.

Plate IV (1) Ādinātha *Basti*—Doorway of Chandranātha shrine.

Plate X (3) *Basti*—Angadi—*Yaksha*.

(4) *Basti*—Angadi—*Yakshi*.

List of Photographs taken during the year 1935-36.

No. 5—Ādinātha *Basti*—Doorway of the north cell-Chikkapana.

6 -do- Interior view -do-

36 Chandragupta *Basti* Sculptured screen—Sravanabelgola.

37 -do- -do- -do-

38 -do- Doorway -do-

39 Bhadrabāhu cave N. W. view— -do-

48 Ādinātha *Basti*—Ādinātha. Angadi—Kadur.

49-50 Śāntinātha *Basti*—*Yaksha* & *Yakshi*.

Angadi—Kadur.

Appendix C.

List of Drawings prepared during 1935-36.

1. Bastihalli, Halebid. *Bastis* ground plan.

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P. 4. Heggadadevankote—image of Chandranātha in the quadrangle of the *Tāluq* office—seated in *Yogāsana* 11th or 10th century A. D —mention of 4 potstone pillars in front of Varadarājaswāmi temple belonged probably to a Jain *basti*.

P. 9. Pārśvanātha *Basti* at Kirıur

P. 42 Jain *Basti* known as Bastitittu, Haralakote

P 185. Inscription No. 35—at the village Halebid on a pillar in the room to the south of the *garbhagriha* in the Hoysaleśvara temple, Arsikere *Tāluq*—Hussan Dist. in Kannada language and characters, records the gift of 3 salages of wet land below the Bolavagatta tank belonging to Hiriyakere of Jivaingal and three hundred measures of dry land in Gangavura for the services of Śāntinātha set up by Kavadeyara Jakkavve under the advice of Nayakirti—Siddhanta Chandra The donor Surabhi Kumudachandra alias Nemichandrapandita disciple of Nayakirti-12th century A D

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P 6. Pārśvanātha *Basti* at Nidugal of late Hoysala– Dravidian structure of about 1232 A D. —fully described—rebuilt in 1600 A.D.—*mānstambha* with an interesting niche in front of the temple

Pp. 18-19 Sravanabelgoḷa—Gomateśvara image fully descrided—List of Jain *Bastis* at Chikkabetta conditions—fully noted.

P. 20. Śāntinātha *basti* at Jinanāthapura Hassan Dist

P. 31. Temples of Ādinātha and Pārśvanātha at Mugur, Mysore Dist with 4 ft high images of each of the Tīrthankaras—Described.

P. 86. Hosakote Plate of the 12th year of the reign of Ganga king Konganyadhirāja (Avinita), records the grant of some lands to the *Arhat* by the above king.

Inscription No 1 (Hosakote plates of the 12th year of the Ganga king Konganyadhirāja received from Madhvachar, Hosakote town in Sanskrit language and old Kannada characters- transliteration, translation and notes.

P. 90 Mention of gift of land to Jaina temple by Konkunda (mentioned also in Nonamangala plates of Avinita) under the advice of Jain teacher. A Jain temple erected by the mother of Simhavishnu at Pulliyur in Ganga territory.

Pp. 106-108. Inscription No. 10—at Belur in the Chennakeśava temple in Kannada language and characters—with a few Sanskrit verses. Transliteration, translation and notes—record it as a Jain grant and gives the genealogy of Jaina *gurus* from Vardhamāna to Śrīpāla Traividyadeva.

Machadaṇḍādhīśa disciple of Śrīpāla Traividya deva—stated to have made tex free grant of the village nagarahal for the *basadi* of Ādideva 1153 A. D.

P. 164 Inscription No 36—at the village Hadajana in varuma Hobli (Mysore dist) on a stone set up at the entrance of Lakshmikānta temple in Kannada language and characters records the death of a Jain lady Maradevi her genealogy is given—*Nisidige* (tomb stone) set up for her by Hiriya Madanna—a mention of a grant of some wet land by Hirija Madanna for the worship of the *Nisidige*—mention of Jain *guru* Siddhānti—devā in record S 1306.

P 167 Inscription No. 38—at the village Kumarabidu (Mysore *Tāluq* and dist) on a slab in the Kodige field of Isvara temple in Kannada language and characters—Transliteration, Translation and notes—records the erection and endowment of a Jaina *basti* at Hadaravagilu in memory of his brother by Gangarāja general of Vishnuvardhana. S. 1044.

P. 168. Inscription No. 39—on a viragal in Kannada language and characters in the above field enlogises the *Jina-śāsana* and Jaina Śāstras—Abrupt end of the writing

P. 183 Inscription No. 57—at Mugur in the Hobli of Mugur (T. Narsipur *Tāluq*, Mysore Dist.) on the pedestal of the Pārśvanāthasvāmi image in the Pārśvanātha *Basti* in Kannada language and characters—records the gavundas of Mugur being disciples of Jain *guru* Kan Nandi who was a disciple of Bhānukīrti—pandita of Mūlasangha, Desi-gana, Pustaka-gachcha, Kondakundānvaya and Inganesvara sangha renovated a Jain *basti* in Mugur named Kodeyara *basadi* and set up the god (Pārśvanātha apparently) therein. No date—characters seem 13th century A. D.

P. 183 Inscription No 58 on the pedestal of Ādinātha image in the Ādinātha *basti* in the above village—in Kannada language and characters—records the construction of the above *basti* by a woman (name lost) daughter of Jakkiyabbe for the Jain *guru* Bhāratapanḍita in Ka . hagereyatīrtha belonging to Mula sangha, Desiya-gaṇa, Pustaka-gachchha and Kondakuṇḍānvaya—no date, characters of 13th century.

Pp. 193-4. Inscription on the Biligiri Ranganabetta in the hobli of Yelandur, on a stone lying in the boulder called Sravana Are (Yelandur, *Tāluq*, Mysore Dist.) in Kannada language and characters—Record incomplete and stops abruptly—indicates the invocation to *Jina-śāsana* and the record was probably meant to register some grants to a Jain temple or it might have been a epitaph in memory of a Jain Saint.

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Facing P. 1. Plate Nemināthā Santinātha *Basti*, Kambadahalli.

Pp. 9-10. *Panchakūṭa Basti*—Kambadahalli—comparatively in good state of preservation.

Śāntināṭha *Basti* Kambadahall—dilapidated condition. Jain pillar at Kambadahalli—most elegant in the state.

P. 11. Jaina temple at Santebachalli—a mutiliated Jain image of 5 ft. height probably of Śātināthā.

P. 17. Vindhyagiri—Sravanabeḷgoḷa—Odegal and Channanna *bastis* in decaying condition.

P. 22. Jain *bastis*, Angadi—in a state of disrepair.

P. 28 Mention of Rāmānujāchārya and Vishnuvardhana pounding into pulp some Jains at Naresinha temple.

P. 35. Vimalanātha *Basti* in Bellur, 1680 A. D. image of Vimalanātha within.

P. 40. facing—plate VII Pancha Kūta *Basti* Kambadahalli, group plan.

P. 43 facing—plate VIII —do—

Pp. 44—46. Kambadahalli, a mile south of Bindiganavale a hobli town in the N W. of Nagamangala *Tāluq*.

Panchakūṭa a *basti*—oldest Jain monument of the State.

Ādināth *Basti*—fully described--belonged to the period earlier than the Hoysalas and perhaps much nearer to that of Bhoga Nandi temple; C. 900 A D.

The twin temples with Jina Tirthankaras near the above Ādināth *basti*, fully described; broken image of Pārśvanātha within the compound of Ādinātha *Basti*.

Pancha Kūṭa *Basti*—belonged to the Mūla saṅgha Koṇḍakuṇḍānvaya, Pustakagachchha and Desigaṇa.

P. 44. facing plate IX :

(1) East tower, Ādinātha *Basti*,

(2) South Tower, Ādinātha *Basti*,

(3) West Tower, Ādinātha *Basti*,

(4) West Tower, Twin *Bastis*.

P. 46. facing plate X. Śāntinātha *Basti* friezes :

(1) Elephant frieze—Śāntinātha *basti*, Kambadahalli.

(2) a. Elephant and lions —do—

(2) b. Two bulls facing each other —do—

(3) a. Two riderless horses —do—

(3) b. Elephant and horses —do—

Pp. 47-49. Śāntinātha *basti* Kambadahalli, fully described—Śāntinātha image within—figures of *Yakshas*, Neminātha, a seatad Jina, and *Yakshī* (Padmāvatī), fully described. Jain pillar Panchakūta *Basti*, fully described.

P. 48. Plate XI—*Navaranga* ceiling, Śāntinātha *Basti*, Kambadahalli.

P. 50. facing plate XII—3 pillars in front of Panchakūṭa *Basti*, Kambadahalli.

P. 79. facing plate XXIV—A *Navaranga* doorway, Bhandari *Basti*, Sravanabeḷgoḷa.

P. 80. facing plate XXV—3 Chamunḍarāya group on *Tyagada* Brahmadeva Pillar, Sravaṇabeḷgoḷa.

—do— (4) Ceiling in front of Gomateśvara, Sravaṇabeḷagola.

P. 82. Śāntinātha *Basti*, Grama, Hassan Dist. standing image of Śāntinātha 3 ft. high; an inscription on the pedestal—records its erection by Sumati Bhaṭṭārakar.

P. 82. facing plate XXVI—Gomateśvara, Sravaṇabeḷgoḷa—front and side views.

P. 104. Inscription No 1—Chitaldrug town on a boulder in the garden belonging to Siddhānti Abalappa in Kannada language and characters, records its erection as an instance of a *nisithige*—a memorial of a highly religious Jaina man or woman. Record set up in memory of Gummisetti son of Akiya Mangisetti S. 1385. The name *Vītarāga*, an epithet of Jina, is invoked at the end.

P. 105. Inscription No. 2—on another boulder in the above garden in Kannada language and characters—records its erection as a nistige in memory of a Jaina named Bachanna.

Pp. 144-5. Inscription No. 36—at the village Kogodu in the Arehalli hobli on a vīragal set up in front of the Malleśvara temple Belur *Tāluq*, Hussan Dist. in Kannada language and character, its transliteration and translation—records the death by *Sanyāsana* of Niti Mahārāja of minor Kadamba dynasty to 11th century.

P. 150. Jaina images discovered near the village Tumbadevanahalli Belur *Taluq*, Hassan Dist.

P. 152. Mention of the queen of Eveyanga of Kadamba dynasty being a Jain who probably built the Jain *basti* at Tumbadevanahalli, Belur.

P. 152. Inscription No. 38—on the pedestal of a Jaina image Tumbadevanahalli village, Belur, in Kannada language and characters—records the granting of 2 *gadyanas* and 50 measures of paddy to *basadi* at Basavura, 11th century characters

Pp. 187—191. No 62—Copper plate grant of Apinahalli by Harati chief Rayappa Nayaka, of S 1602 in the possession of Mr. Bramhasuiappa Jain Matt, Bellur in Kannada language and characters, its transliteratian, translation and notes, records gift of a village Apinahalli in Serehadasime to a Jain *guru*, Lakshmisenabhattāraka, disciple of Vīrasena—Bhattāraka, who was a disciple of Samantabhadrasvāmi, at the time of consecration of the Jina image in Ratnagiri *basti* temple.

Pp 192-3. Inscription no. 65—on the vacant site of *Sahukar* K. Ugregauda of Bindiganavale on a *nisidi* pillar. Nagamangala *Taluq* in Kannada language and characters—Transliteration, translation and notes, records the erection of memorial on the death of Jaina women by *samādhi* named Amritabbe—kanti of 975 A D.

Pp. 193-4. Inscription No. 66—at the village Kambadahalli in the hobli of Bindiganavale, on a stone standing to the left of northern doorway of the ruined Śāntiśvara *Basti*, in Kannada language and characters, records the erection of *basti* at Kambadahalli by Boppa which was sculptured by Drohagharaṭṭāchāri.

Mention of Boppa as the builder of Ādiśvara *basti* at Halebid (E. C. V. Belur 124).

P. 212. App. A.—List of photographs taken during the year in 1938-39.

Nos			
114-115	—Jain *basti*	Back view—Kambadahalli—Mandya.	
116.	—do—	View from north	—do—
117-120	—do—	Towers	—do—
121	—do—	Jain figures	—do—
122	—do—	Temple figures	—do—
123	Śāntınātha	*bastı* ceilling	—do—
124	—do—	Female figure	—do—
125	—do—	Male fig. with *chauri* bearer.	—do—
126-135	—do—	Mythological friezes *Dvārapālas.*	—do—

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P 2. Varuna—an important Jain settlement during Ganga period, mention of discovery of Jain images at Varuna. Mysore Dist. Bōgavi—an important Jain *agrahara* town during 12th century A. D Kelagere a Jain settlement 12th century.

P. 3. Vasantikā a Jain goddess according to Hoysala tradition.

P. 5. Jain *Basti* at Varuna Mysore *Tāluq*, Mysore Dist. neglected Jain images and Ganga inscriptions.

P. 10. Jain *Bastis*, Angadi in a state of disrepair.

P. 17. Jain *Basti* at Heggere. Hosdurga *Tāluq.*

P. 19. Jain *Basti* at Varuna. Mysore Dist. of 780 A. D.—fully described—figures of Suparsvana—the *Yakshas* and *Yakshis* and Dharanindra and Padmāvati.

P. 20. facing Plate II—

(1) Pārśvanātha old *Basti* ruins & Varuna.

(2) Jina, Old *Basti* ruins, Varuna.

(3) Dharanīndra, Old *Basti* ruins, Varuna.

(4) Supārśvanātha, Old *Basti* ruins, Varuna.

P. 43. Mention of a 10 ft. high broken Jaina image on the hills beyond Kembanahalli on the way to Bōgavi of about 12th century A. D.

Bōgavi—9 miles to the N. E. of Honakere Original name according to inscription No 11—Nagamangala *Tāluq*, was Bhogavati a Jain centre with a *Basti.*

Srikarana Jinālaya—a ruined Jain *Basti* Mandya dist. erected by Heggade Mādayya and endowed by Moysanadeva, 1145 A. D—fully described.

P. 48. facing—Plate XVI—ground plan, Bogavi *Basti.*

P. 30. facing Plate XVII—

(1) *Basti*, Bogavi

(2) *Basti* (N. E. view) Yeladahalli

(4) *Basti* (front view) —do—

P 50. Jain *Basti* at Yeladahlli. Mandya Dist —fully described—an inscription on a pot stone No. 76 (1145 A D) in front of the temple, records a grant made by the Hoysala king Narasimha I to the temple

P. 52. facing Plate XVIII—Ground plan *Basti* at Yelladahalli (Cholasandra).

P. 56. Śāntinātha *Basti* Dadaga, Mandya dist. with a fine 2½ ft high image said to be brought from Heggaddevankote *tāluq Basti* of recent structure.

P. 57. Kelagere—an important Jain centre during 12th century—a lofty Jain pillar called '*Garudagamba*'—20 ft. high bearing names of several Jain monks, a Jaina inscription at the base of the pillar.

P. 66. No. 14—Locating Jain temple on the map of Brahmagiri—Asoka's Isila Chitaldurg Dist.

P 145. Inscription No. 25—at the village Lakkunda, Bikkod hobli on the pedestal image of chandeśvari near Malleśvara temple, Hassan Dist. in Kannada language and characters, transliteration, translation and notes, records Vasantikādevi

who is regarded as a Jain goddess helped Sala the anonymous founder of Hoysala lineage, Vasantikādevi a Vaishṇavi goddess.

Pp. 150-154. Inscription No. 29—at the village Bogadi in the hobli of Honakere Mandya Dt. on the Western basement cornice of the ruined Jaina *Basti*, in Kannada language and characters, Tansliteration, translation and notes, records.

A grant of customs dues of the village Bhogavadi by Heggade Ballayya S. 1095 A. D. Padmaprabha disciple of Akalanka the donee.

Pp. 156-160. Inscription No. 33—at the village Dadaga in the hobli of Bindiganavale Mandya Dist. on a stone set up near the house of Padmarajaiya in Kannada language and characters, Transliteration, translation and notes, records the gift of a *basti* called Bāhubalikūṭa and grant of some lands by Mariyane Bharatimayya (1106-1141) ? Munibhadra—siddhāntadeva of Kānur gaṇa and Tintrinigachchha receipient of the grant.

Pp. 160-161. Inscription No. 34—at the village Kodihalli of the above place on the *nishadi* stone to the north of Mayamma's temple in Kannada language and characters, transliteration and notes, records the death of a person (name lost) by sanāysana. His daughter Bidakka the erector of the stone 10th century characters.

Pp. 164-167. Inscription No. 37—at the village Kelagere in the Bindiganavale hobli, Mandya Dist. in Kannada language and characters, transliteration, translation and notes, records the gift of village Chika Kanneyanahalli for Śāntinātha *basti* at Halebid by Hoysala Narasimha III, management entrusted to Jain *guru* Māghanandi, Siddhānta-Chakravarti; disciple of Kumudachandra of Mūla Sangha and Balātkāra gaṇa.

Pp 172-173. Inscription No. 43—at the village Varuna in the hobli of Varuna, Mysore Dist. on a stone in the fencing of the land of Maraiya, son of Mariya Lingappa, in Kannada language and characters, transliteration, translation and notes, records the death of Jaina monk Dharmasena of Nandisangha by sanyāsana-recorded as son (disciple) of Padmaprabha, himself a disciple of Śrīpāla the Jain *guru*—13th century characters.

P. 190. Appendix A.

List of Photographs taken during the year 1939-40 :

No. 10. *Basti* Site Pārśvanātha (sitting) Vāruna, Mysore.

No. 11. —do— (standing) —do—

No. 12.	*Basti* Site	*Yaksha*	Varuna, Mysore.
No. 13.	—do—	Śāntinātha	—do—
No. 20.	—do—	S. E. View	Bogavi Mysore.
No. 21.	—do—	N. E. View	—do—
No. 22.	—do—	North View	—do—

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P. 2. Mention of conservation work for the [illegible] beḷgoḷa.

P. 17 Jain *Basti* at Chikkamagadi, Shimoga Dist.

P. 18. Pārśvanātha *Basti*, Chikkamagadi, of Chālukyan built—image in the compound lies neglected.

P. 19. Jain *Basti* at Bharangi Shimoga Dist. Jain *Basti* at Udri Shimoga Dist.

P. 22. Anantanātha Jain *Basti* at Melige.

P. 23. *Bastis* and inscriptions Humcha, Nagar *Tāluq*, inspected.

P. 29. Renovation of Jain *Basti* at Halebid, Hassan Dist.

Repairs of Jain *Basti* at Heggere Chitaldurg Dist. for Rs 1,100.

Pp. 36-37 Chandranātha *Basti*, Gudibande hill Kolar Dist. Gudibande a place of Jain settlement—Pada Betta Hillock near Gudibande a place for Jain monks practising *sanyāsana*.

Chandranātha *Basti* known as *Chikka Basti* of Vijayanagar period—fully descibed—Metallic images of Tirthankaras—stucco image of Chandranātha.

Dodda *Basti*—to the N. W. of Chikka *Basti*—fully described.

P. 80. Old Jain temples about a 100 yds. to the south of Brahmeśvara temple Belgami, Shimoga Dist —a broken image of Tirthankara—locally known as Bhetala—another Jain temple in ruins nearby. Headless image of *Pārśvanātha* on another Jain temple mound to the north of Yedavatti-koppa road

Mention of a Jaina inscription found in the proximity of Someśvara temple in the village in a tank (E C. Shimoga, Sk. 124) of 1077 A. D.—well executed image of a Jaina in Dhyānāsana.

Pp. 87-89. Old Jain *Basti*, Bandalike, Shimoga Dist. inscription on the entrance (Sk. 219) of 912 A. D. mentions a certain *basadi* and was endowed by Jakiyabbe—but not this present *basti*—the present *basti* belongs to earlier 1200 A. D. as mentioned in one of the pillars in *mukha maṇṭapa*—fully described of Hoysala built following architectural traditions of Chālukyas images of Śāntinātha and Jinas.

P. 98. Pārśvanātha *basti*. Kubatur, Shimoga Dist. of 1077 A. D.—four pillars in the *manṭapa* are of Chālukyan period—fully described—images in the *garbhagṛha*—(1) a seated Nāgini; (2) standing Pārśvanātha canopied by cobra; & (3) standing Chandranātha under *mukkode* seated image of Pārśvanātha on the lintel of the doorway.

P. 100. Jaina *Basti* at Bharangi, Shimoga Dist.—of Chālukyan period—standing Jina under *mukkode* on the parapet—temple and images—fully described.

P. 193. Inscription No. 30—on a nishadhikallu stone at the village Mavali in the hobli of Sorab, Sorab *Tāluq*, Shimoga Dist. in Kannada langvage and characters, record the death by *samādhi* of a woman named Nagavve daughter of Gokave and disciple of Mādhavachandra devar belonging to Mūlasangha Kuṇḍakundānvaya and Kānur gana 12th century characters.

P. 249. Inscription No. 49—on the pedestal of a Jain image of brass (8" high) containing a panel of 24 Tīrthankaras in the Nahar Museum, Calcutta in Kannada language and characters of S. 1548 refers to a salutation by a disciple to the Jain *guru* Dharmachandra of Mūlasangha who taught the Jain *dharma*.

Pp 249-50. Inscription No. 50—to the right of the some image in Nagari characters and Sanskrit language gives the name of Sri Matibira who was probably a disciple of Dharmachandra and may belong to the same date (i e. S. 1548).

P. 260. Appendix A—List of photographs taken during the year 1940-41.

No. 168—	*Basti*	front view	Bandalike,	Shimoga Dist.
No. 169	—do—	side view	—do—	—do—
No. 170	—do—	*Yaksha*	—do—	—do—
No. 171	—do—	*Sukhānasi* doorway	—do—	—do—
No 176	—do—	view		

No. 177	*Basti*	*Simhalata*	Chikkamagadi,	Shimoga Dist.
No. 186	—do—	Pārśvanātha	Kuppattur	—do—
No. 187	—do—	Inscription	—do—	—do—
No. 188	—do—	Images Bharangi		—do—

Illustrations to face—page :

Plate XIII (3) *Yaksha*—Old *Basti*—Bandalike—p. 84.

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P. 2. Mention of—special committee formed for the conservation of the colossal Gomata image of Sravana Beḷgola.

P. 17. Jain *Bastis* at Angadi Mudigere *Tāluq* Kadur Dist.

P. 22. Jain *Basti* at Palyu, Hassan Dist. of Vijayanagara period.

P. 26. Jain *Basti* at Heragu, Hassan Dist. resembling the Ādinātha *Basti* at Chikka, Hanasage in plan—in ruined condition. Original images of Tīrthankaras—missing.

P. 37. Adagur, Hassan dist., a place of Jain importance in 12th and 13th century A. D mention of Vardhamāna *Basti* at Adagur,

Pp 40-41. Vardhamāna *Basti*—Adagur with some sculptures of the Hoysala period—fully described images of Dharanīndra *Yaksha*—4 ft high image of Vardhamāna inside the *garbhagriha*—standing under a *mukkode.* Stone representation called *Mandara—Śaila* worked in the form of a Brindavana with stepped pyramidal cornices—15 cows of sculptures representing Tīrthankaras. 504 saints depicted in the same way.

P 56. Hulikal, Kadur Dist. 1½ miles from Tangali—5 nude standing figures of Jain saints in the upper row of boulders and 8 sitting in the lower—inscription under the 8th figure—characters of 15th or 16th century—giving the names of the saints Nemannagalu, Rakannagalu, Vinaya—Bhaṭṭārakaru, Aryasena—Bhaṭṭārakaru, Ajitasena—Bhaṭṭārakaru, Prabha-a-chandradevaru—devaru and Gunakīrtidevaru. Four more figures without names inscribed.

P. 126. Inscription No. 25—at Honganur, Channapatria *Tāluk*, below Śāntinātha image—Transliteration, translation and notes—record the construction of the *basti* of the Jogavaddige of the God Śāntinātha by Ubhayanana—desiś (merchants), the disciples of Mādhavachandra Bhaṭṭāraka, the pupil of Sakalachandra—bhaṭṭāraka belonging to Mūlasangha and Sri Kranva (same as the Kānurgaṇa).

P. 141. Two Jain *bastis*—at Konkunda Vishaya and Nonamangala (E. C. X. Mr. 72 and in Annual Report 1938. Inscription No. 1).

P. 143. Durvinita's translation of *Vaddakathā* into Sanskrit—suggestive of his inclinations towards Jainism His father Avinita builder of some Jain *bastis* and donor of grants (notes from Pennur grant of Durvvinita found in possession of Gokari Channappa at Bisanahalli, Hosakote *Tāluq*).

Pp. 181—184. Inscription No. 53—at Tavanandi Kuppagadde hobbli Sorab *Tāluq*, on the 3rd stone in front of the *basti* in old fort (Somb No. 196 revised). Transliteration, translation and notes—record the death by *Sanyāsana* of Bommana (ruler of Tavanidhi) and of Bommale his wife S. 1293—Parisvasena Bhaṭṭāraka his *guru*.

P. 185. Inscription No. 54—at the same place. Transliteration, translation and notes—record the death of Mahalakshmi, wife of Hariyanandana (?) belonging to the Jaina sect by entering fire 14th century characters.

Pp. 185-186. Inscription No. 55—on the pedestal of an image lying in old fort at Tavanandi and is now brought and kept in Archaeological museum at Mysore-records the installation of the image by one (name not given) belonging to Mūlasangha, Surastagana and Chitrakūtānvaya. 13th century characters.

P. 208. Inscription No. 74—at Becharak Bomlapur in the hobli of Bilikere of Hunasur *Tāluq* in the land of Venkataramanegauda, son of Honnalliamma transliteration, translation and notes—records the setting up of *nishadi* stone in memory of Makabbeganti by Bichagauda S. 935.

P. 246. Appendix-A. List of photographs taken during 1941-42.

Nos. 8—10—*basti* on hill—view Gomata—Sravaṇa—Mysore.

No. 13 —*basti* on hill—Gomata with front *maṇṭapa* Gauda, Mysore.

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P. 25. A Jain *Basti* at Ratnāpuri, Mysore Dist.—headless image of a Tirthankara lying outside with a Kannada inscription on the pedestal of 12th century A.D.-

records the name of Bhattārakadeva belonging probably to the Kondakundanyaya and a *gachcha* of which the name is lost.

Pp. 71—74. An inscription No. 15—at Goru of the Madihalli hobli (Belur *Tāluq*, Hassan Dist.) on a *nishidhikal* set up in front of the Chennakeśavasvāmi temple—transliteration and notes Satya– Heggade son of Heriyābaseveggade and Nijikabbe as the ruler of Kisuvalli—his wife Bachave disciple of Nayakīrtideva Siddhānteśa The death of the wives of Satyaveggade by *Sanyasana* (12th century A D).

The spiritual descent of Nayakirti Gunachandra Siddhānt Balachandra-munindra (E. C. II & V).

P. 60. Mention of Masavi Barma a Jain mentioned in the stone inscription set up in the backyard of Govindappas honse, Belur Hassan Dist

Pp. 74-75 Inscription No 16 —on a stone lying in front of the above temple—registers the grant of five *Khandugas* of wet land by three persons Malavesetti, Katak-adabanisetti and Kesisetti to a *basadi* at Goravur—Mantion of one Melliyakka in the record of about 12th century A. D

Pp 113—115. Inscription No. 35—at Bidirur Bharangi hobli, (Sagar *Tāluq*, Shimoga Dist.) on the brass pedestal of the God Ādināth in the Vardhamānas svami *basti* transliteration and notes - records the construction of a Chaityālaya (Jain temple) and the installation of Ādiśvara by Rāmnāyka a Santara chief, 1487 A D

Inscription No. 36—on the pedestal of *chaturvimsati* Tirthankara image in the above *basti* transliteration and notes—records the presentation of the image of 24 Tirthankaras to the *basti* by Malli, a Jaina dovotee—*basti* constructed by Subha-chandradeva of Mainadanvaya, Desiyagana and Kaditab gotra (13th century A D).

P. 182. Appendix-A List of Photographs taken during the year 1942-1943.

No 66 —Ādinātha with the mud fort wall in the background Ratnapuri, Mysore, Dist.

No. 93-94 —Jina figure, Basavapatna Mysore Dist.

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P 18. Mention of Jain *Basti* at Heggere, Davangere, Chitaldrug District.

P. 19. Mention of Jain temple at Suttur nine miles east of Nanjangud on the banks of Kapini.

P. 31. Jain *Basti* at Belgoḷa, Maṇḍya Dist. of Hoysala period—dedicated to Pārśvanātha.

Pp 42-43. Inscription No. 3—on the the pedestal of the Neminātha image in the backyard of Mr. Sannayya's house at Basavapatna, Rāmnāthapur hobli, Hassan dist, transliteration and notes—records the installation of the image of Neminātha by two brothers Kakanna and Homanna sons of Srikarananda Kavanna and disciple of Śrutakīrttideva (about 12th or 13th century A. D.).

Pp. 57-58 Inscription No. 12—on the pedestal of the Pārśvanātha image lying near the *Basti* mound at the village Beḷgoḷa, seringapatam *Tāluq*, Maṇḍya dist. —records the main sect and subsects Draviḷa sangha, Nandi sangha and Arungalānvaya among the Jains (12th or 13th century A. D. Characters).

P. 70. Inscription No. 16—on the pedestal of a Jina image lying near the Jaina *Basti* mound inside the fort at Ratnapuri Hunsur *Tāluq*, Mysore dist.—records that certain Bhaṭṭārak deva belonging probably to Koṇḍakuṇḍāvaya and pustaka gachcha consecrated the above image of probably Mahāvīra (12th or 13th century A D).

P. 166. Inscription No 43—at Setu, Karur hobli on the pedestal of the image of Abhinandana Tīrthankara, in Sagar *Tāluq*, Shimoga dist. Transliteration and notes—records the installation of the image in Vardhamāna—svāmi *basti* at Setu by one Sanghayyasetti *basti* constructed by Gummayyasetti 16th century A. D.

P. 167. Inscription No 44—on the pedestal of the Pārśvanātha image in the same *basti* records that the pedestal was made by a number of Jain devotees headed by Timmaganda of Chaipalli and Setti gauda son of Jattigauda and grandson of Nayakkagauda of Yivali S 1505

P 184. Appendix-A. List of photographs taken during the year 1943-1944.

No 83 —Pārśvanātha—view *Basti* Mound—Beḷgola—Mysore.

No 84.—Pedestal of Pārśvanātha view *Basti* mound—Belgola—Mysore.

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Travancore Archaeological Series, Vol. 1, Madras, 1910-13. No. 7 : Trivandrum Museum Stone Inscription of Maranjadaiyan

P. 155, No 12—Conversion of Pandya Māravarman (i) from the Jain to the Śaiva faith under the influence of the Śaiva saint Tirujñāna Sambandar

P. 157, No. 21—Symbolical interpretation of the shrine of Narasiṃha, the Brāhmana Lion god, excavated in the Anaimalai hill (the Jain elephant hill).

No. 12—Two Inscriptions of Vikramāditya Varaguna.

Pp. 193-195. Chitaral inscriptions : Figures of the Tīrthankaras and of the goddess Padmāvatīdevī carved in a cave on the hill Tiruchchanatumalai. Figures of the *Devi*, Mahāvīra and Pārśvanātha. Jain figures on a brick *gopuram*—original temple destroyed. Present temple believed by the Hindus to be the temple of Bhagavati. Application of the name *chāraṇa* to any Jain ascetic. *Tiruchcharanattumalai*, meaning a hill sacred to the Jain ascetics. Kalugumalai, an important Jain settlement of old. Records donation of gold to the *Bhatariyar* of the *Tiruchcharanattumalai* by Gunandangi Kurattigal, disciple of Araṭṭanemibhatara.

Illustrations :

Mahāvīra—Tīrthankara in the central shrine of the temple on the *Tiruchchanattumalai*. General view of the temple of Bhagavati on hill.

Sculptures on the overhanging rock on the north of the temple.

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Trav. Arch., Ser. Vol. 2. Trivandrum, 1916-21.

Bauddha and Jain Vestiges in Travancore :

Pp. 115-130. Bauddha and Jain faiths over the whole of India. Jain faith still lingers. The Jains said to have migrated into the south under the leadership of Bhadrabāhusvāmi. Kings of the Dravida countries, adherents of Bauddha and Jain faiths. Grant of a Burmese king named Maravijayottunga-varman to the Jain temple at Tirunarungoddi. Travancore under the influence of the Bauddha and Jain faiths. Vikramāditya Varaguna, a donee to the Jain temple of Chitaral. The image of Tīrthankara in the Manasara. The images of Jina and Buddha in the *Brihat Samhitā*. The Jain centres of worship on the extreme north and south of the State—Bhagavati temple on the *Tiruchchanattumalai* near Chitaral. Some Jain figures and the figure of Padmāvatīdevī. Jain temple of Nāgarāja in Nāgarkoyil Jain images in this Nāga temple

Illustrations :

Map of Travancore showing the positions of the Bauddha and Jain relics. Jain images in the Nāgarājasvāmi temple at Nāgarakoyil. Jain images at Kallil. Megalithic image of a Tīrthankara in the Jain temple at Tirumalai near Polur, South Arcot dist. Metallic Jain images and *Yantras* in the Jain temple at Tirumalai near Polur, South Arcot dist.

Foot Notes :

P. 115. Kuna Paṇḍya, staunch Jain. Some Chālukya, Rāṣṭrakūṭa, Kadamba and Hoysala kings, patrons of Jainism

P. 128. Term *Pallichchandam* denoting land granted to Jain and Bauddha temples.

383 (iii)

Trav. Arch. Ser., Vol. 3, Part 1—Trivandrum, 1922.

P. 3. Aiyai, a female ascetic of the Jain or Bauddha creed figuring in the work *Silappadigaram*.

Guṇavīrakkurav-Adigal, a Jain teacher.

383 (iv)

Trav. Arch. Ser., Vol IV,—Trivandrum, 1923-24.

Pp. 146-148. Jain temple at Chitral.

384

Annual Report of the Archaeological Department, Cochin State for the year 1110 M.E.—(1934-1935 A. D.).

Ernakulam (Cochin) 1936. Supplement—The Parasurām legend and its significance.

P. 6. Brāhmaṇas verses Kshatriyas. The seeds of dissension between the two prominent communities were sown in the Vedic period—it was most acute at the time when Jainism and Buddhism sprang up and brought into existence two powerful organisations and it continued till the second century after Christ.

385 (i)

Annual Progress Report of the Archaeological Department, Jammu and Kashmir State, for the Vikrama year 1974—(A. D. 1917-18).

P. 7. Brass image of Jina (two photographs).

385 (ii)

Report of the Archaeological Department, Jammu and Kashmir State, for the Vikrama year 1975—(A. D. 1918-19)

P. 3. Haravana, the ancient *Sadaradvana* or forest of six saints. The site explored and some bricks and tiles stamped with the image of an *Arhat*, discovered.

386

Annual Report of the Watson Museum of Antiquities, Rajkot, for the year ending 31st March, 1920.

P. 6. In Saurāṣṭra are holy places of the Brahmanical Hindus, the Jains and of the Buddhists.

387

Annual Report of the Sardar Museum and Sumer Public Library, Jodhpur, for the year ending 30th September, 1922.

P. 2. An inscription, engraved on a white stone and fixed on the wall of the temple of Pārśvanātha at Jaswantpur, dated Samvat 1881. The foundation of the temple was laid in saṃvat 1817.

—do— dated Sam. 1258 engraved on the back of a brass image of Śāntinatha lying in the above temple.

P. 3. Two inscriptions, dated Sam 1238 engraved on 2 pillars of the *sabhā maṇḍapa* of the Jain temple of Ratnapur.

P 4 An inscription, carved on a white stone slab containing the image of Pārśvanātha and lying in the Jain temple, Ratnapur, dated Sam 1308. It mentions that Doongar Simha, son of Madan Simha built an image of *Jinendra* at the temple of Pārśvanātha at Sanderagarh, Ratnapur.

--Do— engraved on the pillar of the same *Sabhā Mandapa* of the above temple, dated Sam. 1332. It mentions a grant of land to the above temple

—Do— dated Sam, 1348, engraved on the pillar of the *Sabhā Mandapa* of the above temple, mentions some grants for the temple

—Do— engraved on the lintel of the temple of Śiva (at Ratnapur) to the west of the above Jain temple belonging to the reign of Kumārapāladeva. It refers to the announcement of non-slaughter of animals on the 14th and 15th day of both (dark and bright) parts of every month by queen Sirayadevi of a feudatory of Kumārpāla.

P. 9 Back upper portion of a seat of Jain god together with *Chhatra* in the middle of the lower portion and 109 miniature figures of Jain Tirthankara (photograph).

Jain temple at Ratanpur (photograph)

Carving of the ceiling of the *Sabhā Mandapa* of the above Jain temple (photograph).

Gate in the front of the above Jain temple (photograph).

388

HICKS, W W. *The Sanctuary of Mahāvīra, Boston*. 1911

The Mahāvīra temple described

389 (i)

Annual Report of Archaeological Survey of India—1907-08, Pt. 2--Calcutta, 1911.

Pp 81-131. Excavation at Saheth-Maheth

Maheth, general description—Kachchi-kuti. Finds—Pākki-kuti *Stupa* A Nausahra gate. Temple of Sobhnāth —list of Jain sculptures Minor finds - Saheth, etc.

Pp 189-204. The ancient temples at Aihole.

Description of the village- Temple of Lad Khan. The Kontgudi Durga temple Meguti temple Huchchimalligudi temple, etc

Pp. 205-218. *Chaumukh* temple at Rānpur.

Description of temple. History of its erection. Inscriptions in the temple. Local and epigrapic accounts compared Tod's account—Plan of temple. FERGUSSON's description. Transcripts and translation of inscriptions.

Illustrations :

Plates 22-39 Excavations at Saheth-Maheth, including plan and illustration of the temple of Sobhanātha.

Plate 69 Ancient temples at Aihole, including an illustration of the Jain temple near Virupāksa.

Plates 80-81. *Chaumukh* temple at Rānpur.

389 (ii)

Annual Report of Archaeological Survey of India, 1908-09, Pt. I : Administrative—Calcutta, 1911.

P. 3. Acquisitions :

22 Jain images, Madras Museum.

P. 6. Jain remains at the Tirupparangunram hill, now believed to represent a *linga*—Alagaramalai, once occupied by the Jains. Mention in an inscription of the Jain teacher Ajjanandi discovered on the Tirupparangunram hill. Jain remains at Kuppalnattam and Kongar. Puliyangulam, Madura district, and at Vedal, North Arcot district.

389 (iii)

Report of Archaeological Survey of India, 1908-09, Pt. 2.—Calcutta, 1911

Pp. 22-23. Hemakutam Jain temple at Vijayanagar.

Pp. 100-101, 108. Hindu and Jain legends in connection with Osia—The Jain temple dedicated to Mahāvīra

Pp. 118-119. Jain sculptures and inscriptions discovered on the hills at Tirupparangunram and Alagaramalai. An epitaph in the *Topkhānā* at Jalor refers to a temple of Pārśvanātha under the name Kenara—Vihāra.

389 (iv)

Report of Archaeological Survey of India, 1909-10, Pt I : Administrative—Calcutta, 1911.

P. 17. Photographs :

No. 150. Image of a Jain Tīrthankara, Mathura Museum.

Nos. 210—212. Jain temple at *Basti*, Halebid.

389 (v)

Report of Archaeological Survey of India, 1910-11, Pt I : Administrative—Calcutta, 1911.

P. 6. Ādināh masjid at Rohtak, originally a Jain temple but converted into a mosque by Ala-ud-din.

390 (i)

BLOCH, Theodor. *Supplementary Catalogue of the Archaeological Section of the Indian Museum.*—Calcutta, 1911.

P. 94. Jain sculptures.

390 (ii)

VASU, Nagendranāth. *The Archaeological Survey of Mayurabhanja.* Vol. I—Calcutta, 1911.

Pp. xlii—xlvi. The Jain influence—Pārśvanātha—Mahāvīra—Evidences of Jain influence prevalent in Orissa—Relics found in Jhadesvarapur excel all other works of art under Jain influence to be found in the whole of Orissa—Jain figures found at Khiching and at place close to Adipur, the ancient capital of Mayurabhanja.

Pp. 36—38. Badasai (Barsai) : Jain and Buddhist relics. An image of Pārśvanātha at the outskirts of village Kosali.

P. 92. Pundal : Image of Pārśvanātha, showing the prevalence of Jainism in the place.

P. 45. Kosali . Temple of Pārśvanātha and its description.

P. 95. Doma-Gandara : A broken image of the Jain Tīrthankara, Pārśvanātha.

Pp. 103-104. Bhimapur : A very beautiful life-size image of Jain Tīrthankara, Vardhamāna Swāmi—Another beautiful image of Vardhmāna Swami : worship of this naked image by the people of the village. Another image of Mahāvīra.

P. 108. Pāndava Ghāt: A sacred place of the Jains—Jain merchants used to come here to see and worship some foot, prints which they believed to be of Jina.

391 (i)

Annual Pro. Report of Archaeological Survey, Southern India, 1910-11—Madras, 1911.

P. 2 Sultan's Battery, Wynaad—Once occupied by the Jains.

P. 3. Kaveripatnam—Once a seat of the Jains (present Sambapathi temple).

P. 14. The Durga Konda—Remains at the place originally Buddhist, subsequently occupied by the Jains. Existence of sevreral Jain slab images, four natural caves.

P. 29. Jain temple at Mattuputtur, Vijayamangalam. Has special carvings.

Pp. 30-31. Jain images from the Jain temple at Sultan's Bettery brought down to Calicut—Traditionally the images were smashed by Tippu Sultan, and after his departure the priests collected the fragments and buried them.

P. 32. The Jain temple of Chandranāthasvāmi, Palghat, built by Dodda-payappa Bhattar, has figures of Jain Tīrthankaras—A finely carved Jain seated image near the temple.

P. 41. Fort Gingee—Rock—sculptures of twenty-four Jain Tīrthankaras.

P. 44. Brahmapurisvara temple, Shiyali—Sambandhar and decline of Jainism.

Conservation ·

P. 66 No. 32—Śiva temple with Jain image and inscription, Gudivada, Kistna District.

P. 78 No 84—Remains of buried Jain temple, Danavalupudu, Jammalam-adagu *tāluq*, Cuddapah district.

P. 80. No. 114—Jain temple on the hill Chippagiri, Alur *tāluq*, Bellary district

No. 118—Jain temple, Vijayamangalam, Erode *tāluq*, Coimbatore district.

P. 84. No. 154—Jain sculptures and inscriptions on the hill Vallimalai, Chittoor district.

No. 158—Jain rock-cut caves, etc, Tirumalai, Polur *tuluq*, North Arcot district.

P. 86. No 185—Ole Jain *basti*, etc, Mudbidri Mangalore *tāluq*, South Canara District.

No. 186—Jain statue and three *bastis*, Venur Mangalore, *tāluq*, South Canara district.

No. 187—Gumteśvara Devi, Karkal, Udipi *tāluq*, South Canara district.

No. 187—Chandramukha *basti*, Karkal. Udipi *tāluq*, South Canara district

No. 190—Jain temple, Guruvayankeri, Uppinangadi *tāluq*, South Canara district.

P. 94. No. 239—Jain images, Arapakam, Chingleput *tāluq*, Chingleput district.

P. 96 No. 264—Jain temple, Triparatikunram, Conjeeveram *tāluq*, Chingleput district.

P. 102. No. 299—Jain image in Annavasal, Virupatty, Trichinopoly *tāluq*, Trichinopoly district

No. 300—Jain image, Vellanoor, Trichinopoly *tāluq*, Trichinopoly district.

No 306—Jain statues, Javankondasholapuram, Udaiyarpalayam *tāluq*, Trichinopoly district

P. 106 No 329—Jain cave inscriptions, Yanamalai, Madura *tāluq*, Madura district.

P. 108. No. 349—Jain sculptures on the hill rock, Kuppulanatham, Tirumangalam *taluq*, Madura district.

P. 118 No. 416—Jain temple, south of Pampapathi temple, Hampi, Hospet *taluq*, Bellary district.

Photos

No		Description	Village	District	Age
P 120	2275	Jain images	Sultan's Battery	Malabar	Jain
	2276-7	Jain figures	-do-	-do-	-do-
	2279	Jain temple	Palghat	-do-	-do-
	2280	Images & Naga stones in the Jain temple	-do-	-do-	-do-
P. 123	2340	23 Tirthankaras at Tirunathankannu	Gingee	South Arcot.	-do-

391 (ii)

Annual Pro Report of Archaeological Survey, Southern India, 1911-12—Madras, 1912.

P. 6. Penapatnam—Discovery of Jain sculptures buried in certain parts of the place.

Bezwada Museum—Jain sculptures in the compound of the building.

P. 31. Conservation:

Jain statues Jayangondasholapuram, Udayarpalayam *taluq.*

P 49. Photo:

No. 2820—Rock-cut Jain sculptures in the Fort, Rayadrug, Bellary district.

MENANT, D. *Pèlerinage aux Temples Jaïnas du Girnar.* Paris, 1912. (Annales du Musée Guimet—Bibliotheque de Vulgarisation, Tom. xxxix, p. 189-239).

392

GANGULY, Mano Mohan, *Orissa and her remains*—Calcutta, 1912.

Jain and Buddha figures in the caves. Eight Jain demi-gods, Jaina dynasty in Kalinga. Jain influence in Orissa History. Jain influence noticed in the caves. Jain period of Architecture. Jain *Śramanas* at Khandagiri. Jain temple on the summit of Khandagiri—Description of the Jain Tirthankaras of the caves List of Jain Tirthankaras. Jainism in Kalinga

393

TABARD, A.M. *Śravana-Beḷgoḷa* (QJMS, iii, 1912-13. Pp. 12-31).

This paper gives a description of the several temples and other interesting buildings at Śravana-Beḷgoḷa

(1) Chandra Giri.

Temples on this hill · (i) Kuge Brahama Deva *Kambha*, (ii) Chandragupta *Basti*, (iii) Kattale *Basti*. (iv) Pārśvanāthasvāmi *Basti*, (v) Śāsana *Basti*, (vi) Chamundarāya *Basti*, (vii) Erukade *Basti*, (viii) Savatigandhavārana *Basti*, (ix) Terina *Basti*, (x) Śāntiśvarasvāmi *Basti*, (xi) Śāntināthasvāmi *Basti*, (xii) Suparśvanāthasvami *Basti*, (xiii) Chandraprabhasvāmi *Basti*, (xiv) Magigamna *Basts*, (xv) Bhadrabāhu's Cave, (xvi) Brahmadeva temple, (xvii) Smaller image.

(2) The Town.

The chief objects of interest are : (i) The Guru's *Maṭha*, (ii) Bhandhara *Basti*, (iii) Mangayi *Basti*, (iv) Nagar-Jinālaya, (v) Akkana *Basti*.

(3) Indra Giri or Vindnya Giri.

The Principal objects of interest on this hill are : (i) Gommateśvara, (ii) The twenty-four Tirthankaras, (iii) Tyagada Brahmadeva *Kambha*, (iv) Yakshi Deva, (v) Chauvisatirthankara *Basti*, (vi) Wodegal or Trikūṭa *Basti*, (vii) Siddala *Basti*, (viii) Channana *Basti*.

(4) Bhadrabāhu's Inscription.

The article contains illustrations of Gommateśvara, etc.

394

SLATER, Arthur R. *The Caves at Badāmi* (MR, Jany. 1913).

Pp. 13-20. The Jain cave was probably cut out in about A.D. 650. Inside the cave there is a fine specimen of the figure of Mahāvīra.

395

Annual Progress Report of Archaeological Survey, Southern India, 1912-13—Madras, 1913.

P. 7. Photographic Negatives:

No	Jain Art and Architecture
C-1	A group of Jain temples, Hampi, Bellary dist.
C-2	A Jain image (sitting posture); Vilḷivakkam, Chingleput district.
C-3	A Jain image Do Bezwada Museum, Kistna dist.
C-4	Rock-cut Jain sculptures in the fort, Rayadrug. Bellary dist.
C-5	Stone pillars with sculptures on all four sides, Bezwada, Kistna dist.
C-6	Fragments of Jain images discovered near the Sultan's Battery, Wynaad, Malabar dist.
C-7	Foot and armless Jain figure discovered near the Sultan's Battery, Wynaad, Malabar dist.
C-8	Another view of Jain figure discovered near the Sultan's Battery, Wynaad, Malabar dist.
C-9	South-east view of the Jain temple, Palghat, Malabar dist.
C-10	Images and *Nāga* stones in the Jain temple, Palghat, Malabar dist.
C-11	The 24-Tīrthankaras near the Fort, Gingee, South Arcot dist.

Conservation :

P. 29. No. 38—Jain temples south of Pampapati temple, Hampi, Hospet *taluq*, Bellary district.

P. 42. Bellary district, Raydrug *taluq*.

Rayadrug oldest Jain antiquities, on the hill known locally as "Rosā Siddha's hermitage."

P. 46 Bellary district, Hospet *taluq*, Ganagitti temple, a Jain structure of the fourteenth century.

P 52. Ancient Monuments

1. Group of small Jain temples, south of Pampapati temple.

25. Jain temple on hill side, near Pampapati temple.

P. 58. Anantapur district, Kalyandrug *taluq*.

Kambaduru—Two deserted Jain temples and a variety of objects having Jain influence

396 (i)

Annual Report of Archaeological Survey of India, 1909-10. Pt. 2—Calcutta, 1914.

P. 6 Jain temples above Hampi village.

P. 95 A Jain temple in the castle at Mandor.

Pp 131-134. Mention of several Jain teachers in some Jain inscriptions—Temple of Pārśvanātha at Phalodi, Jodhpur State, and the legend in connection with its origin

396 (ii)

Annual Progress Report of Archaeological Survey of India, 1910-11 Pt 2—Calcutta, 1914

P. 18 A pedestal of a Jain image discovered in course of excavation at Saheth-Maheth.

P. 83. A seated Jain image on a slab in a cave in the Gurubhaktakonda hill at Rāmatirtham.

P. 87 Jain slab images and ruins on the Durgakonda hill at Rāmatirtham.

396 (iii)

Annual Report of Archaeological Survey of India, 1911-12. Pt I

P. 17. Discovery of a broken Jain image of the Kuśāna period during excavation of the Katra mound, Muttra.

Acquisitions :

P. 22. Ajmer Museum A fragmentary Jain record. Images of Śāntinātha.

P. 31. Muttia and Lucknow Museums. Buddhist and Jain images of early date.

P. 41. Photographs .

No. 46—Viranarayana Jain temple, Pattadakal.

Nos. 56-58—Jain temple, Baro (C. I.)

396 (iv)

Annual Progress Report of Archaeological Survey, Southern India, 1913-14—Madras, 1914.

New monuments included in the standard list of ancient monuments :

Pp. 4-6 Group of small Jain temples, south of Pampapati temple at Hampi (the ancient Royal City of Vijayanagar), Hospet, Bellary dist.

Jain temple on hill side at Hampi Hospet, Bellary dist.

Twenty-four Jain figures, etc. at Sirukadambur, Gingee, South Arcot Dist. Two inscriptions on Thirunāthankunn in Sirukadambur.

Jain statues, inscriptions etc. at Mettuppatti, Nilkottai, Madura dist. and Panchapāndava beds on the hill.

Jain statues, and inscriptions on the settipodavu cave on the Ummanamalai Hill.

Jain statues etc at Kolikkudi, Madura, Madura district.

Similar statues and inscriptions on the top of the same hill at Pechchipallam above the Ayyanar temple.

Panchapāndava beds, Jain statues and Brāhmi and Vatteluttu inscriptions on the panchapāndava, Malai, Melur, Kilavalavu, Madura district.

Kuruppannasvāmi rock and Jain sculptures etc. Periakulam, Uttamapalyam, Madura Dist.

Monuments deleted from the List of Ancient Monuments

P. 8. Jain temple, Chippagiri, Alur, Bellary dist.

Pp. 11-13. Photo Negatives :

C. 34 to C. 96. Different views of Chandranātha, Nemiśvara, Chaturmukha Śāntesvara, Gummateśvara Jain temples, etc , at Mudabidri, Kārkal, Venur, Guruvayankeri, South Canara district.

P. 28. Landscape view from near Gummateśvara Jain temple, Venur, South Canara.

Conservation .

Pp 28-33. No. 80—Jain temple, Vijaimangalam, Erode *tāluq*, Coimbatore dist

Pp. 39-41. South Canara district

Mudabidri . Great Chandranātha temple, 23 old Jain tombs and the Choutar's palace.

Kārkal : Colossal Jain statue known locally as Gumta Rāya Chaturmukha temple and the Great *stambha* at Hateangadi.

Venur : Statue of Gommateśvara or Gumta Rāya and Santeśvara temple.

Guruvayankeri : Two Jain temples dedicated to Śāntiśvara and Chandranātha and a Jain *mānastambha*.

397

JOUVEAU DUBREIL, G. *Archaeologie du sud de l' Indie*. 2 Vols. Paris, 1914 (Annales du Musee Guimet, Bibliotheque d' Etudes, Vols. 26, 27)

Vol. I, Pp. 30-32. Buddhist and Jain monasteries. Vihāras of Udayagiri—Khāravela inscription.

Vol. I, Pp. 69, 93. Rāni-gumphā, Udayagiri.

Vol. 2, P. 2. Jain images.

Vol. 2, P. 58. Appar, formerly a Jain.

Vol. 2, P. 59. In the time of Mānikyavatchakā (800 A. D.) a struggle between Buddhism and Jainism in Ceylon.

Vol. 2, P. 93. Balabhadra.

398

SAHNI, Daya Ram. *Catalogue of the Museum of Archaeology at Sarnath.* With an Introduction by Dr. J. Ph. VOGEL.—Calcutta, 1914.

Pp. 164. 327-328. Jain images and sculptures.

399

AIYAR, V. Natesa. *Introduction to the Descriptive List of Exhibits in the Archaeological section of the Nagpur Museum*—Allahabad, 1914.

Pp. 12-17. Jain sculptures. The origin of the Jain sect. Life of Mahāvīra—Digambara and Śvetāmbara. The *Śāsanadevatās* or attendant spirits. The secondary gods. The *Gaṇas, Kulas, Śākhās* and *Gachchhas.*

400

Annual Report of Archaeological Survey of India, 1913-14. Pt. I.—Calcutta, 1915.

P. 9. Architecture, exclusively Jain, in Kanara—Temples of the Jains at Mudabidri.

P. 27. Acquisitions :

Lucknow Museum—Brass images of the later Buddhist and Jain Pantheon.

Sārnāth Museum—Buddhist and Jain images discovered locally.

Illustrations :

Plate 10. (a) Chandranātha Jain temple, Mudabidri.

(b) *Mānastambha* in front of Chandranātha Jain temple, Mudabidri.

Plate 11. (a) Chaturmukha Jain temple, Kārkal.

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Annual Progress Report of Archaeological Survey—Southern India, 1914-15—Madras, 1915.

P. 2. Treasure Trove :

No 8.—A stone Jain image, etc. Molagavalli, Alur *taluq,* Bellary district.

P. 6. Jain antiquities discovered in the Ramnad and Madura districts.

P. 8. Photo Negative :

No. C. 97.—Stone image of a Jain saint, Hulibidu, Bellary district.

Archaeological Works Proposed to be Undertaken :

Pp. 14-15.

No 42.—Jain temple, Vijayamangalam, Coimbatore disturct.

No. 66.—Jain temple, Tirumalai, North Arcot district.

Pp. 22—24. Conservation :

No. 57—Jain temple on Hemakutam rock, Tambrahalli, Hospet *taluq*, Bellary district.

No. 65.—Jain temple, Sultan's Battery, Wynaad *taluq*, Malabar district.

No. 68—Tombs of the Jain priests Mudabidri, Kārkal *taluq*, South Canara district.

No. 69—Gumtarāya statue, Kārkal *taluq*, South Canara district

No. 71—Jain temple, Vijayamangalam, Erode *taluq*, Coimbatore district.

P. 37. Worship of snakes among the Jains of Southern India—Group of *Nāgakals* found in Jain temples in South Canara—Custom of offering snake stones among the Jains in South Canara.

No. 80—Jain temple, Vijiamangalm, Erody *taluq*, Coimbatore district.

No 146—Jain temple, Tirumalai, Polur *taluq*, North Aroct disturict.

401 (i)

SMITH, Vincent A. *Archaeological Research, a Jain duty.* (MR Jany. –June, 1915, Pp. 519—522)

Importance of Archaeological Research – Duty of wealthy Jains. The field for exploration The tradition about Chandragupta Maurya. Conflict of Religion in the South Some books to be studied. Jain monuments mistaken for Buddhist. The problem of Kausambi. Survey of monuments above ground—Bibliograpy—Excavation—Action suggested

402

SRINIVAS, T. *The Antiquities of Kulpak* (JHAS, 1916. Pp. 14-36).

Pp. 15-16. Description of a female deity placed on a pedestal with four miniature pillars, and explanation of certain symbols found therein. The Chakra is one of the sacred emblems of the Buddhists, the Jains and the Hindus. With the

Buddhists and the Jains the *Chakra* is "the wheel of the Law", and with the Hindus, "the wheel of Life". The lion cognizance belongs to Mahāvīra, the 24th Tīrthankara, but from the diminutive antelopes in addition it can be inferred that the pedestal has reference to Śāntinātha.

Pp. 22-23. An old Jain temple: The *Sikharas* and the cells of the three principal deities alone belong to the original structure. The chief presiding deity is Rikabdeva or Ādinātha occupying the middle shrine, the other two are Mahāvīra and Neminātha. In course of renovatinn of the temple numerous sculptures were brought to light. Of these the most important are nine images of Tīrthankaras. There is also a fine image of Mahāvīra, with the little statuettes of the other 23 Tīrthankaras arranged as a border.

Pp. 31—32. Discovery of an inscription of the time of Vikramāditya II, (came to the throne in 1076 A. D.) cut on a broken stone, carved at the top with the figures of a Jina and some devotees It contains a Jain incovation and an imprecatory verse. The prasent Jain temple is also known as the *Mānikya Suāmi Gudi* among the villagers.

P. 33. The Jain *Gudi* has three shrines but here all the three cells are placed in a row facing the east with the principal one is the middle.

The Jain tower has plaster—carved images and other ornaments all round.

403

YAZDANI, G. *The Antiquities of Warangal.* (JHA S, 1916, Pp. 37—47).

P 47. Near the site of the old town of Anamkond there are several minor temples on the hill. One of them has numerous Jain figures carved in the rock and an inscription cut on a square pillar.

404

MARSHALL, John. *Remarks on the monuments of the Dekhan.* (JHAS, 1916, Pp. 125—135).

P. 129. Contribution in an almost equal degree of the three great religious sects the Budhhists, the Hindus and the Jains, in the temple and monostaries of Ellora.

Pp. 130-131. Remarks on Jain temples : They are very perfect, very elaborate, very sumptuous, but one and all destitute of creative genius. They are richly decorated, but we are struk with their narrow nerveless design and

we gaze unmoved at their composed and icy images. It has always been so with the Jains. They followed the Buddhist at an early date in adopting iconism in their religion, but even at the beginning of the Christian era their sculptures displayed the same nerveless character that they do in mediaeval and later times. It is dangerous to utilize Buddhist works as a basis for determining as grounds of style the age of Jain works, or vice versa.

405 (i)

Annual Report of Archaeological Survey of India, 1914-15, Pt. I—Calcutta, 1916.

P. 8. Dilwara temples at Mount Abū.

P. 11. Tombs of Jain priest at Mudabidri.

P. 27. Great Jain temple at Deogarh—Saugoli plates of the early Kadamba king Harivarman.

405 (ii)

Annual Report of Archaeological Survey of India, 1913-14. Pt. 2—Calcutta, 1917.

Pp. 262-263. Kosam or Kausambi, a holy place to the Jains—Discovery of a fine head of a Jain image.

405 (iii)

Annual Pro. Report of Archaeological Survey, Southern India, 1916-17—Madras, 1917.

P. 6. Photo Negatives :

No. C. 98—Jain temple on a rock near the river, Hampi, Bellary dist.

No. C. 99—Ganagitti Jain temple, Hampi, Bellary district

No. C. 100—Jain figures in the village, Vengunram, North Arcot district.

No. C. 101— -do-

No. C. 102— -do-

No. C. 103—Boulder with Jain figures, Tirrakkol, North Arcot district.

P. 31. Barbar near Gaya Bihar shrines hewn during Asoka's reign either by the Jains or Buddhists.

Pp. 37-38. Antiquities in Coorg. Jain temples discovered at mulur. Three stone built Jain temples at Mulur in Nanjarājpatna.

Archaeological Works proposed to be Undertaken :

Pp. 9-10.

No. 32—Ganigitti Jain temple, Hampi, Bellary district.

No. 33—Jain temple south of Pampapathi temple, Hampi, Bellary district.

No. 36—Jain temples, Danavulapad, Cuddapah district.

No. 40—Jain temple, Sultan's Battery, Malabar district.

No. 78—Jain rock-cut caves. etc., Tirumalai, North Arcot district.

Pp. 14-17. Conservation :

No. 38—Jain temple No. 3 on Hemakutam-rock, Hampi, Hospect *tāluq*; Bellary district.

No. 69—Jain temple, Sulatan's Battery, Wynaad *tāluq*, Malabar district.

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A.H LONGHURST. *Hampi Ruins.* Madras, 1917 (My. No. 111 revised now).

P. 12 Bukka Rāya his reconcilation of the Jains and the Vaishnavas in 1368; being presecuted by the latter, the Jain appealed to the king for protection, he ordained that they should each pursue their own religious practices with equal freedom.

P. 26 Religion—Jain in occupation of site on Hemakutam hill long before the founding of Vijayanagar in the 14th century, Jains were an important and influential community at this period; wide prevalence of Jain faith; Brahmans used to select old Jain sites for their temples.

P. 38. A Jain temple on the bank of river, half way between Hampi and Vitthala temple.

P. 100-1. Group of Jain temples in Hampi, their stepped pyranidal towers; Ganigitti Jain temples ; other 5 Jain temples.

Pp. 121. 123. Jain temple near the river : Jain temples often covered in Hindu figuses in South Kanara and showing Hindu gods as subordinate to the Tirthankaras.

Illustrations—Fig. 44—Group of Jain temples, south of the Pampapati temple.

Fig. 54—Jaina temple on a hillcock. Fig. 66 Ganigitti Jain temple.

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LONGHURST, A.H. *Hampi Ruins*—Madras, 1917.

Pt. I

Religion : Jainism.

Pt. II.

Buildings on the road to Hampi . Group of Jain temples

Buildings on the northern and eastern sides of the city. Jain temple near the River. Ganigitti Jain temple.

407

NARSIMHACHAR, R. *The Keśava temple at Somanāthapur*. Bangalore, 1917 (Mysore Archaeological Series—Aachitecture and Sculpture in Mysore, No. 1)

P. v-vii. Provisional List of Artistic Buildings of the Hoysala and Dravidian styles in Mysore.

HOYSALA

Temple	Place	Period	Reign	Remarks
Jain *Bastis*	Angadi	C 1050	Vinayāditya	
Adinātha-*basti*	Chikka Hanasoge	C 1090	-do-	Triple
Pārśvanātha *basti*.	Halebid	1133	Visnuvardhana	
Jain *Basti*	Cholasandra	1145	Narasimha I	Triple
Akkana *basti*	Śravana Belgola	1182	Ballala II	
Śāntinātha *basti*	Jinanāthpur	C 1200	-do-	
Śāntinātha *basti*.	Bandalike	C 1204	-do-	
Virabhadra	Halebid	C 1220	-do-	

DRAVIDIAN

Temple	Place	Period	Reign	Remarks
Chāmuṇḍarāya *Basti*.	Sravana Beḷgoḷa	C 980	Rajāmalla	
Panchakūṭa *Basti*.	Kambadahalli	C 1120	Viṣnuvardhana.	

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Annual Report of Archaeological Survey of India, 1916-17, Pt. I—Calcutta, 1918.

P. 20. Names of a line of Jain teachers given in the two records at Ghusai (Ghosavati).

P. 23. Vast influence of the Jains and their creeds pointed out in some records from Madakasira *tāluq*, Anantapur district.

Pp. 33-34. Negatives of some Jain objects, Lucknow Museum.

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Annual Progress Report of Archaeological Survey, Southern India, 1917-18—Madras, 1918.

P. 5. Photo Negatives :

Jain art and architecture.

P. 6. Photographs of interesting Jain antiquities at Suai.

S No. C 104—Jain figure, Tenkarai, Tinnevelly district.

S. No C. 105—Jain stone image, Danavulupad, Cuddapah district.

P. 10. Archaeological Works proposed to be undertaken

Vide No 137—(xxi) above under works proposed No. 36 and Conservation No. 69.

No. 33—Remains of buried Jain temples, Danavulapad, Cuddapah district.

No. 43—Jain temples, Sultan's Battery, Malabar district

Pp. 14-16, 18. Conservation

Vide No. 137 (XXI) above under works proposed and conservation.

No. 32—Ganigitti-Jain temple, Hampi, Hospet *tāluq*, Bellary district

No. 33—Jain temple on Hemakutam rock, -do-

No 48 Buried Jain temple, Danavulapad, Jammalamadugu, Cuddapah.

No. 58—Jain temple, Sultan's Battery, Wynaad *tāluq*, Malabar district.

No. 104—Jain rock-cut caves; etc., Tirumalai, Polur *tāluq*, North Arcot district.

Pp. 22-33. Srisailam, Nandikotkur *Tāluq*, Kurnool district two figures on the right of a panel look like Jains.

P. 23. Jains executed by Sāntalinga (15th century).

409

SARKAR, Guru Das. *Alleged Buddhist Influence in the Sun tempele at Konark*—(IA, xlvii, 1918, Pp. 209-220).

Pp. 209-210. The Khaṇḍagiri caves are of Jain origin; this is evident from the Hāthigumphā inscription of king Khāravela and three other inscriptions.

P. 216. Images of *Śrī Gaja Lakṣmi* or *Mahālakṣmi* and pictures of trees, etc., are common alike to Hindus, Buddhists and Jains

410

NARASIMHACHAR, R. *The Keśava Temple at Belur.*—Bangalore, 1919 (Mysore Archaeological Series—Architecture and Sculpture in Mysore, No. 2.)

Pp. v-vii. Provisional List of Artistic Buildings of the Hoysala and Dravidian Styles in Mysore.

Hoysala—Same as in No. 112.

Dravidian—Same as in No. 112.

Pārśvanātha *basti* at Heggere of C 1160 (Narasimha I).

411

NARASIMHACHAR, R. *The Lakṣmidevi Temple at Doddagaddavalli.*—Bangalore, 1919. (Mysore Archaeological Series—Architecture and Sculpture in Mysore, No. 3).

P. v. Provisional List of Artistic Buildings of the Hoysala and Dravidian Styles in Mysore.

Same as in No. 114.

412

PERIS, M. M. *Jain Antiquities of Southern India.*—(CR. 1919, Pp. 72-79).

Remains of Jain power in South Canara.

Four seats of Jain Antiquities in Canara : Kārkal, Venoor, Mudbidri and Guruvankere.

413

BASAK, Radhagovind and Dinesh Chandra BHATTACHARYYA. *A Catalogue of the Archaeological Relics in the Museum of the Varendra Research Society,* —Rajshahi, 1919.

P. 7. Jain images—Images of Tirthankaras.

414

SRINIVASA, T. *Nagai and its remains.* (JHAS, 1919-20, Pp. 33-46).

P. 35. The principal remains at Nagai are a temple with two *maṇḍapas*, a Jain temple etc.

P. 36. Description of a ruined Jain shrine near a temple—Standing Jina image in the shrine with five hooded snake canopy and a triple crown above. Identity of the image with Supārśvanātha; the seventh Tirthankara of the Digambara Jains. Sculpture of a seated Jina with a seven hooded *nāga* over the head and a square block with a seated Jina on each of its sides and some smaller seated figures below in the *maṇṭap* attached to the shrine.

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Annual Progress Report of Archaeological Survey, Southern India, 1918-19—Madras, 1919.

P. 7. Photo—Negatives :

Jain art and architecture.

No. C. 106—Jain figure at the second entrance of the Śiva temple, Tiruvalanjuli, Tanjore district.

No. C. 107—Rock carvings of twelve Jain saints, Sirukadambur, South Arcot district.

Pp. 10-11. Archaeological works proposed to be undertaken.

Vide 137 (xxi), under works proposed and conservation Nos. 38 & 69.

S No. 53—Jain temples at Hemakutam hill, Hampi, Bellary district.

S. No. 57—Jain temple, Mettupudur, Coimbatore district.

No. 62—Jain temple, Sultan's Battery, Malabar district.

No. 100—On the boulder, inscription and JAIN images, Tirakkol, North Arcot district.

Pp. 15, 18. Conservation :

Vide 137 (xxi) under works proposed Nos. 46, 40 and 78.

No. 49—Jain temple, Danavulapad, Jammalamadugu *tāluq*, Cuddapah district.

No. 57 - Jain temple, Sultan's Battery, Wynaad *tāluq*, Malabar district.

No. 102—Jain temple, Tirumalai, Polur *tāluq*, North Arcot district.

P. 20. Pallavas, either foreigners, or became Jains or Buddhists, identical with Pahlavas, Pallavas and Pahanavas of the *Purāṇas*.

P. 21. The earliest known records of the Pallavas are three Prakrit copper-plate characters; these grants prove that there was a time when the court language in Southern India was Prākrit. Later records (5th and 6th Cen. A. D.) in Sanskrit.

Indian builders or sculptors of the 7th century or there abouts engaged exclusively in erecting Jain and Buddhist monuments. No trace of Hindu temples before this period.

P. 22. The Pallavas had a bull for their crest.

P. 23. The Pallava king Mahendravaram I, first a Jain, afterwards Śaiva under the influence of Appar or Tirunavukkaraiyar. (Ep. Ind. Vol. III, P. 278).

P. 24. Jainism and Buddhism flourished side by side in the 7th century A. D Some of the Pallava kings either Jains or Buddhists.

P. 25. Destruction of the Jain monastery at Pataliputturam, a seat of Jain learning in South Arcot district, by Mahendravaram I—Erection of a Śiva temple on the spot—As a Jain he is also said to have persecuted the Śaivas and the Saint Appar in particular. Hiuen Tsiang's statement showing that the Buddhists, *Nirgranthas* (Digambara Jains), etc. escaped persecution.

415 (ii)

Annual Report of Archaeological Survey of India, 1917-18, Pt. I Calcutta, 1920.

P. 7. Jain temples and Jain images at Deogarh.

P. 21. Jain temple of Susani at Morkhana, 12th century A. D.

P. 24. A Digambara Jain temple, now occupied by an image of Viṣṇu

P. 32. An inscription at Deogarh supplying names of twenty out of twenty-four *Yakṣis* of the Jain pantheon.

P. 33. Vimalāditya, a patron of Jainism His Guru Trailokya Yogi-Siddhāntadeva of the Desigaṇa.

Illustrations :

Plate 2. (a, b, c)—Deogarh fort, views of Jain temples and images of Jain *Yakṣis* Chakreśvari and Mālini or Sumālini.

415 (iii)

Annual Report of Archaeological Survey of India. 1914-15, Pt. 2—Calcutta, 1920.

Pp. 39-41. Literary references to Taxila from Jain sources—*Paumachariya* of Vimala Sūri *Āvaśyakaniryukti* of Haribhadra Sūri—*Triṣaṣṭiśalākā-puruṣa-charitra* of Hemachandra Sūri—*Vidhipakṣa-gachchhiya*—*Panchapratikramana* of Mahendraprabha Sūri—*Prabhāvakacharitra* of Prabhāchandra Sūri—*Darśanaratnaratnākara*—*Hirasaubhāgya* of Devavimalagani—*Śatruñjayamāhātmya* of Dhaneśvara Sūri.

415 (iv)

Annual Progress Report of Archaeological Survey, Southern India, 1919-20—Madras, 1920.

P. 4. New monument. Jain temple with inscriptions, etc., Hampi ruins, Hospet *tāluq*.

P. 7. Photo—Negatives :

Jain art and architecture.

S. No. C. 108—Main entrance of the Jain temple, Mettupudur, Coimbatore district.

No. C. 109—General view of the Jain temple, Mettupudur, Coimbatore district.

No C. 110—Broken Jain image in the compound of the Bhimesvara temple, Draksārāma, Godavari district.

P. 11. Archaeological works to be undertaken.

No. 35—Ganagitti Jain temple, Hampi, Bellary district.

No. 52—Jain temple on hill side close to Viṣnu temple, Hampi, Bellary district.

Pp. 16, 18, 19, 20, 22. Conservation :

Vide 137 (xxi) under Conservation, Nos. 38, 69.

No. 31—Jain temple near the elephant stables at Hampi, Hospet, Bellary district.

No. 44—Group of Jain temples on Hemakūṭam hill at Hampi, Hospet, Bellary district.

No. 63—Jain temple at Danavulapad, Jammalamadugu Cuddapah district.

No. 73—Jain temple at Sultan's Battery, Wynaad, Malabar district.

No. 82—Jain temple at Mettupudur, Erode, Coimbatore district.

No. 122 –Jain images in the Jain temple at Tirrakol, Wandiwash, North Arcot district and inscription.

P. 33. Hampi ruins. A ruined Jain temple containing inscriptions in a field at the back of the elephant stables.

416

Jagadiśa AYYAR, P. V. *South Indian Shrines*—Madras, 1920.

P. 26 Jain temple at Tirupparuttikunram. It is a famous place of Jain antiquarian interest containing ruins of Buddhist and Jain temples.

P. 140. Conversion of the Hoysala sovereign Bitti from the Jain faith to that of Viṣṇu by Rāmānuja.

P. 238. Toleration of Jainism during the reign of king Bukka Rāya who allowed the Jains to have their shrines in Hemakuta near the Hindu temple of Pampapati.

417 (i)

Annual Report of Archaeological Survey of India, 1918-19. Pt. I—Calcutta, 1921.

P. 17 Hindu and Jain temples at Un, Nimar district. The interesting temple in the village, Chaubara Dera Colossal Jain images of the Digambara sect contained in the temple of Goaleśvara.

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Annual Progress Report of Archaeological Survey, Southern India, 1920-21—Madras, 1921.

P. 5. Photo Negatives.

Jain art and architecture.

S. No. C. 111—Kathale (Jain) temple, Barkur, South Canara district.

No. C. 112—Chandraprabha Tirthankara, Tiruparatikunram, Chingleput district.

No. C. 113—Trilokanātha Jain temple, Tiruparatikunram, Chingleput district.

No. C 114—Jain image in Trilokanātha temple, Tiruparatikunram, Chingleput district.

Pp. 9-11. Conservation works proposed :

No. 73—Jain temple at Sultan's Battery, Wynaad, Malabar district.

No. 87—Seventeen Jain tombs, Mudabidri, S. Kanara district.

No. 88—Jain statue of Gumateśvara, Kārkal, S. Kanara district.

No. 114—Jain image in Annavasal, Virappati, Trichinopoly district.

No. 132.—Jain temple, Tirumalai, North Aroct district.

No. 149—Three Jain temples, Mallur, Coorg district.

Pp. 14-19. Conservation works done :

No. 28—Group of Jain temples on the Hemakutam hill at Hampi, Hospect, Bellary district.

No. 40—Ganigitti Jain temple at Hampi, Hospet, Bellary district.

No. 44—Jain temple on hill side, close to Viṣṇu temple at Hampi, Hospet, Bellary district.

No. 66—Jain temple at Mettupudur, Erode, Coimbatore district.

No. 71—Jain temple at Sultan's Bettery, Wynaad, Malabar district.

No. 80—Great Chandranātha temple at Mudabidri, Uppingangadi, S. Kanara district.

No. 81—Two Jain temples, Śānteśvara and Chandranātha at Guruvayankeri, Uppinangadi, S. Kanara district.

Pp. 25-26. Bārkūr ancient Bārakanyāpur capital of Tuluva ruined Jain monuments in the village. Members of the Humcha family were Jains. Conversion from Jainism to Brahmanism of the Hoysala King Viṣṇuvardhana. Jains extirpated throughout the province of Bārkūr in about 1608 by Sadāśiva Nayak. Bārkūr's importance ceased with the fall of the local Jain influence.

No Jains living there now. Three small groups of Jain monuments, the best of these known as the *Kathale Basti*.

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Annual Report of Archaeological Survey of India, 1919-20. Pt. I—Calcutta, 1922.

P. 6. Jain temple in the fort at Deogarh.

P. 36. Rajputana museum, Ajmer. Inscriptions on backs of Jain images, both Śvetāmbara and Digambara, dating from 1119 A. D. to 1664 A. D.

P. 43. Hindu and Jain temples at Bhatkal, Kanara district.

P. 44. Jain temples at Sandhara, Garoth district. Jain temple at Kukdeśvara, Garoth district

Photograph :

No. 269—Jain images in the temple Pārśvanātha Noharu (Bikaner State).

418

Gwalior Fort Album. Gwalior, 1922 (Published by the Archaeological Department, Gwalior State).

P. 5. Most of the rock-cut Jain sculptures on the Fort were made at the time of Dungarsingh Tomara, a Rajput.

Pp. 54-57. Jain rock sculptures (With two plates).

419

Binyon LAURENCE. *Examples of Indian sculpture at the British museum*—London, 1923.

Plate VI—Sarasvati, treated as protector of the sixth Tirthankara, with Nagari inscription at base of white marble, Rajputana 11th or 12th century.

420

RAY, Chuni Lal. *A further Note on the Ruins at Gholamara.* (JBORS, X, 1924, Pp. 171-174)

The central image, provided to be a Buddhistic image, is the figure of a Jain Tirthankara resembling in many respects the image of what is now worshipped as Bhaironātha. The figure is either of Sumatinātha or of Vardhamāna or Mahāvira. The figure is now in the Patna Museum No. 1596 (Archaeology).

421

Annual Report of Archaeological Survey of India, 1921-22. Pt. 2—Simla, 1924.

Pp. 66-69. Ancient Jain caves on the Maaugya Tanga Hills in the Nasik District. Their dates assigned to the eighth or the ninth century A. D. Jaina figures in small niches.

Miri, a small village near Ahmedanagar, a stronghold of Jainism in later mediaeval ages—Numerous Jain images found in its vicinity. All images discovered at Miri are Digambara images.

P. 85. An interesting standing image of the Jain Tirthankara Pārśvanātha, an object of worship, in the Siddheśvara temple at Bahulara, Bankura.

Illustrations in the volume :

Plate 29 (a) Image of Pārśvanātha in the temple of Siddheśvara at Bahulara, Bankura.

Plate 31 (b) Early caves, maungya Tunga. Image in shrine of cave No. 1.

Plate 32 (a) Early caves, maungya Tunga. Sculptures in verandah of cave No. 1.

Plate 32 (b) Maungya Peak, stele in cave No 2.

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ARAVAMUTHAN, T G *The Kaveri, the Maukharis and the Sangam age*—Madras, 1925

P 2 Influence of Jainism over early Dravidians—fully discussed.

P. 33 Resemblence of the architecture of Nepal to that of south India may be due to their adherence to Buddhist and Jainic styles.

P. 120. Conversion of a Śiva temple to a temple of Śramanas near the Chola capital in the Tamil country in the time of Tiru Navukku—Arasu.

423

AYYAR, P. V. Jagadisa—*South Indian Archaeology* (R. J. A. H. R. S. Vol. I., No. 1, P. 26). Rajahmundry, 1926.

P. 28 Discoveries of Jain caves containing sculptures and inscriptions at Vallimalai (North Arcot dist.) Mudbidri (near Mangalore) Kaizhugumalai (near Madura), Hampi etc.

P. 29. Chālukyan styles—this lunar dynasty of kings came from the North of India; Jains had very great influence over them which affected their architecture also.

424

SRINIVASACHARI, C. S. *Progress of Archaeological Research in Mysore* (I. H. Q. Vol. II, 1926).

P. 190. Mention of Jain monk Lakṣmisāgaragaṇi of Tapāgaccha of the Prajñāta line referred to in Somacaritragani's *Guru-gana-ratnā-kara.*

425 (i)

IYER, A. V. T. *Indian Artchitecture* Vols. I & II—Madras, 1926.

Vol. I

Pp. 21-22. Plate XIV—Interior of a Jain temple on Mount Abū. The structural style of the Jains was more after the Dravidian Aryans. Classified by FERGUSSION as the Western Hindu style of about the sixth century, a result of long experience and continuous artistic development. Temple of Ādināth on Mount Abū—built by Vimala in 11th century. Carvings of the Dravidian style. The existence of the *Śikhara* over the *Garbhagriha*

P. 24. The structure with high basement, pillared Varendaha with horizontal beams look quite Dravidian and Jainic in the Jain temple of Ranpur in Godwar dist. in Jodhpur.

Vol. II

P. 347. History dawns with Vardhamāna Mahābir as the last 'Tirthankara' of the Jains.

P. 348. Jains with non-Brahmanical allegiance. Jains followed more nearly the doctrine of Śānkya Philosophy. Their influence over the whole of India. Mahāvira a moderate religionist. "Jainism less diametrically opposed to the victorious creed of Brhamans". RHYS. Jain religion "a faith older than, and was an elder sister of Buddhism similar to it in ethics but different from it in its psychology". Virchand GANDHI.

P. 349. The Jain literature contains an admixture of faith taught in both the Brahmanical and Buddhist cults.

Twentyfour Tirthankara from Ṛshava to Vardhamāna styled as *Jinas* or conquerors.

Pārśvanātha the twentythird Tirthankara of Ikshawaku—Solar race born near Beneras—married Prabhāvati—turned *Yati*—attains wisdom.

Mahāvira of Solar race of Ikshwaku—preached doctrines in Papapuri in Behar—conversion of several Brahmins to Janinism in Magadha—death in about 572 B. C. Two blessings of Mahāvira (1) the essential universality of the brotherhood of all living beeings (2) spiritual independence of man—dependence of soul upon itself for progress.

Digambaras—reference in Buddhist 'Pitakas' as earlier sect to that of Śwetāmbaras.

P. 350. The forty-five '*Āgamas*' of Jains were handed down to Tirthankara by word of mouth not by writing—'Jaina Prakrit' the earliest Jain language. Attainment of '*Nirvāna*' by Mahāvira after twelve years of penance, becomes a teacher then (Jacobi's Jaina sūtra). Rejection of 'Supreme soul' by Jainas. '*Niravāna*' a state of beatific rest without rebirth but not annihilation.—Rejection of the authority of *Vedas*, but having their *Pūrvas* and *Āgamas*. Nirgantha Niganthas meaning 'tie less' (Aśoka edicts).

P. 351. Chālukyas having many Jains—Influence of religious conceptions in the Jain architecture. The Jaina style with close alliance with Buddhist style. The usual location of temples on the mountain tops.

The Dilwara temple on Mount Abū—a seventh wonder of India—For minute delicacy of carving and beauty of detail it stands almost unrivalled even in the land of patient and lavish labour —FERGUSSION.

P. 352. Plate I. The interior view of the Jain Dilwara temple on Mount Abū.

Construction of the Dilwara temple in 1197-1247 A. D. ascribed to Tejahpāla and Vastupāla of Jain repute. Songagarh and Muktāgiri temples after Buddhistic structure with Saracenic influence conversion of Jain temples to Moslem mosques by effecting slight modifications in the structures.

Jain *bastis* in Guzrat and Mysore province contains high class sculpture.

P. 362. Plate 3—Jain temple on Mount Abū.

Moksha of the Brahmin is substituted by *Nirvāna* of Jaina. Maintenance of soul and body and rejection of Vedic law by Jains.

P. 428. Plate 35—*Māna-stambha* at Śravaṇa Beḷgoḷa.

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IYER, A. V. T. *Indian Architecture*—Madras, 1926—Vols. I & II.

Vol. I :

P. 18. Dravidian influence in the Jain *Bastis*.

Pp. 21-22. Jain temple at Mount Abū—its style of architecture.

P. 40. The fifty-fifty chapter of the *Mānasāra Śilpa Śāstra* explains the mode of making Jain idols.

Vol. II :

P. 64. Nedumaran, an early Pāndya king, was a Jain by birth, according to the Tamil work *Peria Puranam*.

P. 93. Jain sculptures on the Yanamalai hill, near Madura

P. 240. Jain temples in Hampi, Vijayanagar. The Ganigitti. Temple in Jain style erected by Jain general Irugappa in 1385 A. D in Hampi, Vijayanagara.

P. 242. Two small ruined Jain temples in Vijayanagara

P. 250. Chālukyas were Jains at first.

P. 252. Jain influences on Chālukyan architecture.

P. 276-77. Lamp arrangement in Jain architecture.

P 282. Vishnuvardhana, Hoysala renounced Jain faith.

Pp. 348-53. History of Jainism. Jain temples at Mount Abū and Śravana Belgoḷa.

P. 480. Kutub Minar at Delhi rebuilt from Jain temples.

P. 481. Arrangement of domes in mosques and pillars of buildings of Tughlag Shah of 14th century borrowed from Jain octagonal basement over pillar—capitals and Jain square piers.

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COUSENS, H. *The Chālukyan Architecture of the Kanarese Districts*—Calcutta, 1926

P. 4. Mention of grants made by Vikramāditya for Jain worship at Lakshmeś-vara, the old Raktapura.

P. 12. Mention of Kalachuris being Jains.

P. 13. Mention of usurpation of Jain temples by Lingayats. Hoysalas originally followers of Jain.

P. 14. Desecration of Jain and Hindu temples for three hundred years by Moslems in the Dakhan.

P 19. Mention of Jain temple at Lakkundi.

P. 20. Jaina temples—comparatively plain exteriors.

P. 22. The identification of Jain temples by the image of seated or standing figure of a Jina.

Pp. 26-27. The old Jain temples of Chālukyan period possess distinctive Jaina Characteristics. The little group of *Gaja Lakshmi* when occured upon the dedicatory block over a temple is not a sure sign of Jain temple.

P. 31. Temple of MEGUTI, Aihole. Figure of a colossal Jaina seated upon a throne—lying in the passage round the shrine, on the west side, is a huge slab containing the image of a *devī* Known by the either names of Ambikā Ambā Bhavānī, Ambādevī and Ambājī Children held by attendants on either side. Temple faces north the Jains not being particular upon this point Figure of a small seated Jina in front of the shrine door

P. 32. The two storeyed Jain temple, Aihole.

P. 39. Durgā temple at Aihole—on a stone in the basement words '*Shri-Jin-Ālayan*' Holy temple of Jina in Characters of 696-733 A D Scribbled by Jaina stranger mistaking the temple to be a Jaina one when found deserted.

P. 45. Temple in field No 268, Aihole Jaina temple in the fort at Belgaum is styled after this.

Pp. 48 49. Jaina temple No. 39 in the N E. corner of the village Aihole near the temple of Virupāksha of later Chālukyan type a little Jina upon the doorway of the shrine and antichamber in a small temple in front of temple No. 39. The figure of a Jaina deity on the *simhāsana* of the small temple.

Fine image of a nude Jina seated upon the throne in the temple No. 39. Small Jinas in the little niches on the mouldings outside—Figure of nude Pārśvanātha high up above the doorway outside. Image of Pārśvanātha in the main shrine.

P. 49. Fig 14. Image in small temple in front of No. 39, Aihole Temple of Virupāksha close beside No. 39. Facing south possibly a Jain temple.

P. 53. Mention of old Hindu and Jain cave temples of sixth century A.D. in Badāmi in the S.E. corner of Bijapur dist.

P. 57. The temple of dakulisa at Badāmi little Jinas canopied by five hooded cobras to the extreme right end of the temple. Upon the cliff a carved *large* image Left hand rests Jina—like in the lap, palm upward, seated on lion throne.

P. 71. Old Jaina temple Pattadakal Badāmi desecrated and disused. Old Dravidian style save for the *Kalaśa* or Pot tinialy of the time of Amoghavarsha I or Krishna II, great elephants on the either side of the entrance construction unfinished—fully described within the shrine is a small mean looking *linga* without any Salunka—Two little images of seated Jinas—one half way up the back or west side and one on the north side of the Tower.

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Pp 77-79. Lakkundi & Lokkigundi—7 miles to the S.E. of Gadag in Bharwar district. The old Jaina temple in the west end of the village akin to the style of Kattesvara at Kukkanur—Dravidian roof—fully described—seated Jinas in the little circular niches above the cornice. Image of Mahāvira seated on *Simhāsana* with his symbol 4 ft 4" high attendant on either side each holding *Chawri* in his outer hand. A Jina upon the block above the shrine door. *Gajalakshmi* over the ante-chamber another Jina over the outer door. An inscription on a *Plaster* on the north side of the doorway of the inner *mandapa* dated 1172 A.D. surmounted by a seated Jina. Reoccupation by Jains.

A small Jain temple to the north Image of Jina within a seated Jina over the doorway with the attendant *chawri* beares Another Jain temple about 40 yds. in front of the above small temple used by Lingāyats.

Another Jaina shrine in N.W. corner of the village dedicated to Pārśwanātha—image of Pārśwanātha over the shrine door—*Gajalakshmi* on the outer door—known as temple of Nagnāths—image of Pārśvanātha in a little arched niche.

P. 78 Fig. 25. Griffin from the Jain temple, Lakkundi.

P. 96. The temple of Arvattukambhada. Bankapur often been called a Jain temple because of *Gajalakshmi* found on the doorway. No Jain images. An inscription on the shrine door tells of a grant to a Jain temple in 1120 A.D but not refering to this temple.

An inscribed slab on the entrance of 1055 A.D. tells of the existence of fiive religious colleges of the Jains at Bankapur.

P. 98. Temple of Sambhulinga-Kundgol. Brahmins of the village maintain the temple to be Jain originally—no vestige of Jain work. A large image of a seated Jina and a small standing image of Pārśvanātha—just outside the temple at the school house.

P. 107. Vill. Balaganive in Maisur 14 miles to the S.W. of Hire—Kerur in Dharwar dist. Remains of a colossal image of a Jina lying upon a mound on the north-east of the village. Jain figures and Jain inscriptions about the village.

P. 121. Two old Jain temples in the fort, Belgaum.

(1) Jain temple facing north—Described. A row of little seated and standing Jinas in niches in the lower octagonal part of the dome. A seated Jina above the dedicatory block of the doorway. A dancing male figure above the door of the anti-chamber like *tāṇḍava* image of Śiva mutilated—Shrine doorway elaborately carved. A seated Jina upon the dedicatory block.

Two stone tablets taken to the museum of the Bombay Branch of the R.A. Society record a grant to the high priest in A.D. 1205 for the purpose of a Jaina temple of the Raṭṭas which had been built by King Bicha.

(2) The Jaina temples facing south—described. A seated Jina on the centre slab with his hands in lap and attendants on each side. A *devī* on the west—four armed holding in her upper hands ankusa and pasa—lower hands broken—Existence of a *devī* the female counterpart of Vishnu and Garuḍa above the shrine door point it out to be a Vaishnava shrine. Jains appropriated when it was disused.

P. 125. Gersappa town right bank of the Shiravati river—*Chaturmukha-Basti* in ruins, a cruciform ruined temple having four porches one facing each of the four cardinal points. Four seated life-sized Jinas in the Shrines one on each side of the square facing each door.

Mention of temples in ruinous state built of laterite. Existence of images and inscriptions. The temple of Vardhamāna Svāmi with a five, perfect black-stone image of a Tirthankara temple of Neminātha—deserted. Fine large image on a circular *āsana*. Collection of images in Pārśvanātha temples nearly a dozen neglected images of standing Digambara Jinas all huddled together to the West. A black stone image of Pārśvanātha in *Kade Basti*—a fine image of Vīrabhadra with arrow, sword, shield and bow with wooden sandal, (*khaḍāvas*) on the Vīrabhadra deval over grown with a large tree, a collection of images in the S. E. corner of Pārśvanātha temple.

P. 129. The temple of Pārśvanātha—Bilgi in North Kanara. Three old temples—largest and the most important being of Pārśvanātha of Dravidian style.

P. 131. Two Jain temples in Arasibidi, 9 miles S. E. from Aihole among hills—known as Kumbharanaguḍi and Suligudi—resembling the ḍakkundi temples in style—image of Jina lying prostrate and covered with bat's dung in the shrine of Suligudi.

Pp. 134-35. Bhatkal Town—Mention of Jaina columns—Surmounted with tiny pavilion or *chhatri* on four little pillars with *chawmukha*.

Jain *basti* known as Jattapa Nayakana Chandranātheśvara Basti—to the north of the town—composed of two blocks facings east—West block two storeyed—described—above the doorway on the lintels the figure of little seated Jinas.

Waterpot the symbol of Mallinātha carved in one and bull of Rishavanātha in the other

P. 136. Fig. 38—Pillar in Chandranātheśvara temple Bhatkal.

P. 136. Fig. 39—*Dvārapāla* from Chandranātheśvara temple Bhatkal.

P. 137. Hadavalli—11 miles E. N E from Bhatkal plain temple of Chandranātha swāmi of 69'6" by 26'9"—standing nude image of Chandranātha in the Shrine. Gundin *Basti* about half a mile off a very well carved and well—preserved seated Jina on the shrine—Pārśvanātha with his nine-hooded snake.

P. 151. Fig. 43—Jaina image from Aminabhavi a village 6 miles to the N. E. of Dharwar. Represents a Digambar Jina encircled by 21 small images of Jinas above—two beside under snake hoods one of the images is of Pārśvanātha.

P. 155 (Glossavy) Jina—A Jaina Tirthankara or a religious reformer of whom they count seventy-two i. e. twenty-four in the past, twenty-four in the present and twenty-four in the future.

P. 158. *Vihāra*, a Buddhist or Jaina monastry or temple.

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Plate CXIVIII. Elevation of Chandranātheśvara temple, Bhatkal.

Plate CL. Bhatkal Pillars and panels from Chandranātheśvara.

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A V. T. AYER, *Indian Architecture—3 Vols* —Madras, 1926.

Vol. I

Pp. 20-21. All Indian religions viz. the Buddhist, the Jain, the Śaiva and the Vaishṇava—had temples of similar fundamentals in appearance. Jain temple on Mount Abū (Plate XLV)—of 11th century. The structural style of the Jains was more after the Dravidian Aryans, as was their religion, but only modified by sectarian requirements.

Vol II :

P. 93. The Pāṇḍyas had Jain remains of natural cool caverns with rock-cut beds for them. Tamil works *Periapurāṇam* and *Tiruvilayadal Purāṇam* mention conversion of Jain Pāṇḍyian kings by Sambandhar. Jain sculptures on the Yanamalaie (Elephant hill) on the north of the city of Madura.

P. 191. There were also Jains among the Pallavas.

P. 208. The Kailasnātha temple (Conjivaram) believed to be once a Jain temple, but absolutely no traces of Jain figures or emblems of any kind left there.

P. 212. Jain temple in Tiruparattikunram two miles from Conjivaram belongs to the period when the Chola power was at its Zenith—Buddha said to have got rid of sin of converting the Hindus to Buddhism at this spot.

P. 240. Hampi—on the bank of the Tungabhadra—of the religious building here the earliest are the groups of Jain temples to the south of Pampapati Swāmi temple—also near the village of Hampi and on the banks of the Tungabhadra all are examples of modified form of the Jain or Chālukyan style of architecture—Inscriptions show their date to be 1385 A. D. During 15th century temples here are of the Dravidian style. Ganigitti temple erected about 1385 A. D. by a Jain General Irugappa.

P. 242 Two small ruined Jain temples near the *Dewankhānā*.

Pp. 252-257. The Chālukyan style—expresses forcibly their religious shiftings, combining in it the characteristic features of both the Jain and Hindu elements, originally being Jain Most of the earlier and finer examples perished during the early Moslem invasion The family religion of the Chālukyans first Jainism and then Vaishnavism, being tolerant endowed both the Śiva and Vaishnava temples liberally- temples at Aihole, Pattadkal and Ellora the earliest examples of the Chālukyans In the planning of their temples the Chālukyas built one or three cells all attached to a central *Manṭapa* this style although adopted by the Hindus evidently indicates their origin to Jainism whose type of temple planning was starshaped or cruciform.

P. 276. The *Dīpdāns* or *Dīpstambhas* typical and originally the Jain style of architecture—Jain *mānstambha* in Guruvayankeri *Dhwaja stambha* and *Dīpstambha* in front of Chandranātha Jain temple in Mudabidri.

P 282 The kings of the Hoysala Dynasty were generally followers of Jainism but were persecuted by the Śaiva kings of the Chola country.

Bitti Deva a Hoysala ruler married Vaishnava wife and embraced the Vaishnava faith and became known as Vishnuvardhan (12th century A. D.).

P. 302 The fine chisel work or rather jewellery work found in the temples of Chālukyan style was favourate of the Jain *Silpis*.

Pp. 348-353 Jainism—non-Brahmanical but less diametrically opposed to the Brahmans—older than Buddhism Its literature an admixture of Brahminical and Buddhist cult—Tīrthankaras Pārśvanātha (776 B.C.) Mahāvīra (572 B.C.) conversion

of several Brahmins in Magadha, preached Universality of the brotherhood of all living beings and the spiritual independence of man and the saul depends upon itself for its progress—Digambaras and Śvetāmbaras. Posterity of *Niganthas*—their statue of Jina stark naked—Śwetāmbaras later—Śrāvakas Jain laity—Jaina Prākrit, their language—the theory of 'Syād-Vāda'. Salvation through penance but according to Buddhists penance not—the path to *Nirvāṇa* God not independent entity above the soul. Belief in existence of angels and demons Jain moral code—avoiding injury to life, observing truth, honesty, chastity and abstenance from worldly desires, liberality, gentleness, pity, panance, restraining the strength of the mind, tongue and person. *Nirvāna* a state beautific rest without rebirth, but not annihilation—deny authority of the Vedas—Asoka's edicts mention them as *Nigantha*. Jains copied the structures of the early Cholas and Dravidians—their architecture influenced by their religious conceptions.

Jain temples consisted normally of a square cell with a curvilinear stepped spire over it and a colonnaded portico in front, usually cruci-form in plan and sur—mounted at the top by a pointed dome resting on eight columns, with the pracket capitals and the raking struts. The cell containing the statue of one of the twenty-four Jinas—walls ornamented with symbolical sculptures—their temples usually located on mountain tops and valleys—their environment giving additional beauty.

Dilwara temple one of the seven wonders of India—fully described (Plate I and Plate III P. 362), built of white marble between 1197 A. D—1247 A. D.

Difference of styles of southern and northern temples—Śravana Belgola temples being Dravidian and early Chola in plan and Chālukyan ornamentation, Sonagarh and Muktāgiri temples Buddhist in style with traces of saracenic influence. Conversion of Jain temples to Moslem mosques. Jain *Bastis*—in Guzerat and Mysore

P. 361. Jainism based upon Patanjali's school of thought, *Nikāya* represents the Universe as emanating from nine primary substances.

P. 362. The Jains substituted *Nirvāna* for Brahmin *Moksha* but kept, '*tapas*', transmigration and rejected the Vedic law and god, keeping only soul and body.

P. 364. Mysore and Kanchi centres of Jain influence—defeat of Buddhists by Akalānka in Kanchi in 788 A. D.

P. 399. Cave-digging patronized by Jains—the *Girnar Māhātmyam* gives great antiquity to Girnar (in Kathiawar) and its caves, a retailer of 'fables falsifying all dates'.

P 413. Ellora caves reflect the varying character in development of the successive cave temples Buddhist, Jain and Brahmanical.

P. 429. *Stambhas* (Plate 35) (Mānastambha at Śravaṇa Beḷgoḷa)—Plate 36 (Jain tower at Chitor)—Lats common amongst the Jains as '*dīp-dans*' or lamp-bearing pillars and also to carry figures of Jinas.

Pp. 480-481. Kutub-Mīnār of Delhi (1196 to 1235 A. D)

The series of Jain pillars—seen in the colonnades and the domical roofing round about the Kutub-mīnār were originally of Jain temples; the Jain figures on the pillars mutiliated being offensive to the Moslem sentiment Tughlak Shah buildings (14th century)—domes in these mosques follow Jains method of forming an octagonal basement over the pillar capitals—the rectangular pillars evolved from the square piers of the 'Jains'.

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COUSENS, H. *The Architectural Antiquities of Western India*, London, 1926.

P. 12. Ter—30 miles east of Barsi (Nizam's Dominions)—a place of importance first with Buddhists and then with the Hindus and Jains—remains of heavy brick foundations.

P. 15. Mention of a colossal seated image of a Jina in the temple at Muguti—nothing to show which Tīrthankara it is intended to represent—image of Ambādevī or Ambājī lying in the passage

P. 16. Mention of a small seated Śwetāmbara Jina in the two storied temple on the hill on which stands Meguti temple

P 20 Jain temple of Meguti—representation of Kartirikeva in the proch ceiling. In front of the temple Kanarese inscription bearing records of the grant of oil to the priest by king Vijayāditya in 708 A. D

P. 25. Jain temple at pattadakal, or paṭtanda—kisuvalal of old in Badami district—fine *makaras* and life-sized elephants flanking the shrine doorways

Pp. 27-29. Jain temle at Lakkundi, Dharwar districts—structure discussed.

Frequency of the image of *Gaja Lakshmi* found in the outer doorways of Jain temples in the Chālukyan districts—Lakshmi a favourite of Jains and Brahmins in these districts—mention of the presidency of Jaina images on the dedicatory block over the shrine door of a Jain temple.

P. 33. Mention of the existence of *Chaumukhas* in Jain temples.

P. 40. Jain temple at Anhillavāḍa—Pāttan reputed image of Wanraj the founder of Pattan within. Mention of fine marble works on Jain temples.

Pp. 44-45. Jain temples on Mount Śatruñjaya in S. E. corner of Kathiawad 2,000 ft. above sea level The shrine of Ādinātha in the southern Summit—great *Chaumukha* temple in the north. One of the five great Tirthas of Jains—mention of Samet Śikhara or Mt Pārśvanatha in Behar, Mt. Arbuda or Ābū, in Mirohi, Girnar in Kathiawad, and Chandragiri in the Himalayas other 4 Jain Tirthas. Repairs of the Ādishvara temples—destruction of the original work, images and inscriptions not of beyond 12th century. *Pancha pāndava* temple the oldest in the group ascribed to Kumārapāla—FORBES remarks cited. *Śatruñjaya Māhātmya* or legend supposed to be composed by Daneśvara at Valabhi by the command of Śilāditya, king of Suraṣṭra of 8,700 lines in Sanskrit—contains 108 names for the hill.

Pp. 46-50. Jain Shrines Mt. Ābū, Rajputana, 4,000 ft. above sea level temple of Achaleśvara—Dilvada group of temples. 4 temples with Jina images—Vimala Sha's (1032 A. D.) and Tejahpāla's (1232 A D.) being most important—fully described. Pillars of the hall of Vimala's temple resembling those of Sūrya temple at Mudhera and Ambarnātha. Sameness of images especially of the Tirthankaras in Jain temples, recognitions from their respective Symbols, or Chihnia, temple of Rishavadeva—earlier images smashed by Muhammadana—curly haired head of a colossal Jina found lying in an undergound room—the anti Jainic activities of the Sultan of Mandu referred. Mention of several inscription in Vimala's temple. Mention of Mahmud of Ghazni's Vengeance upon the temples of Mt. Ābū. and restoration of the temples of his father by Vimala Sha of Pattan in 1032 A D. and of Neminātha temple by Tajahpāla and Vastupāla of Anhillavada in 1232 A. D.

A Jain *tirtha* at Taranga about 26 miles E. N. E of Siddhapur—Temple of Ajitanātha built by Kumārapāla (1143-1174)—one of the largest Jaina temples in Gujrat inscription on the doorpots records the visit of Akbar and the names of the entertainers.

P. 56 Mention of Jain shrines found in all directions in the village Balsane in Khandesh.

P. 81. Mention of the remains of old decorated Hindu and Jain temples (?)

Photos Plate 17—The temple of Meguti at Aihole.

Plate 35—Interior of Vimala Sha's temple at Ābū.

36 (a) Ceiling in Vimala Sha's temple at Ābū.

(b) Central pendant of ceiling of Tejahpāla's temple, Ābū.

37 (a) Ceiling panal from temple at Ābū.

(b) Another ceiling panel from temple at Ābū.

42 (a) Southern peak of Śatruñjaya Hill.

Torana from temple at Ābu.

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CHANDA, Ramprasad. *Memoirs of the Archaeological survey of India*—No. 30, Calcutta, 1927.

P. 3. The ancient Jaina texts reveal the existence of a primitive religion in Eastern India.

P. 7. *Sūrya prajñapti*—an ancient Jaina text.

P. 37. A different Jaina version as to the story of Kunala—Though Jaina tradition recognizes Sampiati as the earliest consecrator of Jina images, it is very doubtful whether the Jains had begun to make such images so early.

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"*The Bagh caves in the Gwalior State*" with text by Sir John MARSHAL, M. B GARDE, Dr J Ph-VOGEL, E. B. HARVEL, Dr J. H. COUSINS—London, 1927.

P. 3. Of the whole vast galaxy of monuments that Antiquity has bequeathed to India, none are more remarkable or more interesting to the archaeologist than her rock-hewn shrines and monastries Starting in the 3rd century B C. and extending down to the 15th century A. D., they unfold for us the story of Indian architecture and art during those sixteen hundred years with a wealth of deal with more perishable buildings could never have preserved. Some are the work of the Buddhists, others of the Brahmans and others of the Jains. Most are hollowed out, like caves, from the sides of cliffs and exhibit only the internal features of the structural prototypes from which they were copied, a few, however, like the Kailas at Ellora, are hewn entire from the rock and are thus complete replicas of free standing edifices finished in very particular both without and within.

ARAVAMUTHAN, T G. *Some Survivals of the Harppa Culture*—Bombay, 1942.

Pl. fn. Among the bequests of the religion of the culture, are amongst others a prototype of Rsabha the Jain Tirthankara (see Chahda, in Modern Review, Aug. 1932 : 159-60.)

Pp. 12 and 16. Sculpture of *Gaja-Lakshmi* at Udayagiri (Fig. 10) of about the 2nd and the 1st century B. C.—a fine panel and an excellent illustration of cult object between adorants. The goddess Śri or Lakshmi stands as the central figure in a composition in which lotus buds and blossoms, elephants raising well-filled vessels with their trunks and emptying them on the goddess, and birds picking at lotus buds, are presented in pairs but disposed symmetrically on either side of the goddess.

P. 30. In Jain art as in the Buddhist, the various cults were often represented in conformity with the formula cult object between adorants.

P 51 Circle is a substitute for the lotus or the wheel and either of them may represent Brahman, the Buddha, the Jina—in a piece of Jain sculpture (Fig. 16 · 13) four *nandipadas* surrounded a circle in which is depicted the Jina

P. 55 Jaina inconography—smaller images on the head—Ambikā-devi, the Yaksi or the *Śāsanadevatā* of Neminātha the twenty-second Tirthankara and a seated Jina (Neminātha) poised on her head

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CHANDA, R. P. R. *Memoirs of the Archaeological Survey of India.* No. 30, Calcutta, 1927.

P. 3. The existence of a primitive religion in Eastern India is revealed in Jaina texts.

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ACHARYA, Prasanna Kumār. *Indian Architecture according to the Mānsāra—Śilpaśāstra,* 1972.

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M. HURLIMANN. *Pictursque India*, Bombay (Berlin 1928).

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GANGOLY. O. C. *Indian Architecture*—Calcutta, 1928.

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P. 32. Caves of Khanḍagiri exclusively of Jain Origin dates to 2nd century B. C.

P 43. Krishana temple—Mariammanahalli Rly. Stn. in Hospet Taluk, Bellary district—Jainic in plan.

P. 46. Mudabidri, 22 miles N E of Mangalore an important Jaina centre The great Chandranātha temple finest specimen of Jaina architecture in South Kanara. A number of Jaina tombs scattered about—Choutar—the name of a place belonging to Jaina chieftain—now repaired and modernised—fully described.

P. 115. Sarengarh on the bank of a small river Kumari on the borders adjoining the Dists. of Midnapur and Manbhum The Shrines and dieties discovered there show a curious mixture of Jaina and Hindu worship of 10th century A. D Figure of Pārśvanātha standing with the figures of 24 Tirthankaras on the back ground

Pp 121-127. Jaina remains at Rājgir—mention of Jaina sculptures preserved in modern Jain temple on the hills around old Rājagriha, Rājagriha sacred place to Jains, Buddhists and Brahmanists. Munisuvrata Jina born and attained perfect knowledge at Rājagriha 11 *Ganadharas* meaning disciples of Mahāvīra died at Rājagriha.

Gunśila—Mahāvīra's residence out side Rājagriha *Chaitya* according to Jains means a park with a tree corroborated by Hemachandra in his *Trishashtiśalākāpurusha-charitra*. Modern Gunava 11 miles to the S. of Rājgir is recognised as old Gunaśila *Chaitya* referred to in the Jain classical work viz. *Bhagavati* Sūtra and *Sthavirāvalicharita* of Hemachandra.

Uttarapurāna—A Digambara work by Gunabhadra of 9th century A. D. mentions Vipula Hill at Rājgir as the permanent Residence of Mahāvīra.

Contradictory statements regarding Gunaśila—fully discussed. Vaibhāra hill—mentioned as Mahāvīra's residence at Rājagriha referred to in the Jaina taxts (*Trishashtiśalākāpurushacharita* of Hemachandra, X, 10, 145.)

Mention of Buddha coming across a number of *Niganthas* at Black rock on the slopes of Mt. Isigili (Rishigiri) referred to in *Cula-Dukka-Khandha-Sutta* of *Majjhima Nikāya* (14).

Mention of Yuanchwang coming across many Digambara Jains on Vipula mountain in 7th century A. D.

Preservation of ancient monuments a distinctive feature of the Jains—mention of four Jina images found at Rājgir in the modern temple on Vaibhāra hill. Traditional belief of the Śvetāmbara Jains holding Samprati and his teacher Suhastin as the builder of the temples of the Jinas referred to by Hemachandra.

Cave dwellings of Khaṇḍagiri and Udayagiri Jaina remains of Sunga period Ist century B. C.—fully described. Former of later date. The friezes and basreliefs include scenes of worship conspicuous by the absence of Jina, sacred tree. *svastika* and *Nandya-avarta* take place of the image. Seated Jina on the back wall of the Ganeśa Gumphā Udayagiri and unfinished standing Jina on the back wall of the Ananta Gumphā are mediaeval works. Jainas like Buddhists did not worship Jinas upto 1st century B. C.

Mention of Jina images with a Brāhmi inscription. Collected from Mathura seated in *dhyāni* of pre-Kushān period i. e. Śaka Parthian (i. e on the beginning of Christian era) now preserved in Indian Museum. All inscribed free Jina images of early Mathura group bear votive inscriptions dated in Kushāṇa era 2nd century A.D. Earliest in the group a standing Jina in *Kāyotsarga* or dedication of the body. 4 seated Jina images—(1) dated 12 and (2) dated 48 in the region of Huvishka. The 3rd in the year 80 in the reign of Vāsudeva and the 4th in 84 year of the same king.

Jaina Kushān images more or less stiff and lack animation.

Black Basalt image of Neminātha (31″×27″) with an inscription below, on the wall of Vaibhāra temple—one of earliest images of Gupta period. Three standing images of Tirthankaras of Gupta period. The artistic side of these images does not lack in animation and grace like Kushāṇ image.

Jina image in the proximity of the above shrine with an inscription in nailheaded characters current in N. India from 7th to 9th century—reading 'pious gift of Vasantanandin'—image of 8th century belonging to Rishabha (Plate LVI).

Seated image of Pārśvanātha (26½"×15") (Plate LVI) installed in modern Jaina temple on Udayagiri hill with an inscription—9th century A. D. The seven headed *Nāga* the congnizance of Pārśva. Coiling round the Jina seated on the lotus throne conveys a splendid decorative effect. Image of Vardhamāna. (Plate LVII) in the modern Jain temple at Rājgir and of Rishbha (Plate LVII-b) in the Śvetāmbara temple of later mediaeval sculpture.

Image of Munisuvrta (Plate LVII Fig. c) in the Śvetāmbara temple.

Image of Rishabha in the Sonāgiri temple (Plate LVII fig. d). Inscription in Nagari of the former is mutiliated and that of the latter dated v. s. 1504. 15th century Jain images of Rājgir and other Jain centres lifeless, soulless and crude.

P. 138. Kanarese inscription in Cave No. 4, Badami (one next to Vaishnava cave) records the death of a Jaina lady Akkiyakka, wife of Jinavarama and mother of Kāla deva. Probable date 12th century A. D.

P. 167. Discovery of a bronz. Jains image in the village of Chahardi Taluka Chopda, East Khandesh in 1924-25 Image belongs to Neminātha—standing in the centre with miniature figures of the other twenty-three *Jinas* arranged in horizontal rows above and on either side of the centre figure, attended by *Yakshi* or Śāsanadevī, Āmbikā or Kushmāndini and by a male figure corresponding to the *Yakshi* on the opposite or proper right side represents '*Gomedha*'.

Pp. 176-182. Chap. The Śvetāmbara and the Digambara images of the Jinas. The rise of Digambara sect narrated in *Avassakaniyjutti* by Bhadrabāhu, *Pravachana parīkshā* or *Kupakshakauśikasahasrakirana* by Dharmasāgara, in the commentary on *Kalpasūtra* by Samayasundaropādhyāya. Agreement of these authorities in holding Botika or Digambara order of Jains to have been started in 609 years after the *Nirvāna* of Mahāvīra, i e. in 82 A. D. by Śivabhuti at Rathavīrapura. Devasena a Digambara in his *Darśana-āra* (A D. 933) states the Śvetāmbaras order to have been started by Jinachandra at Valabhi in Saurashtra (Kathiawar) 136 years after the death of king Vikrama i.e. 79 A. D.

Codification of Jaina canons in the council of Pāṭaliputra of the Jains to 12 Aṅgas in the year 170 after the death of Mahāvīra.

The list of *Sthaviras* who succeeded Mahāvira is given in Theravali section of the *Kalpasūtra* of Bhadrabāhu and that of earliest Digambara list in Guṇabhadras's *Uttarapurāṇa* B..K. 76 (516-525). The following is the list :

Kalpasūtra—

1. Mahāvira	1. Mahāvira
2. Sudharaman	2. Sudharaman
3. Jambu	3. Jambu
4. Prabhava	4. Nandimuni
5. Sayyambhava	5. Namdimitra
6. Yasóbhadra	6. Aparajita
7. Sambhutavijaya	7. Bhadrabāhu.
8. Bhadrabāhu	8. Govardhana
	9. Bhadrabāhu.

Above classification proves the separation of Jainas after the death of Jambu—the last *Kevalin* Bhadrabāhu in the above list not the same identical personage. The points of dissentions of the schools are :

1 Salvation of Women.

2 Taking of food by a *Kevalin* and his liability to fall ill.

3. Episode relating to the birth of Mahāvira.

4 Salvation of those who put on emblems on non-Jina sects.

5 Eatirg clean food wherever available.

Bhadrabāhu charita of Ratnanandin, a late Digambara work refers to the growth of schism--mention of famine at Malva in the above book and migration of Jain monks to the south. The story of Chandrelekā and her husband Prajapāla of Valabhi regarding the entertainment of the Śvetāmbara Jains fully narrated.

Discovery of *Ardhaphālaka* in the Kankāli Tila at Muttra by FUBRER in 1890-91. Probable date 95 (?). Figure of a naked ascetic holding up a *rajoharaṇa* in the right hand—an inscription to the right of the head of the ascetic gives his name as Kaṇa samana, Krishna, the ascetic.

The Jain Mathura images of the Kushan emperors Kanishka, Huvishka and Vāsudeva roughly falling within 82-176 A. D. Standing images—all naked, seated images having hands touching abdomen do not show male organ. All the inscriptions on the images prove the Śvetāmbars belonging to *gaṇas*, *Sākhās* and *kulas*.

Two Jain images from Kankāli Tilā at Mathura now in Lucknow Provincial museum No. J 143 J. 145. The former of Pārsvanātha with an inscription mentioning its erection by Srideva in S 1038 at the instance of Śvetāmbaras. Inscription in the latter mentions its erection by Śrideva at the instance of Śvetāmbaras of Mathura S. 1134.

Two other types of seated Jina images which do not show their male organs of the later mediaeval period (1) in one of the types space is left between the abdomen and the hands rendering the carving of male organ possible and in the other though the thighs or legs bear no mark of drapery The *añchalikā* or the border of the loin cloth is engraved on the lotus throne.

The story of the defferentiation of Śvetāmbara and Digambara Jain images narrated in Ratnamandiraganin's *Upadeśataranginī.*

The exhibition of the male organ a distinctive feature of Digambara images while the Śvetāmbaras engrave *añchalikā* or the border of the cloth.

Repeatation of the disputes over Girnar hill re the defferentiation of the images is repeated in *Kupakshakauśhikasahasrakirana* or *Pravachanaparīkshā* written by Dharmasāgara in 1629 Ś

Engraving the pallava or the border of the loin cloth below the feet of the images by Srisangha (the Śvetāmbaras) is mark of their images in order to avoid disputes with Digambaras No difference of images before the dispute

Appendix-A—Conservations.

P. 240. Conservation of Jain Temple, Sakura, Hamirpur.

P. 257.	do.	Jain Temple, Degaon, Belgaum.
	do.	Old Jain temple in the corner of commissariat store yard Belgaum Fort, Belgaum.
P 258.	do.	Old Jain temple outside the storeyard near Barrack No. 4, Belgaum Fort, Belgaum.
P. 258	do.	Old Jain temple in front of Barrack No. 1, Belgaum Fort, Belgaum.
P. 258.	do.	Old Jain temple in Jungle with fine carvings Nandgad, Belgaum.
P. 258.	do.	Jain *Basti*—Lakkundi—Dharwar.

P 263.	Conservation of	Jain temple (sculptured shed) Rājgir, Patna.
P. 269.	do.	Old ruined Jain temple —Arang, Raipur
P. 282.	do.	Jain temple N. E. of Elephant Stables. Hampi Ruins, Bellary.
P. 283.	do.	Jain temple on hill side else to Krishna temple—Hampi Ruins, Bellary.
P. 285	do.	Jain statue of Gummatesvara—Karkal, S. Kanara.
P. 288	do.	Jain temple, Sultan's Battery, Malabar.
P. 290.	do.	Jain temple, Mullur, Coorg.

Appendix-B ·

List of exhibits acquired for the Indian Museum Archaeological section during the year 1925-26.

No 3 (6484)—Red sandstone Vishnu transformed into a *Yaksha* of the Jain Pantheon with a hood of three serpent heads. From Tendua Mirzapur Dist. U.P.—2'½" x 12".

No 4. (6485)—Reddish sandstone Śiva transformed into a *Yaksha* of the Jain Pantheon with a hood of three serpent heads From Tendua, Mirzapur District, U P.—23" x 13".

No. 23 (6520)—Stone image of the Jina Pārśvanātha from Deulbhira, P. S. Taldangra, Dist. Bunkura, Bengal—54" x 34½".

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D R. B. *Archaeological Progress* (*Miscellanea*) (Ind. Ant. Vol. LVIII—1929—Bombay)

P. 39. Excavations at Pahārpur in the Rājshahi District, Bengal, a copper-plate inscription, dated 159 G. E. (477-8 A D), Records grant of land by a Brahman Nātha and his wife Rāmi for the maintenance of the worship of the *Arhats* at the Vihāra presided over by the *Nirgrantha* ascetics, Guhanandan and his successors, at the village of Vata-Gohali. Originally this temple belonged to the Jaina community; about the middle of the 6th century A. D. it seems to have been occupied by the Brahmanists (from c. 550 to 650 A. D.), about the beginning of the 8th century the

temple came into the charge of Buddhist monks during the time of King Dharma-pāla. The structure of the temple. This is the first example found in India of this type of structure and of the 5th century. The excavation of this temple leaves no doubt as to the Indocolonical art and architecture being derived from India.

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Ludwing BACHHOFER, *Early Indian sculpture*, 2 Vols Paris, 1929. Vol. I.

P. 74. Mathura Amohini relief A. D. 14. *Āyāgapaṭa* erected for the adoration of the *Arhats*—Aryanati Goddess.

P. XXXIII. 90. Mathura Jina head.

P. XXXV 101. Mathura statue of Ādinātha. A. D. 162. Stiffening and coarsing of form characteristic of the style of Mathura sculpture after A D 150.

P. XII. 133. Khaṇḍagiri—Ananta cave—Door frames 100—50 B.C. Vihāras in Eastern Indian destined for Jaina monks.

Pp 102-3 Upto A. D 127, the lions flanking the figure in the pedestal with their mouths shut and the plinth runs above the animals From A D 129 onwards the lions sit with jaws wide open This phenomenon is also seen in the works of the Jains. Close relationship between the plastic arts (same symbols, same ornaments, same mode of composition) of the Buddhists and the Jains.

P. 107. Jainas of Mathura provided their Tirthankaras with a hairdress of Curls (marks of a *Mahāpurusha*) from very early times.

P. 114. Pārśvanātha statue from Mathura (COOMARSWAMY—*History of Indian and Indonesian art*).

Vol. II—Plate :

Mathura— Plate No.		
Mathura— Plate No.	74	Āmohini Relief
,,	91	The Holi relief
,,	101	Statue of Jina Ādinātha.
,,	133	Ananta cave (Khaṇḍagiri 100-50 B. C)
,,	134 139	Udaigiri (Orissa).

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BACHHOFER, Ludwing. *Early Indian sculpture.* 2 Vols , Paris. 1929.

Vol. I

P. 62. In the time of Huviska (according to the inscription A. D. III to 138) the Jain Vodva *stūpa* was already very ancient.

P. 103 Close relationship between the plastic arts of Buddhism and Jainism as regards symbols, ornaments and mode of composition.

Vol. II

Plate No. 74—Āmohini Relief (A. D. 14) from Mathura—*Āyāgapaṭa*, plated erected in Jain temples fot the adoration of *Arhats*.

Plate No. 87—Socle fragment of the statue of the *Arhat Nandyāvarta* (Jaina), from Kankāli Tilā, near Mathura dated A. D 127.

Plate No. 90 - Jina head from Mathura dated A. D 130-150.

Plate No. 101—Statue of Ādināiha from Mathura, dated A. D. 162.
Plate No. 133—Ananta cave Khaṇḍagiri (Orissa) two door frames, dated 100-50 B C.

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CODRINGTON, K. De. B. *An Introduction to the Study of Mediaeval Indian Sculpture.* —London, 1929.

P. 14. Portrayal of Tirthankaras in Mathura sculptures of Kushan period.

Plate 23—Figure of a standing Jina, sandstone, Rajputana of 16" height, c. 1000 A. D.—Criticism.

Plate 24—Figure of Pārśvanātha, black marble Rajputana, C. 1700 A D. 4'-8" high.

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JAIN, K. P.— *514 Digambara Jain Stūpas at Mathura.* I. H. Q Vol. VI, 1930.

P. 376. Sāhutodar of Garga-Gotra, one Digambara Jain resident of Bhatāniākol—mentioned as having repaired Jain Stūpas at Mathura—referred to in Kavi Rāja Malls work *Jambu sūami-carita* (Ś. 1632) now brought to light by Jain Paṇḍit Śrī Jugol Kisorji Mukhtar from the Jain *Bhaṇḍar*, Delhi.

According to Jain tradition Jambusvāmin the last *Kevalin* came to Mathura and ordained a notorious thief Vidyuccorra as a Jain *muni* with his 500 followers. Mention of this Sangha of 501 *Munis* coming to Mathura and encamped in the *Mahodyānā* where they were brutally murdered by some antagonist of Jainism. The 501 *stūpas* were built in their memory and 13 others in memory of Jambukumārsvāmin and his followers.

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R P. CHANDA— *Exploration in Orissa, Mem. Arch. Survey of India*, No. 44, Ca 1930.

P. 4. Large collection of Sculptures— Buddhist, Brahmanism and Jain— around the modern temples, ranging from 8th to the 16th century A. D

P 9 An image of Risabha with the Buddhist creed engraved on the back lying over turned in village Kesraipur on the northern slope of the Parahari hill, in Nalatigiri (Nalatigiri lies about 6 miles to the S E. of Balichandrapur, 8 miles from Dhanmandal R S. Station, B. N. R.).

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VENKATA RAMANAYYA, N. *Origin of the South Indian Temple*—Madras, 1930

P. 47. "Vasso" of the Buddhas and Jainas is derived from a Brahmanical source—BUHLER.

Mention of organization of the respective churches of Buddha and Mahāvira on the basis of some of the republican constitutions of their time.

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PARSONS, C. E. *Mysore City*, 1930.

P. 74. Mention of Chandragupta's turned a Jain.

P. 97. Sumathināth *basti*—to the east of Doddapetta—rebuilt, enlarged and redecorated by local merchants elaborate ceremony on *amavasi*. Pictures of Kinis Lama and his drawing of the wheel of life on the walls.

P. 133 Pārśvanātha *Basti* and Hostel for Jain students Hostel building and grounds given by late Mr. M L. Vardhamaniah, 1909,

P. 151. Sāntiśvara *Basti*—quaint Jain figures on the tower—image of Anantanātha inside—an inscription records the setting up of the image by Devarāja—*nripati* and his wife Kempammanni in 1832 inscriptions commemorating the gift of one doorway by Nagaiya son of Dhanikara Padmaiya in 1814 and the other by Naga son of Dhanikara Marinaga Two lampstands given by Rani—Devajammanni one of the queens of Khasa Chama Raja Nadiyar IX. Mention of 200 palm leaf Mss in the library.

Pp. 154-55. Jain image of Gomata on Śravana Gutta or Gomata giri (Photo)—18 ft. high Jain image—one finger broken and bandaged about 15th century.

P. 167. Traces of Jain influence to the west of the village Varuna, mention of a Jain temple on a mount named Bastitittu six abandoned and mutiliated Jain figures. One standing 5 ft. high image of Pārśvanātha a statue 2 ft. high of Jain Kunti—the *basti* demolished about 250 years ago—materials carried to varakodu.

P. 169. Mention of a Jain inscription depicting the erection of Varadarāya Svāmi temple erected by Chikka Dava Rāja of materials brought from Jain *Basti* at Vruna.

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Annual Report of the Archaeological Survey of Mysore for the year 1929, Bangalore, 1931.

Plate II : Jain *Mānastambha*, Melige.

Plate II Jain *Mānastambha*, Humcha.

Pp. 5-7. Melige—a village with a Jain *basti* 6 miles to the south of Tīrthahalli. An inscription dated 1608 states the *basti*, being erected by one Bommanna Śreshthi ; a complete description of its style—a beautiful piece of architecture and exquisitely carved in the 17th century style.

Humcha—a village about 22 miles north of Tīrthahalli in Nagar Tāluk—A Jain *math* with two temples dedicated to Pārśvanātha and Padmāvati. A sacred place of pilgrimage of the Jains Three more Jain temples, one Panchakūta being important A full description of the two small *bastis*, one of the south enshrines the image of Bāhubali and the one to the north is dedicated to Pārśvanātha. Posterity of the latter 1077 A. D—inscriptions on the walls in 950 A. D.—its mention of another *basti* called Paliyakka *Basti* constructed about the Śaka year 800. Numerous inscriptions tell that the *basti* was constructed in 1077 A. D. An inscription to the north of Toranabagil states the northern *paṭṭasale* of the *basti* was constructed in 1147. Monument under deteriorate condition, now Chandragupta *basti* of

10th century, Guddada *basti* of 820 Śaka year. All structures of Dravidian style. Later some Chālukyan influence.

P. 8. Two Jain *bastis* in Angadi in Mudgere Tāluk built in about 10th century. Earlier than Brahmanical temples. One is called Makara *Jinālaya* built by one Manika Poysalachari according to inscriptions. *Bastis* existed before 1054 A. D., a huge figure representing Śāntinātha

P. 74. In the village of Halebid inscription on a slab—original Kannade language and its translation Saint Bāhubali well versed in Siddhānta (Jain religious system) Great ascetic Sakalendu—Jaina ascetics, with twelve kinds of austerities and thirty-two kinds of '*Bhāvanās*' (thoughts) The death of Saklachandra (1157) in Bilicha *basti*—erection of a monument in his memory.

P. 109. An inscription of 11th century, death of a Jaina *guru* Vardhamānadeva—Vādirāja a Jain *guru* honoured by Jayasimha I (1018 1042) of the Chālukyas.

P. 125-26. Inscriptions at the village Belgami in the Hobli of Talagunda (on fragmentary stones)— making over a plot of land to Jain temple. Death of a Jaina woman by *Samādhi* Reference to a Jain *guru* described as a sun to Eastern Mountain.

Pp. 129. Inscription on Veranda pillar of the Someśwara temple at Belgami village—Remission of customs for the services of Jain temple by Hoysala king, Padmanandi a Jain *guru*, made trustee of Jain temple

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Archaeological Survey of India—New imperial Series Vol. II (List of Ancient Monuments protected under Act VII of 1904 in the province of Bihar and Orissa) by Maulavi Muhammad Hamid *Kuraishi*, Calcutta, 1931.

P. 29. Kolhua ancient Kollaga, a suburb of Vaisali connected with the birth of Mahāvīra.

P. 34. Ājivikas mentioned with Jains and Buddhists in (Asoka's) Pillar edict VII—Ājivikas closely related to Jainas

P. 54. The tradition of Jaina founder of the fort of Bihar Padmodaya and that of Maga Rāja—dismissed by Dr. B. HAMILTON as purely mythical.

P. 95. Col. WADDELL's mention of a Jain priest named Sudarśana having been thrown into a furnace by the king of Pātaliputra and the priests non-injury leading to the patronisation of the king later on.

P. 113. Rājgir—mentinn of a Jain ascetic offering poisoned rice to Buddha—a place of Jaina pilgrimage—mentinn of several temples on the five hills.

P. 121 (No. 39) Sonbhandar cave, Rājgir—Excavation ascribed to Muni Vairadeva—enshrined to the images of Tīrthankaras—the form 'vaira' is peculiar to the Jaina Prākrit—mention of the image of a small Tīrthankara below an inscription and a sculpture depicting a Jain figure

P. 121. Photos - Exterior and Interior af Sonbhandar cave, Rājgir

P. 122. Mention Sanskrit inscription by the right side of the doorway of 3rd or 4th century characters transliteration and translation, records the erection, of two caves at the instance of Vairadeva and placing of images of *Arhats* by him.

P. 125. Mention of Dhanapat Babu's modern Jain Temple, Patna.

P 126 (No 44) Ruins of a Jaina temple, Patna, a seated Jaina figure and figures of Tīrthankaras two representing Pārśvanātha

P 128. Jain temple of Ādinātha at Vaibhāra Giri.

P. 131. Maniyar *Maṭh*—The Jains setting up a shrine to Śālibhadra.

P 244 A Jain *maṭh* at the foot of the Udaigiri hills

Pp. 49-50 (No. 91). Jain scenes in the Khanḍagiri caves. Mention of Pārśvanātha—Charita of Bhavadeva Sūri of 13th century—relates the life of Pārśvanātha—his marriage with Prabhāvati—his asceticism—preachings at Paundra, Tamralipta and Nagapuri His Nirvāna on Mt Sametaśikhara, identified with modern Pārśvanātha hill. The *Kalpasūtra* (5th century A D) refers to the seige and relief of Kusasthala and the names of the places visited by Pārśva.

Reliefs on the Rani Gumphā depicting. Pārśvanātha's marriage and renunciation

P. 252 Mention of a Jaina *maṭh* near Khanḍagiri Bajaghar cave

P. 262. (No. 102). Hāthigumphā inscription 160 B C. recording the Jain king Khāravela's career.

PP. 264-269. Transliteration of Hāthigumpha inscription and translation.

Pp. 273-74. (No 108). Ananta cave (Puri dist) A Jain temple--incomplete image of Tīrthankara on the back wall, Jains symbols on the back wall.

P. 278 (No. 114). Navamuni cave (Puri dist.) figures of Jain saints on the walls—10 seated Tirthankaras about 1 ft. high with *Sasana-devis* below them —image of Pārśvātha and Ādinātha. Inscriptions on (i) the verandah in Nagari script, records the name of U(d)dyotakesari-dav. (The work of) Śubhachandra the disciple of Kulachandra belonging to Graha Kula of Ārya congregation Designa, (ii) On the broken walls, records Vijo the pupil of Khalla Śubhachandra the disciple of Āchārya Kulachandra.

P 278. Fig. 153—Rock cut images of Tirthankaras inside Navamuni cave.

P. 280-82 (No. 116). The Triśūla or Hanuman cave (Puri dist), images of 24 Tirthankaras—Pārśvanātha in the centre—detached chlorite image of Ādinātha originally kept in Barabhuji cave—description :

1. Standing figure of Rishbhadeva
2. Standing figure of Ajitanātha.
3. Sambhavanātha in meditation
4. Dhyāni—figure of Abhinandana
5. Seated figure of Sumantinātha.
6. Dhyāni—figure of Padma Prabhu
7. Dhyāni—figure of Supārśvanātha.
8. Dhyāni—figure of Chandraprabha.
9. A seated figure (unidentifiable).
10. Standing figure of a Tirthankara.
11. Seated figure of a Pārśvantha or Neminātha.
12. Standing figure, with buffalo.
13 Standing figure.
14. Dhyāni--figure of Suvidhenātha.
15. Dhyāni--figure of (unknown).
16 Dhyāni—figure of Sāntinātha.
17. Dhyāni—figure of Kunthanātha.
18. Dhyāni—figure of (unknown).

19. Dhyāni—figure of Mallinātha.

20. Dhyāni—figure of Mallinātha.

21. Dhyāni—figure of Munisuvrata.

22. Dhāni—figure of Neminātha.

23. Standing figure of Sreyamsanātha

24. Standing figure of Mahāvira.

P. 282. (117) Three Jaina images to the south of Triśūla cave (No. 116). Two images belonging to Rishabhadeva.

P. 283 (No 118). Eight nude figures of Tirthankaras carved on the back of the wall of Lalatendu Kesari or Singh Rāja cave 5. Probably representing Pārśvanātha

A Sanskrit inscription of Medieaval times in the above cave recores erection of the images of 24 Tirthankaras in the 5th year of the reign of Udyotakesari.

P. 282. (Fig 155)—Jaina images cut in rock near the Lalatendu Kesari cave Khandagiri

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Henry COUSENS. *Somanātha and other medieval temples in Kathiawad*—Calcutta, 1931 (Ar. Sur of India, Vol XLV—Imperial Series).

P 2. Chandragupta Maurya B C 322 divided his kingdom into four provinces of which Saurashtra (Kathiawad) was one.

P. 22. Siddharāja's (1100 A D.), minister in Sorath denoted the royal revenue for three years to the re-edification of the temple of Nemeenāth upon Girnar. Sidharāj made a grant of twelve villages to Rishal Deva.

P. 23. According to *Probandha Chintāmani* A.D. 1305) Hemachandra advised Kumārapāla to restore the wooden *Prāsāda* (shrine) of Somanātha.

P. 24. Kumārapāla drifted over to Jainism—forebade sacrifice of life, built Jain temples at Anhillavāḍa—Pattan; his nephew waged relentless warfare upon the Jain edifices constructed by the Jaina—converted monarch.

P. 28. Jains used secret underground shrines to save their images from being destroyed by iconoclasts muslim.

P 30 Shrine of Pārśvanātha at Pattam—one of the oldest and finest, is now used as a dwelling.

P. 34. The Jain masjid at Verāval (a short distance from Somanātha Pattan) constructed of materials from a Jain temple in A. D 1331

Pp. 50-51. Thān—half way between Wadhwān and Rājkot—on the two small Jaina temples upon a detached portion of the hill to the south-east of the Sūrya temple (Plate XLVIII) and a small unfinished shrine upon a hillock between them and the village; a seated Jina with a single umbrella over him; image of Ambāji seated upon a tiger, with a child upon her lap a favourite goddess with the Jains and Brahmins—her chief seat is among hills in Mahikantha, another in Vimala Shah's temple on Mt Ābū, a colossal image of her in the Jain cave-temple, the Indra Sabhā at Elura, where she is called Indrāṇī Possibly image in the great Gadarmal temple, at Pathāri in central India intended for her Temples to goddesses, as a rule, face the North.

Pp 55-56. Wadhwān—the town walls and their bastions contain sculptured fragments—in the north-east bastion, outside, is built a colossal head of a Jina, which is called "Dodar". Amog old fragment built into the later walls on east side of the town, are portions of a Digambara Jain temple. The Old name of Wadhwān was Vardhamāna. There is a modern shrine of Mahāvira Swāmi along the river bank.

P 58. Sejakpur, about 6 miles to the south-east of Dolia railway station, on the western outskirts of the village, about 100 yards to the south of the Navalakha temple, is a ruined Jain temple of considerable merit (Pl. Lxiv & Lxviii) Its original consisted of a shrine, an inner closed *mandapa*, and an outer open one, a richly sculptured niche

Pp. 69-70. Miāni near the coast in the north-west corner of the Porbandar state—in the villge on the hill is a Jaina temple entirely deserted, over the shrine and the doorways are mutilated Jaina images

Pp. 73-85 Śatruñjaya—an isolated hill, about a mile to the south of Palitana, covered with hundred of temples- a sacred city in mid-air (Pl. XCIII-CVI), two thousand feet above the plains with two peaks, sacred to Ādinātha—fully described, There is nothing dated earlier than the twelfth century A D. ; between that and the fifteenth century there are many dated inscriptions; of the sixteenth threre are but three, which form the earlier part of the seventeenth to the present time they abound in undertaken succession. The Muhammadan kings of Gujarat did a deal of mischief amongst the temples of both the Hindus and Jains. In A. D 1414, Ahmad Shah, deputed Taj-ul-Mulk to destroy all idolatrous temples in Gujarat and, again, in

1469 Girnar was educed by the Muhammadans—Jains built miniature idgahas to protect the temple of Ādiśvara from ruthless hands of the Muhammadans. Muhammadans took particular pleasure in lopping off nose

P. 77. Jains adopted most of the Hindu deities as minor *devas*

P. 86 Girnar, Girinagar, or Ujjayantādri, "the mountain king Raivata" in the south of Kathiawad—Reader is referred to the account of the hill and its shrines by Dr. BURGESS in his report on the *Antiquities of Kathiawad and Kachh.*

Plates XV— Plan and section of old Jaina temple at Somanātha-pathan.

Xvl—Plan and section of a oiling in the old Jain temple at Somnātha and Pattans.

XLvlll—Small Jain shrine at Yhan.

Lxlv Small Jain temple at Sejakpur.

Lxvlll—Plan of Jain temple at Sejakpur.

XClll—Śatruñjaya Hill and different temples.

CVl—General plan of Jain temples of Mt. Śatruñjaya in Palitana

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COUSENS, H. *Somanātha and other mediaeval temples in Kathiawad,* Calcutta, 1931.

P 5. Mention of Siddharāja King of Kathiawad worshipping at the temple of Neminātha at Girnar.

P 17. Pillars of Somnātha temple—after the pattern of Tejahpāla's temple at Ābū.

P. 22 Gift of royal revenue for three years "to the re-edification of the temple of Nemeenāth upon Girnar" by Sorath the Prime Minister of Siddharāja about 1100 A. D. Grant of 12 villages to Rishabh Deva by Siddharāja

P. 23. Advice of Hemachandra to Kumārapāla for the restoration of the wooden '*prāsāda*' of Someśvara recorded in *Prabandha Chintāmani* also mentioned in *Dvyāsharaya* a work commenced by Hemchandra and completed by a Jaina monk in A. D 1255 after Hemachandra's death.

P. 23 (n) *Prabandha Chintāmanī* written by Merutunga Āchārya at Wadhwān and completed in 1305 A. D.

P. 24. Mention of Hemachandra worshipping in the Somanātha temple with Kumārapāla in order not to give offence to Brahmins. Kumārapāla's conversion to Jainism—Jain temple Anhillavada Pattan—built by Kumārapāla. Mention of his successor attacking Jaina shrines built by Kumārapāla.

P. 30 Jain shrine of Pārśvanātha to the north of Jami Masjid at Pattan.

Pp. 50-51. Two Jain shrines placed upon a hill at Thān—half way between Wadhwān and Rājkot, damaged figure of a seated Jina over the lintel—image of a *devī* seated on a tiger within the larger shrine considered to be Ambaji or Ambā Bhavānī Mention of colossal image of Ambāji in the Jaina cave temple the Indra Sabhā at Elura where she is called Indrānī. The image in the Gudaronal temple at Pathari central India is intended for her.

P. 55 Colossal head of a Jina called 'Dodar' in the N. E. bastion outside Wadhwān. Mention of a Jina temple of Digambaras at Wadhwān.

P. 69 A Jain temple at Miānī in Porbandar state deserted –Jina images over the doorwys mutilated.

Pp. 73-85. Śatruñjaya hill in Palitana, sacred to Ādeenātha—gigantic image of Rishab Dev with the bull to the southern summit, innumerable Jain shrines over the hill of Paleetana—fully described —many repaired Idgahs built by Jains in front of Jain shrines in order to protect them from the attack of Muhammadans—Mention of ruthless attack on images by Muhammadans style of the temples is of 12th and 13th century.

Jains adopting Hindu deities but respected as minor *devas*. Mention of over ten thousand images on Mt. Śatruñjaya temples—inferior to other rich Jain shrines in their styles –Description of *Chaumukha* temple in the northern end of the mountain.

P. 86 Girnar—a sacred place of the Jains—a group of Jaina temples—Neminātha the presiding deity. Temples resembling those of Śatruñjaya.

Fig. 7. The gold and silver car at the temple of Ādiśvara Bhagavān.

Fig. 8. The *Chaumukha* image in the great *Chaumukha* temple on Śatuñjaya.

Plates :

XV	The old Jaina temple—Plan and section.
XVI	—do— sculptured—ceiling.
LXIV	The small Jaina temple.
XLVIII	Jaina shrine.
LXVIII	Plans of small Śaiva and Jaina temple.
XCIII	Śatruñjaya hill—southern Balabhai's temple.
XCV	—do— The temple of Ādīśvara Bhagavān.
XCVIII	The great *Chaumukha* temple on the northern hill.
XCVIII	—do— Columns on the southern side.
CII	Image of Pārśvanātha in the Balbhai *Tuk.* and altar with 1008 images.
CV	Installation of an image in a new temple offering to the *Dikpālas*, Śatruñjaya.
CVI	General plan of the Jaina temples on Mt. Śatruñjaya in Palitana.

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KURAISHI, Muhammad Hamid. *List of Ancient Monuments protected under Act, VII of 1904 in the Provinces of Bihar and Orissa*, Calcutta, 1931.

P. 34. Supiya cave or the Karan Chaupar at Barabar (Gaya district)—Asoka bestowed caves on Jainas.

P. 54. A tradition that the fort of Bihar, known as the Qila (Patna district) was built by a Jaina, Padmodaya—rejected by Dr. Buchanun HAMILTON.

P. 113. At Rājgir, a Jaina ascetic did mischief to Buddha.

Pp. 120-22. Sonbhaṇḍar Cave Rājgir (Patna district) of 3rd or 4th century A.D.– a Jaina cave, containing inscription and Tīrthankara images.

Pp, 126-27 Sculpture shed in an old brick enclosure, the ruins of a Jaina temple, Rājgir (Patna district) (Late mediaeval period)—pedastal with legs of a Jaina figure and five Tīrthankaras images on the wall.

Pp 131-33. Maniyar *Math* Rājgir, (Patna district) c. 350 to 500 A. D A naked standing figure of Pārśvanātha with serpent hood.

No. 91—Rānigumphā, Khandagiri (Puri district) c 2nd century B. C Pārśvanātha the most favourite among Tīrthankaras

Pp 244-285. Khaṇdagiri Caves

Pp. 244-252. Rāni Gumphā or Queen's Palace—largest and most richly carved cave on the Udayagiri hill fully described, its architect, sculptures, frieze scenes etc. of 2nd century B. C.

P. 252. Bajaghai cave.

P. 253. Chhota Hāthigumphā

Pp. 254-55. Alkapuri and Jaya-Vijaya caves

P. 255. Panas cave (Pands cave).

Pp 256-58. Patalapuri, Manchapuri (its 2 inscriptions of 2nd century B C. mention Kudepasiri and Vadukhasa (prince).

P 258 Svargapuri—its inscription of 2nd century B C mention chief queen of Khāravela, daughter of king Lalaka and grand daughter of Hastin and great grand daughter of Hamsa

Pp. 259-61 Ganeśa gumphā—its inscription of the 9th century A D mentions king Santikara, image of seated Tirthankara.

P. 262. Dhanghar cave—1st century B C

P. 262-69 Hāthigumphā - 2nd century B C inscription of Khāravela fully given with text and translation, exploits of Khāravela.

Pp 269-70 Sarpa gumphā—its 2 inscriptions of 2nd century B C. mention Chulakama and Kamma and Halakshina.

Pp. 270-71. Bagh Gumphā—its inscription of 2nd century B. C. mention Subhuti, the town Judge.

P. 271. Jambeśvara cave—its inscription of 2nd century B C—mention Nakiya, wife of Mahāmada.

P. 272. Haridas cave—inscription of 1st century B. C. mention Chulakarama.

P. 272. Jagannāth cave.

Pp. 272-75 Anantagumphā on the Khandagiri hill—its inscription of 1st century B. C. mention monks of Dohada; Tirthankara images and symbols.

P. 275. Tatva cave—some letters of the Alphabet in Brahmi character of the Ist century B C.

P. 276. Tatva cave No. II—Its inscription of Ist century B. C.—mention Kusuma and Padamulika.

P. 276. Tentuli cave.

P. 277. Khandagiri cave and Dhyanaghara cave.

P. 278. *Navamuni* cave containing figures of the Jain Tirthankaras of about the mediaeval period - its 3 inscriptions of about the 10th century A. D —mention king Udyotakesari-Deva; Śubhachandra disciple of āchārya Kulachandra of Graha Kula, Ārya sangha and desigana, 2nd inscription, mention Khalla Śubhachandra. 3rd inscription Sr. Vakiravi.

Pp. 279-80. Barabhuji caves—its Jina figures of the mediaeval period.

Pp. 280-82 Trisula cave—its 24 Jina figures of the mediaeval priod.

P 283. Lalatendu Kesari cave—its Jain figures—inscription of mediaeval period mention king Udyotkesari and Kumara mountain (Khaṇḍagiri) and temple of Pārśvanātha.

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COUSENS, Henry. *Medieval temples of the Dakhan*, Calcutta, 1931.

P. 29. Ruined Jaina temples at Patna, Khandesh, Anjaneri, near Nasik, and caves on the Anjaneri hills, belonging to Digambara Jains.

Pp. 48-9. Rock-cut temple at Tringalvadi, near Igatpuri, Nasik district.

Pp 49-50. Jaina cave at Chandor (Nasik district) with image of Chandraprabha, potraits of local patrons and of Sarasvati.

P. 57. The Bhairavanātha temple at Pedgaon (Ahmadnagar district) was originally a Jaina temple.

Pp 67-68. Jaina temple at Sipur (Berar)—also a new temple where the image was transferred during Moslem invasion.

P. 77. Jaina temples once flourished at Aundha (Nizam's territory).

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ARAVAMUTHAN, T. G. *Portrait sculpture in South India*, London, 1931.

Pp 30-1. Jaina *basti* constructed by Western Ganga King Rājamalla (c. 870 A. D.)—image in relief of Devasena, the pupil of the Bana King's (whom Rājamalla defeated in battle) Jaina preceptor Bhavanandin erected by a Jain *guru*, Āryanandin

Pp 83-93. Stones with epigraphs, memorial stones to *gurus*, stone-houses (śilā-kūta) and memorial—stones set up by Jains in Śravana Belgoḷa—reference in Tamil literature to setting up by stones.

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PANT, B S. (Shrimant Bhawanrao Shriniwasrao) *Ajaṇṭā*, Bombay, 1932.

ff Showing naked figures male and female—representation or imitation of Jain culture (cf Note 42).

P 5. Cave No 34—a Jaina cave.

P. 11. Utilization of mythologies of Buddhists, Jains and Hindus at the caves of verul.

Pp. 17-18. Serpent hoods ornamented over the head of Tirthankaras in the Jain caves at Ajantā—the painting of Nāga Rāja and Ārya Rāja conversing together leads to the inference of Buddhists and Jains winning over Nagas to their side—First Teerthankaras of the Jains—a Naga probably.

P. 118. Paintings in cave No. 17 of 13 Bhikshus—probably Digambara Jains.

P. 118. (opp.) Plate—a group of *Bhikshus*—cave No. 17.

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WALLCHOPE, R. S. *Buddhist Cave Temples of India*, Calcutta, 1933.

P. 4. *Stūpa* was not a form of memorial only of the Buddhists, they are used by Jainas as well from the early times.

P. 7. *Chaitya* in the scense of alter was used by Jainas and Buddhists to signify a temple containing a *caitya.*

P. 6. Jaina *Stambhas* or Lats contain a *caturmukha* or fourfold Tīrthankara that is the head and shoulder of a Jaina elder facing in all four directions.

P 14 Jaina Tīrthankaras are always represented in the position of *Dhyāna mudra*, meditative absorption.

P. 18 The cave of Udayagiri and Khaṇḍagiri must be placed at about 250 B. C

P 22 The meaning of Ājīvaka is not clear. It is applied to the disciple of heretic Gośāla who was contemporary of Mahāvīra and Gautama.

Pp. 27-30. Notes on Udayagiri caves.

P. 30. Notes on Khaṇḍagiri caves.

P. 88. The caves at Ellora besides those of Bauddha origin were excavated by Brahmanas and Jainas. Indra Sabhā cave may be said to be the glory of the Jainas.

P 32. More recent Jaina edifices and temples have almost obliterated the Buddhist dwellings

P 37. Many Buddhist temples have been destroyed to make room for a pathway to the Jaina temples at the top.

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WAUCHOPE, R S. *Buddhist cave temples of India*, Calcutta, 1933.

P 4. Jains used *stūpas* in early times.

P. 6 *Stambhas* or lats—pillars usually erected in front of Śaiva, Vaishṇava, Jaina or Buddha temples *Stambhas* bearing *Chaumukhas* of Tīrthankaras symbolic of Jainic origin

P. 7 *Chaityas*—means an alter according to the Jains.

P. 14 Jains or *Dhyāna mudrā* means "meditative absorption" representing Tīrthankaras with legs doubled under them in a squatting attitude and the hands laid one on the other over the feet with palms turned upwards—Tīrthankara always distinguished by the fact that they have both on the palm of the hand and on the chest a small diamond shaped figure.

P. 22. Ājīvika—disciples of heretic Gosāla a contemporary of Mahāvīra and Gautama

P. 31. Mention of Jaina caves and a modern Jaina temple on the Kondagiri hills.

P. 32. Mention of Jain temples and edifices on the Mt. Girnar near Junagarh.

P. 37. Destruction of many Buddhist excavations to make pathway to the Jaina temple on the top of Talaja hill, Kathiawar.

P. 74. "Indra Sabhā"—a Jain cave at Ellora.

P. 88. Indra Sabhā—cave No. XXXII at Ellora the glory of the Jains.

P. 109. *Arhat*--a term applied to advanced *Bhikshus* or Monks, very revered or deserving.

P 110. *Chaumukha*—applied to the four faced Tīrthankaras of the Jains.

P. 113 *Stambha*- a pillar erected in front of a temple, whether Śaiva, Vaishnava, Jaina or Buddha.

P. 114. Tīrthankara—a Jaina Elder.

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IV (II)—Jaina Tīrthankara.

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ĀCARYA, P.K. *Architecture of Mānasāra*, Allahabad, 1933.

XL-XLI. In connection with Jaina images and their special accompaniment.

P. 69. Quarter for Jains in Sarvatobhadra village.

P 449. One to Seven platforms for the cars of the Buddhists and the Jainas.

Pp. 558-564. The details of Jaina images.

P. 562. The description of two arms, two eyes and head and nimbus the top knot (usnisa).

P. 563. Erect or sitting posture of the Jaina images; with lotus seat, stiff attitude and meditative look with complexion of five groups of deities. *Siddhas*, *Sugandhas*, the *Jinas*, the *Arhats*, and the *Pārśvakas*, with various carvings on thrones.

P. 564. No clothings, no ornaments On any part of the body of Jain images with *Śrivatsa* mark in gold over the chest. Images of Caṇḍa and Mahācaṇḍa on the right and left door of the Jaina temple and the names of the attendent deities.

Pp 78, 84, 237. Location of the Jaina temple in a village in the Nairriti plot (in the South-west corner).

P. 304. Construction of Jaina temple.

P. 249. Three storeys of Jaina temple.

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ACHARYA, Prasanna Kumar. *Architecture of Mānasāra. Illustrations of Architectural and sculptural objects*, Allahabad, 1933.

P. 33. Chapter xxxII—Shrines of Attendant deities in Jain temples. Sheet No CI Illustration—A temple of Vishnu with his attendant deities—Tirthankaras.

P. 41. Chapter xxIx—Doors of various types—of Jain temples P 564.

P. 43. Chapter XLIII—cars and chariots—26th variety—chariot for Jains, with one to seven platforms.

P 47. Chapter XLVIII—The ornamental tree for decoration for the Jains (translation Pp. 563, 565)

Pp. 61-63. Chapter LV Jain images, comprising five groups and twenty-four Tirthankaras.

Jina, measured in the large ten tāla, in a straight, erect of sitting posture, in the equipoised pose, stationary (or movable) position; made with gold, silver, copper, stone, wood, stucco, grit, glass or terracotta, in high relief, furnished with two arms and two eyes; the head being clean shaven but furnished with the top knot (nimbus); the legs uniformly straight, two long hands, suspending, two feet on the lotus throne with a pinnacle, the crocodile arch, ornamental tree, royal elephants, etc., in a straight pose, the whole body being in a stiff attitude; bearing a meditative look on the supreme soul, placed below the fourth or third heaven, wearing no robes or ornaments; marked with the Śrivatsa symbol in gold on the chest; crystal complexion, accompanied by sages, demigods and goddesses in a praying mood; Nārada with his musical instrument, *Yaksha* and Yakshesvara on the sides with raised chouries, *Vidyādharas* and minor kings.

There is a sitting variety, placed on the louts seat, with two hands placed upwards over the face.

Plate No. CL—coloured plate illustrating the above description.

First group—*Siddhas*; second group *Sugandhas*; fourth group—*Arhatas*, fifth group *Parśvakas*, Tirthankaras—comprising 24 types Names of all the 24 Tirthankaras with their different signs—bull, elephant, horse, monkey, red goose, lotus, Svastika, crescent moon, crocodile, tree or flower, rhinoceros, buffalow, boar, lotus with stalk, shell, snake, lion, porcupine, thunderbolt, antelope, goat, pinnacle and tortoise.

P 66. Chapter LVIII—Mythical beings, comprising six types First type—*Yaksha*, attendant to the gods, Jain deities, bearer of *Chowri*, measured in the nine tāla, made of one of the nine materials, furnished with two arms, eyes, the Karanda crown, legs clad in clothes, demon shape, bright-blue and yellow complexion, plough shaped legs turned towards the back, the right leg being in the *svastika* pose and the left bent, hands kept touching the knees and raised towards the gateway, one hand holding up chowry and the other kept touching the ground carved on arches thromes places and storeyed buildings

P. 69. Chapter LXV—Tālas, comprising twelve types.

First type—Large ten tālas, in which measures of one hundred and fifty-four parts (limbs) of the body is given. *It is used in measuring* super *human* deities, including Buddha, Jina etc.

P. 70. N.B.—Each of the tāla system admits of three varieties large, middle and small, ordinarily in the ten tāla, the whole height of an image is ten times its face, in nine tāla it is nine times, in eight tāla it is eight times, and so forth.

Plate sheet No. CLVI. showing large Dasa and other Nine Tālas.

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BANERJI, R. D. *Eastern Indian school of Medieval sculpture*, Delhi, 1933.

Pp. 8-9. Khaṇḍagiri Udayagiri Hills—Hāihigumphā inscription, caves, and basreliefs representing scenes from the lives of the Tirthankaras.

P. 12. Acanthus leaf ornament in the Jain images of Mathura, majority of the sculptures of the Kushan school of Mathura are Jains,

P. 22 No. 13. Inscribed pillar in the Jain temple at Bargaon (Nalondo).

P. 22. An inscribed pillar in the Jain temple at Bargaon, ancient Nalanda (Aihar).

(I.A. Vol. XL, VII, 1918, P. 110).

Pp. 144-6. Majority of Tirthankaras were born or died in Magadha province. Jain image found at Mandoli near Godagari, on the Padma, Rajshahi district, Bengal—kept in the Museum of Varendra Research Society. A Jain image discovered in the village of Ujaini, near Mangalkot, Burdwan district—kept in the Museum of Bangiya Sahitya Parisat. Mr. Dikshit's discovery of several Jaina images in Bankura district, one in the village of Bahulura and another at Harmashra—all these four images are nude, which proves that the Digambara sect were preponderant in Bengal.

Many stone-built temples and thousands of mutilated Jain images in Ranchi, Singhbhum and Manbhum districts—beginning from Barakar and Dhanbad and ending in Jungles of Rewa stated and Orissa Feudatory states—these places one populated by Jains—Buddhist images never found here and Brahmanical images very few These images generally made of coarse-grained sand stone or schistose rocks—basalt and mica schist every rarely used.

Jaina zone of influence once extended from south bank of the Ganges and western bank of the Bhagirathi to northern frontier of Jungle country of Gondwana—all images nude—so of Digambara sect—such images still worshipped by Jaina inhabitants of Orissa, called Saraks (Śrāvaka)

Ruins of Jain temples, images, of Vardhamāna's father and mother, Śāntinātha, Pārśvanātha, Rishabhadeva in temples found in village Chhatra, near Purulia, Manbhum district—some images of Chhatra very big.

P. 150. Stone temples at Chhatra (Bankura) and Begunia (Burdwan) temples at Barakar show affinity with Jain temples—most temples of Chota Nagpur originally Jain.

P. 163. Oldest Jain footprints to be found in the Śvetāmbara temple on Vaibhār hill at Rājgir (Bihar).

Plates :

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(b) Pārśvanātha from Harmashra, Dt. Bakura.

(c) Santinātha from Mangalkot, Dt. Burdwan,

Plate LXXVI (a) Images in the temple of Śiva, Chatra, Dt. Manbhum—Jain images used in decoration of other temples built not before the 17th century.

(b) Small images and *Chaumukhas (Caturmukh)*, Chatra.

(c) Colossal images of Mahāvira, Chatra.

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ANAND, M. R. *Hindi View of Art*, London, 1933.

P. 48. Plate II Yakshani.

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Pp. 87-88. Jainism—arose in reaction to the logic of Upanishads, genealogy of Mahāvira—Jains—division into Digambara and Śvetāmbara—austerities mentioned—Monuments of Mt. Ābū, Palitana and Girnar magnificent work of the Jains.

P. 102. *Samādhi—the loving contemplation of himself in union with the supreme.*

P. 226. Jainism divided into two sects, Digambara and Śvetāmbara, 78 A.D.

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KRAMRISCH, St. *Indian Sculpture*, Calcutta, 1933

Pp. 98-99. Buddhist, Jain and Brahmanical images regulated in same manner by *śāstric* prescriptions no great distinction between Jaina and non-Jaina images of classical period (Mathura)—spread of Jainism in western India responsible for the abstract mediaeval Jaina image.

Pp. 184-5. Description of Jaina image at Palta, Bikaner (Middle 11th century)—goddess Sarasvati with Tirthankara image on crown (Plate XXXIV).

Pp. 186-7. Description of a portion of a panel on the ceiling in Nemināth's temple at Dilwara, Mount Ābū (1232 A. D) Plate XXXV.

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Archaeological Survey of India—Annual Report—1928-29, Delhi, 1933.

P. 31. Mention of Hindu—Jain temple at Deothan, Nașik. Discovery of 9 damaged Jain images of the Digambara sects.

P. 117. Mention of Chālukyas bearing hatred against Jainism referred to in 41 records of the later Chālukyas of Kalyāni.

P. 181. Appendix-I. List of exhibits acquired for Indian Museum, Archaeological section during 1928-29.

No. 4. (7589) Standing figure Jina Rishabhanātha with bull below his feet and a *Chauri* bearer and two attendant standing figures on each side—From Dalmi, District Manbhum, Bihar and Orissa.

Plate xxxl. Harappa. Four nude figures (male) heads, hands and legs broken.

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T. N. RAMACHANDRAN. *Tiruparuttikunram and its Temples, with Appendices on Jaina Units of measurement and time, cosmology and classification of souls.* Plates XXXVII, Madras, 1934.

Contents—Identification of Jina Kāñchi with Tiruparuttikunram —The temples of Chandraprabha and Vardhamāna—Inscriptions—Paintings and scenes from the lives of Risabhadeva and Vardhamāna—Miscellaneous paintings—Appendices I, II and III.

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GARDE, M. B. *Archaeology in Gwalior,* Gwalior, 1934 (2nd Ed.).

Pp 11-12. Mention of Jaina relics in several places—Jain caves in the Udayagiri hill, 5 miles west of Bhilsa Rly station, existence of some fine sculptures and inscriptions—dating from the Gupta period (400 to 600 A. D)

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Pp. 53-58. Description of a Jain temple in Badoh 12 miles by road to the east of Kalhar station (W. R.) on the Bombay-Delhi main line of the G. I. P. Rly.—Gudarmal temple is built up of the ruins of Jaina temple—Jaina temples of 9th to 12th century—images of Tirthankara in cells —Sanskrit inscriptions of 11th century.

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P. 74. Chanderi—a place of Jaina pilgrimage—an old rock-cut Jaina image and a modern Jaina temple A number of Jaina temples in ruins of 9th-10th century in Budhi Chanderi—studded with images of Jaina Tirthankaras—Vestings of Jaina monuments at Bithla and Hakhetra—Thoban another Jain centre with some Jain temples—9 miles south-west of Chanderi.

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P. 89. Gyaraspur—24 miles North-East of Bhilsa Rly station—once a place of Jain influence still possessing Jain monuments—Bajramat temple containing three shrines occupied of Jaina idols

P. 91. Jaina images in Maladevi temple at Gyaraspur.

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P. 110. Padhavli—4 miles to the west of Pithora (Kalan) station—here are ruins of Jain temples.

P. 114 To the West of the village Padhavli on the Western face of a hill and on its top are the ruins of a few Jain shrines with some stray sculptures. This and some other Jain shrines and images around the village show the influence of Jainism.

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P. 128. A fine Jaina *Chaumukha* lying loose in jungle in the south of the village Ferahi, 5 miles N. E. of Kadwaha.

P. 131. A huge sculpture of a Jaina Tirthankara known as *Baitha Deva* in Jumain village 6 miles S. E. of Takneri.

P. 145 Bina-miin-ki-masjid in Ujjain was built upon (and with the material) of an old Hindu or Jaina temple.

Plate VIII—Rock-cut Jaina sculptures, Gwalior fort 15th century.

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C. R. KRISHNAMA CHARLU. *The Kannada descriptions of Kopbal* (Hyderabad Archaeological Series No. 12), Calcutta, 1935.

Pp. 1—13. The village of Kopbal (locally called Koppala) situated on the left bank of the stream Hirehall an important tributary of the river Tungabhadra. Earliest mention of this great Jaina sanctuary (Kopanapura) in the 7th century (Karn Hist. Review, Vol II, P. 48) record of the Western Chālukya king Vijayāditya (A D. 696-733) An Epigraph of Śaka 1032 (A D. 1110) of the time of Hoysala king Vishnuvardhana, states that through the benefactions of—the Jaina Gangana—Dandanatha, a general of the king, the province of Gangavadi became famous like Kopana. His elder brother Bamma Chamupa, built many Jain temples at the Ādi-tirtha Kopana. Hulla-Senapati, the chief Minister of the Hoysala king Narasimha, son of Vishnuvardhana granted gold for the benefit of the *Chaturvimśati—Jinamuni-savigha* at Kopana-Mahātirtha (Ep. Carn. Vol. II—Revised Edi. Kan. Texts No. 127, 384, 345). In a record of about A. D. 1283 engraved on the pedestal of the *Chaturvimśati*-Tirthankara image in the Chandranātha-*basti* of the village it is mentioned as Kapana-tirtha. (My. Ar. Rep. 1916).

Kopana was not only a great *nagara* and place of literary celebrity in the 9th century but also it was reputed as a great Jaina-tirtha, Ādi-tirtha (original *tirtha*).

Inscriptions. Texts and Translations. Fully given: 1. Engraved on the Chandrabandi Rock and refers to the tomb (*nisidhi*) of Gurugala Bhandappa, the disciple of Chamdrasenadeva of Kopana. (13th century A D.)

2. Engraved on the Chandrabandi Rock, dated Śaka 803 (A. D. 881), states that Svanandi-Bhatara, the disciple of Edachattugada-Bhatara, belonging to the Kundakunda line, completed here the vow of renunciation (*sanyāsa*).

4 Do Records erection of the Jaina tomb (*nisidhi*) of Paṭṭanasvāmi Pāyakaṇṇa lay disciple of . of Bhaṭāra of the Senagana of the Mūla-sagha; 13th century.

5. Engraved below the canopy-shaped boulder to the west of the Palkigundu. Records that Vardhamānadeva disciple of Devendrakirti—Bhaṭāraka had the image of Chhaya--Chandranāthasvāmin carved here (the image is there), 18th century A. D.

Engraved on the Palkigundu hill in close proximity to the Asokan Inscription. States that Chāvayya had the foot prints of Jaṭasinganandi Ācārya carved here (Foot pint still there), 18th century.

6. Engraved on the roof-rock of a cave to the south of the Palkigundu boulder. Belongs to the reign of (the Western Chalukya King Vikrmāditya, V) A. D. 1009-1017) Records that saint Simhanandi tammadegal observed here the vow of *sanjāsa (Imginimarana)*; his disciples Simhanandi-anna, Matisāgara-Anna, Naralo Kamitra and Brahmachari-Anna attended upon him. He was succeeded by Kalyān-Kīrti; after him Ravichandra chārya, he was followed in order, by Guṇasāgra—Munipati, Gunachandra—Munīndra, Abhayanandi and Māghanandi. Kalyānakīrti built the Jinendra-chaitya at Bichchukundi.

9. Engraved on the pedestal of a Jaina image found at Kopbal but now deposited in Salar Jang's palace at Surūr Nagar, Hyderabad (*see* frontispices). Records that Bopanna and his wife who was the lay disciple of rāya-rājaguru, Mandalachārya Māghanandi—Siddhānta—Chakravarti, had the image of the 24th Tīrthankaras made and presented it to the *besadi* constructed by Madana-Dandanāyaka of the Desiya-gana of the Mūla-sangha. (*see* Arch. Report of Mysore, 1916, P. 83 and Ind. Vol. XXXII. Pl. IV)

10. Engraved on the pedestal of another Jaina image (now in Salar Jang's Collection) Records that this image of the *Pancha-Paramesthins* made by Devanna, the son of Āchannaya who was the Kulagiri-senabone of Erambarge, the capital city, and who was the lay-disciple of Madhavachandra Bhattāraka of the Ingateśvara branch or school of the Pustaka-gachchha belonging to the Desiya-gana of the Mūla-sangha. *Pancha-Paramesthins* described.

P. 14. Appendix—other literaty and epigraphical references of Kopbal and its antiquities

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Illustration :

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Plate IV. No. 6 Palki-Gundu Canarese inscription

Plate V. No. 7—Canarese inscription from a cave to the south of the Palki-Gundu.

Plate VII. Jaina sculpture found at Kopbal. Frontispiece—Jaina sculpture found at Kopbal.

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Annual Reports of the Archaeological Survey of India for the years—1930, 31, 32, 33, 34, Delhi, 1936.

Part-I

Plate xi (a) Rājgir—Ruined Digambara Jaina temple on Vaibhāra Hill, before excavation and conservation. S. W.

(b) Rājgir, Digambara Jaina temple on Vaibhāra Hill after excavation and partial conservation. S. W.

(c) Rājgir Sonbhandar cave after conservation.

Plate Lxxvi (b) and (c) Nanhwara, Jubbulpore Dist. Two stone images of Jaina saints found under the debris of a hut, probably portions of a temple door of the 11th century A. D

Plate Cxxii Stele with figures of the Jinas of the year 35 in the Mathura Museum (Indian Museum, Calcutta).

P. 31 Digambara Jaina temple on the Vaibhāra Hill Rājgir—24 small shrines surrounding the central one containing various Digambara Jain images, with inscriptions—a 22" high image standing with both arms hanging straight down, two more figures placed in niches above the central figure, seated in the *dhyāna* pose

P. 42 *Vasti*, Jain temple, Sultan's Battery, Malabar District—dilapidated condition—repaired.

P. 43. Jaina temple at Mullur, Coorg—repaired.

P. 140. Discovery of Jaina images at Nanhwara, Jubbulpur District (Plate Lxxvi (b). Central figure is of a Tīrthankara (Mahāvīra ?) *Vāhanas* are lions, flying female deities holding a three-tiered umbrella over him and two elephants on the top pour water from jars held in their trunks. Date probably of 11th century A. D.

Another broken Jaina image (Plate Lxxvi) found lying on the roadside in the village. Central figure seated and *Vāhanas* and attendants are same as described above.

P. 143 The occurance of the symbol of human feet, the *charanapāduka*, may mean a *Buddhapada*, or the *pādukās* of the Jain Tīrthankaras, but it may as well be taken as *Vishnupada*.

P. 209 Two inscriptions from Ranibennur, Dharwar, Dist. Bombay in Kannada. One dated S' 781 and the other S' 1774.—Former belonging to the time of Rāshtrakūta king Amoghavarsha I. It registers a grant of land to the Nagula—*basadi* or* the Jain temple founded by Nagula Pollabbe (i. e. Pollabbe of Nagula family), gift being entrusted to—Nāgānandy-āchārjya(yya) of the Singighavura-gaṇa.

The other Nagari record is dated Śaka year 1174 (1252 A D)—mentions one Jaitugideva who might be identified with homonymous son of Singhana (c. 1200 to 1247 A. D.) if the record belongs to Yadava dynasty

Pp. 226-227. A Jaina image in the temple of Vāsupūjya at Uadipur with an inscription on the pedestal recording its erection by a certain Vahila Sodaka Ś 1076

P. 242 Inscription of Kannur of the 37th year of the Chālukya-Vikrama era (A D. 1112) registers a grant of land to the Jaina temple of Pārśvanātha at Kannavuri (Modern Kannur) by Kalidāsa-Danda-nātha a Brahmana officer of Vikramāditya. Incidental mentions of 3 Jaina teachers of Konda (Kunda) Kundānavaya-Mulasangha, Desi-gana and Pustaka gachchha viz Vaidhamāna-muni his disciple Balachandra-vratin and the latter's disciple Arhanandi-Bettada-deva

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Annual Reports of the Archaeological Survey of India for the years—1930, 31, 32, 33, 34, Delhi, 1936.

Part-II

P. 252. Jaina images of the Gupta and post-Gupta period of Northern India shows eyes slightly opened below and fixed on the tip of the nose.

P. 253. Figures of standing Jinas bearing incription dated in the year 35 of the era of anishka (Plate CXX b) in the Mathura Museum (B. 70) Figure in front and to the right have wavy hair on the head and that to the left hair arranged in spiral curls. Protuberance on the head of the Jain figures called *unhnisha* a distinctive feature of the Jaina images of Gupta period, 3 heads of the Jinas Nos. 8558, 8555, 8557 in the Indian Museum brought from Mathura.

P 253 (n). The above three numbered images probably Buddhas (Editors' note).

P. 256. Mention of a Jina miniature crystal figure of Pārśvanātha acquired from Mathura Museum

P. 275. Stone image of the Buddha in the Deer-Park from Monastry No. 9, Nālandā suggests its identification from the style to be one of Jaina Tirthankara, though the symbols would accompany an image of the Buddha. Image seated on a *Visvapadmāsana* in the *dhyāni-mudrā* with two male attendants on either side—*Dharma-chakra* on the pedestal front and two deer, Triple umbrella over the head a vase with a lid above the shoulders and a peculiar double-lotus-like object with a handle over the left shoulder.

P. 276 Mention of the presence of Brahmanical and Jainic images among the Buddhist deities at Nālandā.

P 289. Jina images discovered at Kankālī Tilā at Mathura now deposited in the Lucknow Provincial Museum.

P. 304 Jaina image found at Kantabenia, 24-Paraganas District, Bengal.

P 347. Appendix-I List of acquisitions by the Indian Museum, Calcutta, 1930-31

Nn 2 (8556)—Spotted red sandstone head of a Jina (?) hair arranged in curls, no trace of *Ushnisha* 11" x 8" from Mathura.

No. 3. (8557)—Red sandstone head of a Jina (?) the area above the forehead covered by hair is slightly elevated, no trace of *Ushnisha* 7" x 6" from Mathura.

No 4. (8558)—Spotted sandstone head of a Jina (?) hair arranged in stylized waves, no trace of *Ushnisha* 5½" x 4¼" from Mathura.

Presented during 1932-33.

No. 16 (8585)—Crystal seated figure of a Jina Pārśvanātha head lost. 2" x 1.1/3" from Mathura.

Purchased during 1933-34 (Bangalore).

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Archaeological Survey of India—Annual Report—1936-37, Delhi, 1940.

P. 25. Jain shrine on Vaibhāra Hill (Rājgir in Bihar)—Its conservation carried out (Plate VIII-a, b, c).

P. 26. Barbar caves in the Gaya district—area in front of the Lomas Rishi and Sudama caves were cleared.

P. 31. Coorg Province—the three Jain temples at Mullur were treated.

P. 47. Rājgir—Jain shrines on Vaibhār Hill—contains several small stone Jain images of the Digambara sect (Plate XII-c)—one sculpture depicts a seated Tirthankara with attendants on one side, and a female figure with a Tirthankara on its top, seated on the back of a tiger, on the other.

Pp 51-54. Excavations at Mahāsthān—Govinda Bhita at Mahāsthān in the Bogra Dist., Bengal—a Plaque represents a woman sleeping on a couch, her right hand extended and touching a bull descending from the skies (Plate XV-a)—the scene portraying the dream of Marudevi, the mother of the first Tirthankara, Rishabhadeva, who is said to have noticed a bull descending from the skies and entering her mouth.

Pp. 62-66. The Antiquity of Korkai—at Korkai was formed the first settlement of civilized men in Tinnevelly and it was there that the name of Tāmraparni by which the river became known was first given to it, in the time of Alexander, the island was known as Taprobane, it was the capital of the Pāndyas from about 600 B C The images of 'Buddha' that CALDWELL refers to (History of Tinnevelly, 1881) as being seen here are really Jain figures.

Pp 88, 89, 90 Sohagpur (Rewa state)—in the Kothi of the local Thakur was found a Jaina image with a short votive inscription which reads *Vapiyā puttrasya Dhanadattasya Kritile*, i. e. (this is) the work of Dhandatta, the son of Vapiyas. The numerous Jaina images found built into the walls of the *Kothi* show that there must have been once a splendid Jaina temple in the neighbourhood Lakhwaria, 2 miles from Arjhulā, a village situated at a distance of 20 miles from Shadol and 7 miles from the Burhar Railway station, here are rock-cut caves in front of the caves in the north is the ruins of a temple under a tree in the vicinity are placed a few Jaina images and bas-reliefs, originally belonging to this temple, in one cave is a small standing figure of a Tirthankara, below the hill are a few more broken Jaina images. The site seems to have been a fairly big Jaina establishment and the cells were probably used by Jaina monks as residence. Singpur, a village 8 miles to the south-east of Shadol In one of the walls of Panch Math temple here the figure of a Jaina goddess with a badly damaged votive inscription in Nagari is found; there is a tank in the vicinity on the bank of which are placed four big images of Tirthankaras, partly immersed in water At Mahoba on the Kathesvara hill situated on the southern side of the town near the temple of Chandika, there are several figure of Tirthankaras and other images carved on the rocks. On these rocks are five Jain votive inscriptions, three of which are dated. The earliest is dated Samvat 1235 and mentions Saiddhamta Gunabhadra The other two bear one and the same date viz., Samvat 1240 Māghasudi 13 Śukré (Friday, 27th January, A. D. 1184).

P. 92. Provincial Museum at Lucknow—a large number of Jaina statues with inscriptions on their pedestals—mention dates, names of donors and Jaina teachers and places, one of these on a marble frieze containing a sitting lion on each side records that the image of Śānti (Nātha) was caused to be made by the merchants Pahila and Jiju, mentions Paṇḍitāchārya Vāsavachandra, to the image was set up by Kirttidhara in Samvat 1132 in the reign of Vijayapāla. The Vijaya-dhirāya of the Bayānā Jaina inscription of V. 1100 has been identified with this Vijayapāla The same Pandit Vāsavachandra is also mentioned in another inscription found on the pedestal of two standing Jaina images now preserved in the same Museum—another record found on the pedestal of an image of Sumatinātha, the 20th Tīrthankara, is dated Samvat 1210, Jyeshtha-sudi 3, in the reign of Govinda Chandradeva (of the Gāhaḍavāla dyanasty of Kanauj) records the establishment of the image by Durlabha-chamdra, the son of Sādhu Śōna of the Vāstavya family and by Sādhu Jālhala.

P. 97. Idar State—At Vadali, 7 miles north of Idar, there in the Śantinātha temple engraved on a pedestal is an inscription dated Samvat 1275 Varshe Vaiśākha-sudi 4, Sukri =19th April, A D 1219, Friday, the year being Kārttikādi), mentions the following Jaina teachers : In the Chandra-kula Vardhamānasūri, in his line Devasūri, Hemasūri, Yasaschamdrasūri, Munichandra and Kamala Prabhasūri. It also records that the image of Śāntinātha was established Vātāpalli (Vadali) by the Śrīsangha and was consecrated by Sāmasūri.

Pp 97-98 Bhiloda, about 23 miles from Himatanagar (Idar State), has a Jaina temple with a *Kīrti-stambha* attached to it. The temple contains a number of images of Jaina Tīrthankaras with votive inscriptions engraved on the pedestals On a stone built into the Kirttistambha there is an inscription of Samvat 1666 (A. D. 1609) which mentions the Jaina teacher Vādibhūshana belonging to the Mūla-sangha, Sarvvatigachchha, Balātkāra.gana and Kundakundā-chāryānvava. The name Bhiloda is also found in the second line of the inscription.

P. 107. On a hillock called Anḍimalai at Salavandipuram in the South Arcot district are found groups of rocky beds called Pāndavar-padukkai sheltered by overhanging rocks, some of which contain figures of Jaina Tīrthankara cut in relief on their sides.

P. 122 The earliest record from the Sirohi State as found on the pedestal of one of the two standing Jaina images at Pandwara, dated Samvat 744 (A. D. 687)—mentions that Diōnōvaka Yaśodeva had this beautiful pair of images made by the architect Sivanāga, it is the oldest Jaina inscription found in Rajputana till now. The second is also engraved on the pedestal of an image of Mahāvīra at Varkānā. It is dated the 6th day of the bright half of Āshāḍha, Samvat 1024 (=16th June A.D. 967)

and records that during the reign of Knshnarāja this image was set up by one Vardhamāna of the Veshtıka family, the architect being Narādıtya.

Pp 154-55 In the Jain *Basti* at Lakkundi in the Dharwar district are placed a standing image of Brahma in the round (Plate XXXVLL-a) and a seated image of Padmāvati (Plate XXXVII-b). According to Hemachandra's *Abhidhāna Chintāmani* I, 42 Brahma is the name of a *yakṣa* who acts as a guardian to the church of the tenth Tīrthankara Śītala. The Brahmeśvara and Brahmayaksha figures illustrated by BURGESS in his article on Digambara Jaina Iconography (Ind. Ant. Vol. XXXII, 1903. Pp. 459-64 and Pls. II and IV) depict the former with four heads and eight arms—six holding symbols and with the lotus-bud for a cognizance and the latter. Though the special attendant of Śītala the tenth Jina is also represented separately as mounted on horse back, with four heads, holding whip, sword and shield. But this sculpture has all the attributes of the Brahmanical God—many of the Brahmınical deities are included in the Jaina pantheon may explain the presence of the above image in the Jaina temple In the Jaina temple at Taundi near Nipani in the Belgaum district of the Bombay presidency the image of Brahma is being worshipped under the popular name of Bharamappā

The image of Padmāvati—Digambara Jaina *Yakshini* of the 23rd Jina Pārśvanātha—seated in lilāsana is 3 ft. 8 in high and 2 ft. 10 in broad, has 4 hands the upper right holds the *ankuśa*, the lower right is in the *Vardda* pose, the upper left holds a *pāśa* and the lower left a conical (citrus) fruit, her crown shows a *dhyāni* figure in front, the crown is shaded by a fine-hooded cobra The cock is her *vāhana* The following *stotra* copied from a manuscript in the Jaina Bhandar at Zira, Dist Ferozpur speaks of her fierce character, profuse ornamentation and great importance

Śrīmad Gīrvānachakrasphuṭa-mukuṭataṭī divyamāṇikyamālā

Jyotirjvālā karālā sphurita-mukurikā dhṛsṭa padāravinde, tvam vand devī padme dharanidharoyute parsvamāmraksha padm .

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A GHOSH. *The Pottery of Ahichchhatra, District Bareilly,* UP (Ancient India, No. 1, Delhi, 1946).

P. 37. Ahichchhatra, the capital of the kingdom of north Panchala. The ruins of Ahichchhatra are situated about half a mile to the north-east on the village of Rāmonagar which is even now known to the Jainas as Ahichchhatra.

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Ancient India—Number 2, Delhi, Jully, 1946.

P. 110. Fig. 45—Palaeographical Chart of select letters from early South Indian Inscriptions. Includes 14 Sittannavasal letters.

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Annual Report on the working of the Curzon Museum of Archaeology, Muttra. Allahabad, 1935

P. 4. Acquisition of a stone head of Tīrthankara from Kankāli Mound (No. 2555).

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NAWRATH, E. A. *THE GLORIES of Hindustan*, London, 1935.

Plate Lxxvii. Gwalior. Jain statue in the Urwahi Ravine on the western slope of the citadel—57 ft high. "These rock sculptures of Gwalior" writes CUNNINGHAM, are unique in Northern India as well for their number as for their gigantic size.

Plate C V Delhi. Kuwatub Islam Mosque—The pillars desired were brought from Hindu and Jain temples.

Plate CLxxiv Chittorgar *Kīrti Stambh* (Tower of Fame)—smallar of the two 75 ft high—seven storeyed consecrated to Ādināth covered with elegant sculptures.

Plate CXCVIII. Mt. Ābū, Vimala temple, Mt. Ābū 3,800 ft. above sea level.

Plate CXCIX. Mt Ābū Vimala temple—ceiling panel—one of the most perfect examples of marble work in India and shows a mastery over material which overcome all difficulties.

Plate CC Mt. Ābū pillairs, cornice, roof.

Plate CCI. Mt. Ābū Stairway.

Plate CCII. Mt. Ābū Tejapāla temple of 1230 A. D. dedicated to Neminātha—ceiling view.

Plate CCIII. Mt. Ābū—Tejapāla temple—interior of the temple the appearance of a dream like castle in a fairy tale.

Plate CCIV. Mt. Ābū Tejapāla temple—image of Tīrthankara a one the Shrine.

Plate CCXIX. Śatruñjaya—Those who know temple cities of Mt. Ābū and of the Holy mountain can hardly believe that the Jains are a small religious community numbering not more than 1¼ million.

Plate CCXXXII Ellora Indra Sabhā—"Indra's Festal Hall" one of Jaina group—Buddhist and Jains lived peacefully side by side for centuries.

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GARDE, M. B *A hand book of Gwalior*—(Gwalior, 1936).

Illustrations.

P 32. Jain rock sculptures.

P. 50. Jain statue.

P. 4. Jains comprising 1% of the Gwalior population.

P. 31. Gwalior abound with Jain relics.

P. 32. Jain monuments in Gwalior not going back beyond 9th or 10th century. Jain statues on the fort rock of Gwaliar mentioned Other centres of Jain remains are—Chanderi, temples of Padhavli, Suhania Baral, Panihar, Narwar, Bhimpur, Sesai, Dubkhund, Indar, Pachrai, Gola-Kot, Budhi Chanderi, Thoban, Rakhetra, Bithala, Tumain, Gyaraspur, Gadhaval, Maksi and Nimthur.

P. 46 Jain images by the side of the road leading to Gwalior fort.

P. 48 Erroneous belief of Sās Bahu temples being Jainic.

P. 50. Jaina rock sculptures on both the sides of the slope of the Urwahi road Unique for their number and size, largest being 57 ft. high

P. 108. The Gwalior state Jain Association of the Digambara community founded in 1932, a social and academic institution secretary Mr Mohanlal Jaiswal.

P. 115. Seth Shitabrui Lakhmichand Jain High School, Bhilsa maintained on public charity initiated by Shrimant Dānavir Seth Lakhmichand Jain of Bhilsa—D. S. Datar Secretary.

P. 116 The Viratattava Prakāshak Mandal. Shivpuri a residential Jain Sanskrit College, conducted on Gurukula lines founded by Jainachārya Shri Vijaya Dharma Sūri—receives annual grant from the state.

P. 125.	Jain population of Gwalior	..	45,079
P. 126.	No. of Literate Jains—Males	...	8,480
	Females	...	1,147
	No. of Illiterate Jains—Males		15,758
	Females	...	19,694
	No. Literate in English—Males	...	535
	Females	...	23

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LUARD, C E. *Notes on the Dilwara Temple* (Mt Ābū, 1913) F. P.—Rough Sketch of the Delwara temple.

P. 7. Kumārapāla the Jain king assisted by Hemachandra the Jain scholar.

Pp. 14-18 A brief sketch of the Jains—Jain tenets—denial of the divine origin of the Hindu sacred books, tenderness to animals the concept of *Moksha*—religion consists in their reverence to their Tīrthankaras. Division into sects—Geneology of Ādinātha, Neminātha, Pārśvanātha and Mahāvīra—described. Mt. Śikhar (Bengal). Mt. Śatruñjaya (Guzrat) Mt. Girnar (Kathiawar) Arbuda and Chandra ragha sacred place of the Jains.

P. 19 List of twenty-four Tīrthankaras with their emblems and examples found in Vimala Sah and Vastupāla temples.

Pp 20-32. Dilwaru temple—history, architecture and decoration fully described—Vimala Sali temple of Ādināth—its legendary tale regarding its construction fully described. Temple of Vastupāla and Tejapāla style and architecture fully described.

Pp. 32-40. Geneaology of Vimala Sah and Vastupāla and Tejapāla noted mention of Kharatara gachcha a sect of Jains—Vardhamāna the first Sūri of the above Gachcha. Mention of triple temple to Nemināth built by Vastupāla and Tejapāla at Girnar containing also an image of Mallinātha Temple erected in honour of Vastupāla's wife Lalitā Devi

Pp 40-41. Smaller Jain temples—(1) Temple of Ādināth, (2) Temple of Pārśvanāth called *Chaumukha*—described.

Pp. 49-50. Mention of some connections of Malladeva, Vastupāla and Tejapāla with Śaivite temple is conclusive of intercourse existing between the two religions. Mention of connections between Vaishṇavas and Jains in Malwa.

Jain temple at Achalgarh dedicated to Pārśvanāth erected by Sāsa and Suratan two Jain brothers of Malwa (A. D. 1513), repaired in A. D. 1715. Three images of Ādināth and one of the Śāntināth placed.

P. 64. Summary·

Durlabha (Chālukyan king of Anhilwara)—

Jain—1010-1022.

Bhimdeva II —do— Jain—1178-1241.

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SARASAVTI, S K. and SARKAR, K. C

Kurkihar, Gaya and Bodh, Gaya—Rajshahi, 1936

vii. No artistic difference in the treatment of Budhist, Jain and Brahmanical images produced in one centre at a given period.

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CHANDA, Rama Prasad. *Medieval sculptures in the British Museum*, London, 1936.

P. 1. Basis of Jainism—transmigration of soul and final liberation from the revolving wheel of rebirths.

Pp. 5-6. Early Buddhist texts name six great rivals of Buddha, one of them is called *Niganth* Nātaputta (Mahāvira). Terms Buddha and Jina applicable to both No Jain image assignable to an age earlier than beginning of Christian era yet discovered—earliest known Jain images found in Mathura. Impulse for making the images of the Jinas came from West (Mathura) to East.

P. 8. All seated Jain images are in full *paryanka* (cross-legged) posture The postures described by Jainasena in Ādipurāna

Pp. 9-10. The cult of the images of the Yogi in Norh-Western India a revival of an old cult 3 seals of Mohanjodaro bear representation of nude tree deities like the images of the Jinas in the *Kayotsaraga* posture.

P. 12 Jain images at Mathura from the year 3 to 98 in the successive reigns of Kushan kings, from Kanishka to Vasudeva. In the Indian sculpture room of the British museum are five fragments of the images of Jinas without drapary from Mathura.

Pp. 41-43. Three inscribed Jain image sculptures of the early post Gupta period—their description.

Pp. 45-47. Two Jain images of the later post-Gupta period of the goddess of learning—one assignable to the 11th or 12th century A.D and the other to 1034 A. D. their description.

P. 71. Four Jain statues of stelite, two standing figures of Pārśvanātha, a standing woman with two children and a seated Jina on a tree above her head; a stela bearing standing image of Rishbha and Mahāvīra, at Khaṇḍagiri in Orissa.

Illustration :

Plate No. XXII. Rishabha and Mahāvīra from Bhuvanesvar, Orissa.

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K. N. DIKSHIT. *The progress of Archaeology in India during the past Twenty-five Years*, New Delhi, 1939.

P. 41. Archaeology in Indian States : Jain movements; Gwalior—Jaina temples of the mediaeval period ranging in date from the 9th to the 15th centuries were brought to light at Padhavli, Suhania, Barai, Panihar, Narwar, Sesai, Bhimpur, Indor, Golakot, Pacharai, Rakhetra, Bithla, Thoban, Tumain, Gandhaval and Nimthur.

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A. N. UPADHYE. 34, *Belgol and Bāhubali*—(J. A., V. 4, Pp. 137-41, Arrah, 1940).

This note describes the monolithic statue of Bāhubali at Śravaṇa Beḷgoḷa and dwells upon the permanent moral values for which it stands.

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A. N. UPADHYE. *Gommata* (B. V., II, 1, Pp. 48-58, Bombay, 1940; also in Hindi, Anekanta, Pp. 229-33, 293-99, Saharanpur, 1942).

Taking into account the various references about Gomateśvara in inscriptions, etc., it is found that it is reasonable to believe that Gommaṭa was the name of Camuṇḍarāya. The term gommaṭa meaning handsome, fair, etc., is quite current in Marathi as well as in Kannada. In conclusion, the view that Gommaṭa is derived from *Manmatha* is refuted in details.

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Poduval, R VASUDEVA. *Archaeology in Travancore*—Trivandrum, 1943.

P. 1. Jain images of Tirthankaras and Padmāvatī *Devī* on a hill at Citaral, Kallil and Nagercoil, in Travancore.

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BRUHT, O. *Indian temples* (Oxford University Press, 1937).

Preface—Mahāvīra's promulgation of the doctrine of Ahimsā upon which Gandhi to-day is trying to build New India—Mathematics having a large place in Mahāvīra's discussions Gujrat, Bengal and the Deccan—main Jain centres of to-day—Architecture of Muttra, Girnar, Palitana and Mt. Ābū—immensely rich Congregations. Absence of lyric note in Jain architecture.

Plate 13—*Yakshini* on east gate at Sanchi (?)

Plate 45—Mt. Ābū Temples.

Plate 46—Mt. Ābū—Interior of a Jain temple.

Plate 47—Hathi singh temple, Ahmedabad.

Plate 80—Kajurāho Panorama of Śiva, Vishnu or Jain temples Notes No 45. Mt. Ābū—Sober exteriors contrast with the richness of the interior decoration.

No. 46. Mt. Ābū interior famous for their flamboyant decoration.

No. 47. Hathi Singh Temple, Ahmedabad (1818), modern Jain styled exuberant sculptures resembling Mt. Ābū temple.

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DIKSHITAR, V. R. Ramchandra *Origin and early history of Caityas*—(Ind. Hist. Qu. Vol xiv. No 3, Calcutta, 1938)

P. 448. From that of the shrine the application of *Caitya* was extended to a *bimba* or duty in the shrine We hear of this more in the Buddhist and Jain books (Pampa, *Ādi Purānam*, x St. 241) The Buddhists and Jain-found that the masses of the land looked upon these as sacred alters and venerated them highly; they therefore, thought to venture a conjecture, better to give the old name to their sanctuaries instead of inventing a new one Hence the *Caitya* was adopted as the name of their sacred shrines, whether they contained the images of the Buddha or Jina or their relics.

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East Indian Sculpture. The Toledo Museum of Art. Toledo (U. S. A.) 1940.

No. 24. A Jain household shrine of wood elaborately carved, of about 1700 A. D.—Mythological animals, figures, deities, tree and flower motifs—its architectural peculiarities—sculptural details.

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Hasmukh, D. SANKALIA. *The Archaeology of Gujrat.* Bombay, 1941. Introduction Kuvalayamālā—a Jain Prākrit work, source of study for mediaeval history of Gujrat.

P. 48. *Kevali*—Jaina technical term meaning "One who has attained supreme knowledge *Svastika, Bhadrāsana, Nandipada, Mīnayugala, Kalaśa*—Jain symbols seen in Jain caves. Existence of these in the Jaina *stūpa* at Mathura

P. 50. Uparkot caves in Junagarh—regarded as Jain caves. Mention of Jain caves at Bawa Pyara's Math.

P. 53. Mention of Chaitya caves as Jain caves.

P. 53. (n) 3. Indications of early Jaina settlements at Dhank (Dhank). (30 miles N. W. from Junagarh in Gondal State)—Tilatila Pattan its former name—images of Jaina and Hindu pantheon are laid bars whenever the place is dug up for laying the foundation of a building.

P. 84. Close resemblence of the temple of Modhera (11th century) with the Jain temple of Ādinātha at Delwara Ābū.

P. 90. Resemblence of columns of Modhera temple with that of Ābū.

P. 106. The Jaina temples of the Chālukyan period—scattered all over Sarotra and Taringa (Kathiawar), Girnar, Śatruñjaya and at Mt. Ābū.

(n) Mention of more than a hundred Jaina temples in Anhilvada—none very old—"not of much architectural or archaeological importance"—BURGESS.

Pp. 107—115. Śatruñjaya and Girnar temples—extreme renovation loosing architectural and archaeological value. Temples at Ābū built by Vimala 1032 A.D. Their chronology—Ādinātha figure inside fully described.

Temple of Luna or Luna-Simha—*Vasahikā* dedicated to Neminātha built by Tejahpāla 1230 A. D. Fully described.

Jaina temples at Śatruñjaya or Palitana built by ministers of Vastupāla and Tejapāla and Kumārapāla, in 12th century and also by Vimala—Lost all architectural or archaeological value.

Jaina temples at Girnar. Oldest was perhaps that of Kumārapāla—little original look now after repairs in the last century.

Temples of Neminātha repaired in 1278 A. D.—largest in Girnar—Colouring and white-washing, leaves no trace of the old architecture—but retains its original plan. Fully described.

Temples of Vastupāla built in A. D. 1231-1232—dedicated to Mallinātha—minor changes in the sculptures after repairs.

Temple at Sarota—Bāvan-dhvaja its another name. The artistic comparision with the temple at Ābū and other Chālukyan temples—fully discussed.

Temple at Taringa—built by Kumārapāla in 12th century—Repaired after its destruction in 16th century—nothing of the Chālukyan art remains except the plan—dedicated to Ajitanātha—fully described.

Galtesvara its another name , full description of its artistic design and built. Collapse of *Sikhara* and the *maṇḍapa* in 1908.

P. 107 (n. 1) Photographs of the temples of Ābū taken by the author.

(n. 3) *Kuvalayamālā*, a Jain Prākrit work of 7th-8th century refers to the building of a Jaina temple at modern Vadanagar.

(n. 4) Mention of some photographs of the temples of Mt. Ābū preserved in the Prince of Wales Museum not yet published, mention of Photographs Published in Indian Railway Magazine, III.

(n. 6) Names of the 16 brackets of *Vidyādevis* noted.

P. 110 (n. 6) The temple of Vastupāla is called Vastupāla—Tejapāla temple—its building being ascribed to both of them.

(n. 7) Mention of a photograph characterising Mallinātha as a woman in his former birth, seen by the author at Anhilvāda. (Patan). Mallināth—a female Malli according to Śvetāmbaras and a male Malli according to Digambaras.

(n. 8) Sumeru a mythical mountain in Hindu and Jaina mythology.

(n. 9) Sameta Śikhara—Twenty Tīrthankaras are said to have attained *moksha* at this place, mount Pārśvanātha in the West of Bengal.

P. 111. (n. 6) Jainas recognise Gaṇeśa under the name of Herambu.

P. 111. (n. 7) *Yakṣas*—Protectors or attendants of the Tīrthankara—Attendance of a *Yakṣa* and a *Yukṣiṇī* to every Tīrthankara.

P. 112. (n. 3) The 19th century temple of Seth Hathisingh at Ahmedabad perhaps copies the style of the temple of Sarota.

P. 112. (n. 4) Taringa 26 miles E N. E. of Siddhapur—a place of Jain pilgrimage particularly in the month of Kārtika and Chaitra.

P. 113. (n. 1) Elephant the *lāñchaña* of Ajitanātha.

P. 117. Jain Tīrthankaras Sculptured in the temples of Mt. Ābū during Chālukyan period.

P. 118. The figures in Ābū depict costumes still used by orthodox Jainas specially on marriage occasions.

P 119. Description of Scenes depicting the lives of Jain Tīrthankaras in the Vimala and Tejpāla temples at Ābū.

P. 120. *Yakṣas* or fly—whisk bearers figured commonly in early Jain sculpture.

Indra, Ambikā and other attendant figure found along with Jain Tīrthānkaras at Mathura—a common feature for late sculptures and paintings.

P. 122. Mt. Ābū abound with dancing and anormous figures in the walls.

P. 124. Absence of *Kīrtimukha* on the Jaina and Buddhist *stūpas*.

P. 128. Presence of purely geometric designs in the temple of Mt. Ābū.

P. 140. Image of Lakulīśa—found at Achaleśvar, Mt. Ābū.

P. 154. A scene showing Kṛṣṇa fighting with '*mallas*' in the—ceiling of Vimala temple of Ābū.

Pp. 166-168. The Jain figures carved in the caves at Dhank—earliest in Gujrat. Identifications of Ādināth, Śāntināth, Pārśvanātha, Mahāvīra, *Yakshiṇī* and Ambikā, fully described—Between Dhank sculptures and Chālukyan period covering 600 years no sculptures has come to represent it at any stage.

P. 167 (n. 3). Nudity in early Jain sculpture alone is not a sure index of the sect to which it belongs.

P. 178. Jaina inscriptions from Ābū have invariably the proper names in Prākrit.

P 180. Jain inscriptions from Ābū have *Om Vande Sarasvati.*

P. 208 (n). Hemachandra a Modha Jain priest and counsellor of Kumārapāla. Shri Modhera holy bathing place for the Jains.

P. 210. Vaisyas responsible for the spread of Jainism in Gujrat, best contribution by Prāgvātas (now known as Porvāḍs) and Modhas—Vastupāla and Tejapāla Śvetāmbara Jains and good administrators.

P 213. Addition of *Mandapa* to the Surya temple at Cambay by Vikala a Jain in 1296 A. D.

P 214 *Dvyāśrayakāvya*, work of Hemchandra crediting Jaysimha as builder of temple.

P. 219 Preference of Jainism by Kumārapāla to Śaivism.

P. 220. Vastupāla and Tejahpāla patrons of Jainism under the Vaghelas.

P 221 Kumārapāla championed Jainism but did not neglect Śaivism.

Pp. 233-39. Jainism—its spread in Gujrat from a remote antiquity—Scene of the Renunciation of Neminātha was laid in Kathiawar First wave of Jainism spread in Kathiawar in 4th century B C Evidence available from the Ksatrapa period only. *Kevalijñāna* a Jain technical term referred to in the inscription of Jayadamana's grand-son in Junagarh cave.

Symbols carved in the Bawa Pyara caves seem to be Jaina. Existence of Jainism in other parts of Kathiawar—attested by Jaina sculptures at Dhānk

Jayabhatta and Dadda the Gujrat kings bearing titles Vitarāga and Praśāntarāga applied to Jain Tirthankaras. Mention of a Jain community in and around Broach.

Existence of Digambara Jainism in Karnataka before Christian era. Cālukyas of Badāmi patrons of Jainism in 7th and 8th century—much encouragement of Jainism under the Rāṣtrakūtas in 8th and 9th century, spread of Digambara Jainism by Samantabhadra in Malawa, Magadha, Sind etc. Spread to Lala in first half of 8th century. Mention of the existence of Jainism in Nāgasārika (Mod. Navasāri) in the copper-plate of Rāṣṭrakūta of 821 A. D.

Mūlsangha consitutes the main Digambara church. Digambaras seem to have been ousted by Śvetāmbaras probably betbeen 11th and 13th century—Pārśvanātha the Śvetāmbara temple built by Vastupāla in 13th century.

Valabhi—The traditional home of Jainism in early medieaval times after its shifting from Magadha.

P. 235 (n). Particularly in 5th century A. D. Mention of Śvetāmbara canons being collected and published from this place.

Spread of Śvetāmbara Jainism in Gujrat in the Chālukyan period specially in the time of Haribhadra in 8th century. Chitrakūta his abode Prevelance of Jainism in North Gujrat and Rajputana is indicated by the Jains temple in the 10th century at Jodhpur built by Vidagdharāja. The tradition of Vanarāja the founder of the Cāpa (Cāvaḍā) family being brought up by a Jaina Sūri testifies the prevalence of Jainism.

Jainism becomes a state religion under Hemachandra. Dvyasaray work of Hemachandra mentions none of the earlier kings enthusiastic about Jainism (n. 236) but were not opposed to it Mention of Jaya Singha building a caitya to Mahāvīra at Siddhpur. Jainism received royal patronage at the time of Kumārapāla—his adherance to the Jain tenets preached by Hemachandra. His *Amārighoṣaṇā*, order of prohibiting killing animals—Set back of Jainism under Ajayapāla

Mention of Vihāra of Pārśvanātha called Kumāra-vihāra at Kāñchangiri in Jābālipura built by Kumārapāla.

Mention of temple of Vardhamāneśvara existing at Telājā of Sumatinātha, the 5th Jaina (perhaps at Āmaran on the Dadhimati in Surāṣtra ?) and of Pārśvanātha at Camby.

More prominence of Śvetāmbara Jainism under the Caulukyas of Gujrat than Digambara *Kīrtikaumudi* mentions the Śvetāmbara followers to be 12,100 and 1,100 of Digambara Karnataka—a strong hold of Digambara Jaina even in 11th century Mention of Hemachandra, Devasūri and other Śvetāmbara āchāryas holding controversial talks with Digambara Kumudacandra (n 237).]

P. 245. Śvetāmbara Jainism—a dynamic force in the ancient domain of religion in Gujrat.

P. 249. Śvetāmbara Jainism—spread from Gujrat to Malwa, Rajputana and beyond in the medieaval period.

Karnataka a centre of Digambara Jainism first and then of Lingayat cult.

Council at Valabhi—collection and publication of Jaina texts in the 5th and 6th century giving great impetus to Prākrit religious literature in Kathiawar and Northern Gujrat—Similar results from the Digambara Jaina movemnt under the Rāṣtrakūṭas in S. Gujrat.

P. 249 (n). *Kuvalayamālā* Jain work of the 7th and 8th century written in Prākrit at Jalor (Jābālipura), Rajputana—published at Pātan.

P. 250. *Apasaro* (Skt. Upāśraya)—Jaina priests Their contribution to the N. Gujrat literature in the medieaval period under the patronage of Jayasimha and Kumārapāla—mention of some Jaina manuscripts written in Sanskrit treasured in Pātan Bhanḍārs of these *Hammiramardana* by Jayasimha and Mohaparājaya (primarily didactic) by Yaśalpāla are of historical importance.

P. 253. Mention of Jain temple at Bhadreśvar ancient Bhadravati called Vasai or Jagadevasah of 12th century A. D. of the time of Jagadeva a wealthy merchant of Bhadresvara (?) Its plan resembling the temples of Ābū, Taringa, Sarotra in Gujrat. Described.

P. 255. Ceiling of Ābū copied at the ceiling of Sasū and Bahu temples at Nāgdā.

Plate XI—Fig. 18. Plan of the Jain temple, Mount Ābū.

—do— Fig. 19. Plan of the Neminātha temple, Girnar

Plate XXI—Fig. 38 Jain temples and the valley of Lake Sudaraśana ? Girnar.

Plate XXV.—Fig. 45. Ceiling, *Sabhāmandapa* Vimala temple Ābū.

Fig. 46. Ceiling Sabhāmanḍapa, Tejahpāl temple, Ābū.

Plate XXVII—Fig. 50, Ceiling depicting the Renunciation of Neminātha Tejapāla temple, Ābū.

Plate XXIX—Fig. 54. Torana and Pillars. Tejahpāla Temple, Ābū

Plate XL —Fig. 75. Ambikā and Pārśvanātha Dhānk.

Plate XLI —Fig 76. Jaina Tīrthankaras Dhānk.

—do— Fig. 77. Tejahpāla and his two wives, Tejahpāla temple, Ābū.

Appendix-A (List of inscriptions from Gujrat).

192. Nadol Plate of the time of Kumārapāla. Nadol, Desur Dist., Jodhpur. Grant to Jaina temples. Ś. 1213.

198. Jalor stone inscription of the time of Kumārapāla instead on a lintel in the second storey of a mosque now used as *topkhānā*, Jalor, Jodhpur State. Records the erection of a Jaina temple called Kum(ā)ara Vihāra of Pārśvanātha on the fort of Kāñchanagiri, Jābālipur (Jālor) by Kumārapāla who was enlightened by Prabhu Hemasūri Ś. 1221.

218. Three Jaina inscriptions of the time of Bhima II, temple of Nemināṭha Ābū—Records construction of the temple of Neminātha at Ābū by Tejahpāla Ś. 1287.

220. Jain inscriptions of the time of Bhima II, Neminātha temple Ābū. Nos IV—XVIII. Refer to the construction of *Devakulikās* by Tejahpāla.

222. Jain inscriptions of the time of Bhima II, Neminātha temple Ābū Nos XIX—XXIII. Refer to the construction of *Devakulikās* by Tejahpāla and others.

227. Jain inscription of the time of Bhima II, Verāval. Records that Bhima(?) built the temple of Somanātha called Meghanātha.

Appendix-K—Figures from Valā.

A bronze figure of Buddha (?)—objections againts identifying the figure with Buddha—hands show no *mudra*; Probably a Jain Tirthankara in *Kāyotsarga* pose.

Bronze figures No. A 29.30.31 in the Prince of Wales Museum, Bombay—From the position of the hands they seem to be Jain Tirthankaras and not Buddhas.

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SANKALIA, Hasmukh D. *The Archaeology of Gujarat*. Bombay, 1941.

P. 42. Vastupāla and Tejahpāla, Jaina ministers of Chālukya (Vāghela) kings.

P. 48. Occupants of caves at Junagarh—C. 200-300 A. D. were Jains.

P. 51. Monks of Uparkot caves were Jains.

P. 53. Jaina settlement at Dhank (Gondal State).

P. 84. Style of Architecture of the temple of Ādinātha (1031-2 A. D.) at Delwara, Ābū.

Pp. 106-15. Jaina temples of the Chālukyan period, at Ābū, Śatruñjaya, Girnar, Sarotra. Tāringa and Sarnal.

P. 120. A feature of Jaina inconography—figures of Indra, Ambikā and others along with Tirthankaras at Mathura.

Pp. 166-68 Jaina Iconography—images of Ist, 16th, 23rd. 24th Tirthankaras, the *Yakṣiṇī* and the goddess Ambikā

P. 168 Jaina images in Baroda State

P. 210. Vaisyas (Vanik, Vanji) responsible for spread of Jainism—Jains among Modhas.

P. 213. A Jain built a *mandapa* on a Śaiva temple in the reign of Rāmadeva

P. 219. Temples built Ābū by Kumārapāla.

P. 221. Jaina temples existed in Telajā in Kathiawar in the 13th century

Pp 233-38. Date of spread of Jainism in Gujrat Kathiawar—preponderence of the Śvetāmbara over the Digambara school.

P. 240. How Jaina temples were maintained

P 241. Observance of auspicious days as a result of Jaina influence.

P. 249 Collection and publication of Jaina texts by the Council of Valabhi in 5th-6th century.

P. 252. Style of paintings on Jaina Mss of the late mediaeval period

P. 253. Plan of the Vasai temple at Bhadreśvar

P. 256. Jaina temples at Khajuraho (10th-12th century).

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CHHATERJEE, S. C *Maghadha Architecture and Cultural*, Calcutta, 1942.

P 20. Important Brahman, Buddhist and Jain places of pilgrimage offered scope for artistic and commercial life.

P 23. Excavations at Pātliputra, Rājgrih and elsewhere in Magadha of the old have very seldom exposed any antiquity which can distinctly be termed Vedic, Buddhistic or Jain.

P. 25. Mahāvira, a Kshatriya related to Bimbisāra Born in suburb of Vaisali in 6th century B. C.—attained perfection in Pāvāpuri—Vijaya, Ananda, Sudarśana and Bahula—his followers in Rājgriha and Nālandā.

P. 27. Chandragupta embraced Jainism, undertook austere penance and starved to death at Śravana Belgola

P. 39. All branches of Hinduism, Buddhism and Jainism—patronised by the Gupta kings—Union of Brahmanism with Buddhism—a great upheaval in every phase of cultural life.

P. 42 Nālandā, a suburb of Rājagriha according to Jaina text.

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SHAH, U. P. *Varddhamāna Vidyapata* . Journal of Indian Society of Oriental Art, IX, Patna, 1942.

Pp. 42-51 6 Pls It is a Jaina Tāntric Sādhana usually practised by the Jain . monks. Early *'pattas'* of this 'Sādhana' are rare. The author studies here one such 'Patta.'

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SIVARAMAMURTI, C *Bulletin of the Madras Govt. Museum. Amravati Sculptures in the Madras Govt. Museum*, Madras, 1942.

P 18. The *Stūpa* was equally important to the Jains, Mathura Jain *stūpa* sculptures not different from those of the Buddhists (Smith p. 6, pl xii & xv).

P. 58. *Srivaccha*, the symbol of Lakshmi or Sri Jains when adopting this symbol for their Tīrthankaras to give them the status of Vishnu *Purushottama*, i. e. the best of all (Vogel 1, pl xxxvii) continued to depict it on the chest

P 83 *Srivaccha* (Pali) or *Śrivatsa* (Sanskrit) symbol occurs in pre-Maurayan terracottas and can be traced even in seals from Mohenjo-daro and is thus one of the earliest of Indian symbols. It is used as an auspicious emblem by Hindus, Jains and Buddhists In the eight *mangalas* of the Jains Śrīvatsa has an honoured place (Coomāraswāmy 3. Pl. xxl).

P. 97. Triple umbrellas and *chauri* bearers invariably occur in representations of Jain Tīrthankaras.

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SANKALIA, H. D. *"Jain Monuments from Deogarh"* Journal of Indian Society of Oriental Arts, IX, Calcutta, 1942.

Pp. 97-104. 2 pl. Deogarh, in central India, has numerous monuments which enable us to trace the course of Gupta and post-Gupta Jainism, particularly its *Yaksī* inconography and Jain religious order.

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Perey, BROWN. *Indian Architecture*, (Buddhist and Hindu periods, Bombay, Second Edition).

P. 63. The architectures of Aihole, majority and Brahmanical and a few are Jain.

P 65 A temple having the appearance of being one of the last to be built at Aihole, and which is proved by an inscriptions recording its erection in A. D. 634 is the Jaina temple of Meguti. The building art by this time has made some progress.

P. 77. The adifice of the Brahmanical type normally faces East for the entry of the Early morning rays which Symbolises the entry of the God into temple. This system of orientation is not strictly adhered to in the temples of Jains which sometimes faces north.

P. 90. Of the excavated temples on the Ellora Site now remains only the final group. The productions of the Jains probably begun about 800 A. D. and carried on continuously for the following century.

P. 133. Khajurāho group of temples represents a combined sacerdotal impulse of a marked tolerant and comprehensive nature of different beliefs several of them being Śivaite, other Vaisnavite and some Jaina.

P. 136. The Jaina temples grouped together on the south-east site or Khajurāho are six in number with the architectural character differing little from Brahmanical examples.

P. 139. The most complete example of the Osia Group is a temple dedicated to Mahāvira as it consists of a Sanctum, a closed hall, and an open Porch immediately in front of which is an ornate *torana* or gateway.

P. 145. Temples at Sunak, Kanoda, Kesara, Gulmi, Sejakpur and Mount Ābu.

P. 147. As is not uncommon in Jaina temples the exterior of the Vimala has no special architectural character.

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BROWN, Percy. *Indian Architecture, Buddhist and Hindu periods*, Bombay, 1942.

P. 12. Ājīvikas related to Jaina religion.

Pp. 34-37. Rock-cut Jaina halls and cells near Cuttack, in Orissa. Udayagiri—Kharavela's inscription in Hāthigumphā.

P. 60. Some stone-built Chālukya shrines at Aihole in Bijapur district of Dharwar (450-650 A. D.) are Jaina.

P. 62 Jaina temple of Meguti, Aihole (634 A. D).

P. 64 Rock-cut Jaina temple at Bedami.

Pp 87-88 Jaina rock—architecture in Ellora—chota kailaś, Indra Sabhā and Jagannāth Sabhā temples.

Pp. 132-3. Jaina temples at Khajuraho, central India (950-1050 A. D).

P. 135. Temples in village Osia, 32 miles north-west of Jodhpur—splendid doorway architecture.

Pp 142-3 145 Vimala temple and Tejahpāla temple at Mount Ābū, dating from about 1230 A. D.

Pp. 158-62 Jain temple—cities—*Chaumukh* and Śri Ādiśvara temples at Śatruñjaya (Kathiawar)—and Neminātha and Vastupāla, Tejahpāla temples at Mount Ābū—other sacred cities—Sonagarh, near Datia, in central India, Kundalpur, Damoh district, (C P), Muktāgiri (Berar) Pārashnāth in Bihar, Rānapur (Marwar), Śravana Beḷgoḷa (Mysore).

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PRAKASH, Apurva. *The Foundation of Indian Art and Archaeology*, Lucknow, 1942.

P 20. Most of the Yaksha *cetiya* referred to in Buddhist and Jain literature as the haunt of Yakshas, may have been sacred trees.

P. 105. At Sarnāth there are relief with a standing image or with a bust of Jain Tirthankaras.

P. 109 Image worship among Jainas commenced in Mathura—much before the Christian era and was widely prevalent in Kushan times.

P. 110. Similarity of Jaina Tīrthankara images of Mathura with contemporary Buddha images—due to artists of the two religions belonging to same objective school. Jina images carved in *Āyāgapaṭa* tablets found at the Kankālī Tīlā. Representations, of Hari-negamesa, a minor deity Tablets bearing inscriptions, dating from the 2nd century B. C.

P. 153 Jaina Tīrthankara images seated in *Samādhimudrā* in *padmāsana* posture, probably belong to Gupta period.

Pp. 169-76 The Jaina Pantheon—Digambaras and Śvetāmbaras—Tīrthankaras.

Pp 177-94 Jaina Canonical representation of the 24 Tīrthankaras, 24 Yakshas, Yakshinīs, the *Navagrahas*, the *Sruta Devī*, the 16 Vidyā devīs, the Dikpālas and some isolated Divinities.

P. 205. Of the Ellora Paintings, the northern most group is attributed to Jainism.

P. 224 Female figures were represented nude on Jaina sculptures at Mathura

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ALTEKAR, A S. *Benaras, Past and Present*, Benaras, 1943.

P. 41. Benares a holy place for Jainas—the 7th Tīrthānkara Supārshvanātha and the 23rd Tīrthankara Pārśvanātha were born here and there are temples dedicated to them. Birth places of the 11th Tīrthankara Śreyāmsanātha (Shiopuri) and 8th Tīrthankara Chandraprabha (Chandravati) exist near Benares.

P. 67. Temple at Sarnāth dedicated to the 11th Tīrthankara Śreyāmsanātha.

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PRATINIDHI, Balasaheb Pant. *Ellora, Bombay*.

P. 39. Some similarity of Buddhist, Jaina and Brahmanic cults is evident from the Vihāras at Verul.

P 51. Carving of figures of Nāgas and Nāga kings in Buddhist and Jaina caves—Perfection of the art of painting in the Śaiva and Jaina caves at Verul.

Pp 65-66. Comparision of Nāga figures in Śaiva, Buddhist and Jaina caves. Causes of conversion of Aryans into Buddhism and Jainism.

P. 68. Jaina carvings at Ellora were later than Buddhist and Śaiva carvings.

Pp. 80-87. Jaina caves :

Cave No. 32—An elephant, the inner square paintings on the ceiling (Plate No. 47).

Cave No. 33 – Rows of elephants—men and women—lions, a hall with Pillars (Plate No. 48).—Gomateshvara and the shrine (Plate No 51).

Cave No. 34—Indra, Indrani (Plates 49, 50)—the shrine (Plate No. 52).

Cave No. 35—Indra (Plate No. 50).

P 99. No battle scenes.

P. 100 The sculptors and artists were Dravidian by culture.

Pp 110-15 A brief exposition of Jainism.

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Gwalior Fort Album—Archaeological Dept. Gwalior State. Fourth Ed. Ed by M. B GARDE.

P 34. Widespread but erroneous belief that Sās Bahu temples are Jaina temples.

P. 54 The Jaina Rock sculptures 'unique in Northern India as well for their number as for their gigantic size'—carved all over the Gwalior fort—south-east group being the specially remarkable.

P. 55 Picture of a 57 ft. high Jaina image.

P 56. Picture of a Jaina image.

P 57. Rock sculpture representing Jaina Tīrthankara bearing inscription stating their excavation in 1440-1473 A. C. Images mutilated by Babar only 50 years after their completion. Repairs by Jaina community.

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SARAKHAR, Manilal Nawale. *Jaina Tīrthas in India and their Architecture,* Ahmedabad, 1944, Pp. 54 and 142. Plates with 276 figures.

This volume contains Jaina shrines, icons and sculptures from famous holy Jaina places like Śatruñjaya, Girnar, Tāranigā, Rānakpur, Talaja, Mathura,

Rājagriti, Dhānka, Ajārā, Śrīpura kulpakagi, Mahuda, Pindwāḍā, Wankaner, Pātana, Bombay, Ujjain, Bhānduk, Kadamleagir, Jodhpur, Bhāvnagar, Delwāḍā, Prabhāsa-pātan, Din, Malwa, Lucknow, Lachhwad (Bihar), Kshatriyakunda (Bihar), Kulpak, Kampita, Katgota (Bengal), Calcutta, Guniya, Pawapuri, Sometasikhare, Baroda, Chitodgadh, Surat, Champ, Junāgadh, Uparakot-Junāgadh. Jamnagar and Cambay.

The illustration in this volume include the images of the Tirthankaras and of holy Jaina monuments.

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NARAYANA, R. K. *Mysore* (Mysore, 1944)

P 21. Bettiga—a Jaina king turned to Vaishṇavism under the influence of Rāmānujāchārya.

P 30. Śravanabelgoḷa—31 miles from Hassan, spiritual home of the Jains Chandra Betta cave at Śravanabeḷgoḷa where Bhadrabāhu immediate successor of Mahāvīra died on Indra Beṭṭa 3,250 ft high the figures of Gomateśwara placed. Erected in 983 A D. height 58 ft. One of the highest statues of the world.

P. 49. Facing—plate—figure of Gomateśwara at Śravaṇabeḷgoḷa.

P. 77. Mention of Timmanna destroying 101 Jain temples for materials used in the Ranganātha temple.

P 97. Mention of sensational story of the Jains being persecuted by Bittiga-authors critical denial of the event.

Gwalior of today—Alijah Darbar Press, Lashkar, Gwalior (1934 ?).

P. 15. Jaina monuments not later than 9th or 10th century. Famous rock-cut Jain sculptures of 15th century on the walls of the fort Centres of Jain importance Padhavli and Suhania (Dist. Tonwarghar), Barai and Panihar (Dist Gird), Narwar, Sesai and Bhimpur (Dist. Narwar), Dubkund (Dist. Sheopur), Indore, Pachria, Golakat, Budhi Chanderi. Thobon and Tomain (Dist Esagarh), Gyaraspur, Badoh and Ahmadpur (Dist Bhilsa), Gandhaval, and Maksi (Dist. Ujjain) and Nimthur (Dist Mandsaur).

P. 197. Jain sculptures on both sides of the Urwai slope—enormous figures of Tirthankaras excavated in 1440-1473 A. D. Mutiliation by Babar largest being 57 ft. high.

Appendix-IV—Important places of archaeological interest. No. 2. Jain temple at Badoh Dist., Bhilsa—8 miles from Teonda. No. 11 Rock-cut—Jain images in Khandhar hill Chanderi Dist., Esagarh Rly. Stn., Chanderi

No. 25.—Jain *Chaumukha* at Terahi Dist., Narwar—8 miles south of Ranod.

No. 26.—Various Jain ruins at Padhavli Dist, Tonwarghar—4 miles by cart from Rithora Station.

No. 27.—A big sculpture of a Jain temple at Suhania Dist, Tonwarghar about 20 miles nearly east of Morena.

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KRAMRISCH, St. *The Superstructure of the Hindu temple* (Journal of the Indian Society of Oriental Art, Vol. xIII. Benares, 1944).

Pp. 199-n. 5. Hypaethi al temples—also familiar to the Jains in their 'Betta'.

P. 201 Jain temples of Ābū, Girnār, Rāṇpur are cloistered by a range of cells, each a shrine with an image.

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SAMARAO, P. *Certain Basic principles in Indian temple architecture.* Qly. Journal of the Mythic Society, Vol. XXXVII, No. 2, Bangalore, 1946.

P 66. The Jain temple at Mt. Ābū (10th century). Jain towers of victory (15th century)—examples of the Āryāvaitha style of architecture.

Indra Sabhā the Jain rock-cut temple at Ellora belongs to Dravidian style.

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P. K. ĀCHARYA. *Hindi Architecture in India and abroad*, 1946.

P. 3. The heretic group refers to the arts in connection with the schooling of Bodhisatva and Mahāvira.

P. 4. The Buddhists and Jaina periods a far better knowledge of the art is evinced. In the *Uttarādhyayanda Sūtra* it is mentioned as Mahāvira taught in 72 arts.

Pp. 75-77. Jaina architecture. In architecture both Buddhist and Jaina structures are more closely connected with the Hindu ones.

Pp. 115-17. Rules for the construction and installation of the Jaina images and temples.

P. 128. The cars of Jaina deities should consist of one to seven *Vedikas*

P. 139. Mahāvīrata and Vardhamāna are two names of Phalli.

Pp. 244-46. Jaina images , attendants of the Jaina deities.

P. 260. Jaina style of W. India is a variety of Indo-Aryan order Territory of prevalence of Jaina style.

Pp. 278-70. Buddhists and Jainas at the time of *Mānasāra* were not in a flourishing condition and they were not persecuted either. Treatment of Jaina architecture in *Mānasāra.*

Pp. 274-5 Jainism was popular in time of some of the Rāstrakūta kings It was specially popular in the southern Maratha country.

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O. C. GANGOLY. *Indian Architecture*, Bombay, 1946.

P. 36. Jain temples at Śatruñjaya and Palitana (Guzarat) The application of the Nagara type in the Jaina temple cities, is variegated by the use of domes, of which the pleasant semi-circular silhouettes offer very pleasing contrasts.

P. 39. Jain temples at Mouut Ābū (C. 1032 A D. and 1232 A.D.) Their outstanding peculiarities are large circular. *Mandapas* (Porches) supported by richly carved columns joined by strut brackets, covered by still more richly carved ceilings with control pendants.

P. 42 A peculiar feature of this type of Jain temples is collonnaded group of minor shrines spread over the four sides of the courtyard at the centre of which stands the main shrine *Chaumukha* or the four-faced form of temples chiefly used for the four-faced Jaina images—each image being seen from each of the cardinal points.

P. 58. Rock-cut shrines and caves of southern India the earliest forms are furnished by a primitive type of Rock-hewn caves with simple stone beds, some of which carry Brahmi-inscription are supposed to have been excavated for Jain monks and are properly known as "the beds of the Pāndavas".

P. 67. When the devotees of Jina seek to worship their Tirthankaras in the deserts of Rajpūtana, their prayers crystallize in the wonderful temples of Mount Ābū, which in asthetic exuberance eclipse all the other mountains of India

493 (ii)

GANGOLY, O. C. *Indian Architecture*, Bombay, 1946.

P. 36. Nagara type Jaina temples at Śatruñjaya and Palitana (Guzarat)—variegated by the use of domes—semi-circular silhouettes.

Pp. 39-42 A new type of temples in Rajputana represented by Jain temples at Mount Ābū of Vimala Shah (C-1032 A. D.) and of of Tejpāla (1232 A D.), plates 69, 71—their peculiarities.

P. 48. Rock-cut shrines and caves—earliest forms in southern India being those popularly known as 'the beds of the Pāṇḍavas' with the stone beds for Jaina monks.

P. 63. The different forms of Indian architecture have been indiscriminately employed by adherents of different, creeds and it is misnomer to disignate any type of Indian architecture as specifically Buddhistic, Jain or Brahmanical—Indian architecture always attempts to cover necessitated by its structural scheme under the cloak of symbol—an India temple aspires to the form of the image itself.

P. 67. Temples of Mount Ābū—the whiteness of the marble symbolises the passionless purity of their ascetic faith, and the marvellous traceries reflect the eloquence of their devout munificence

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GHOSH, A. *The pottery of Ahichchhatra*, district Bareilly, U P. (Ancient India No. 1—Bulletin of the Archaeological Survey of India, Delhi, 1946).

P. 37. Ahichchatra capital of the kingdom of North Pañchāla , Rāmnagar even now known to the Jainas as Ahichchhatra.

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V. Venkatasubha AYYAR. *Rock-cut caves in the Pāndya country* (Proc. Ind. Hist Cong 9th Session), Allahabad, 1946

Pp. 113-14. Distinction between a cavern and a cave—a cavern a natural hollow formed by the disposition of boulders of hills, while a cave is the creation of art. Sometimes caverns were also improved by art by introducing beds, driplines, sculptures etc. Sanskrit and Tamil literatures do not make any distinction between them. In Sanskrit they are known as *darigriha*, *Śilāveśma*, *Kandaragriha*, *layana* (*Lena* in Prākrit) and *guhā*, and in Tamil as *pali* and *guhai*. Tamil inscriptions describe a

cave as *tali* excavated in a hill, an excavated temple (Kudaivitta - Srikoyil), or, merely, stone temple (Karrali).

P. 114. Three classes of caves according to the sects—Buddhists, Brahmanical and Jaina ; earliest known examples dating from about the 3rd century B.C are Buddhist , next come Brahmanic caves ranging from about the 4th century to about the 8th century A.D. and the Jaina caves which are later extending to about the middle of the 15th century A. D. (Buddhist cave temples)—BURGESS · Vol. VI, P. 2).

In India caves were used as residence for monks and as places of worship in which latter category they also sometimes served as art galleries , the so called Queen's cave and that of Ganeśa at Udayagiri were used as dramatic halls (Ind. Ant. Vol. 34, P. 199).

P. 115. Excavation of rock-cut caves first introduced into South India about the first quarter of the 7th century A.D. by Pallava king Mahendravarman I No caves in South India before the 7th century A.D.*

Pp. 115-16 Rock-cut caves are sometimes found side by side with caverns known as *Amanpali* (i.e , Jaina caves resort, as at Tirupparankunram, Virasikhāmani, Kunnakudi, Trichinopoly, Sittannavasai etc. Besides beds and inscriptions, these caverns have drip—lines, on their brows to prevent rain water from getting inside, thus indicating their occupation by recluses, evidently of the Jaina sect The Pallava king Mahendravarman I, was first a Jaina and was converted to the cult of the Linga by the Śaiva teacher Tirunavukkarasar.

P. 116 The rise of Śaivism found an echo in the Pāndya country which was the nucleus of Jainism prior to 7th century A. D. just like the Pallava monarch (Mahendravarman I), the Pāndya king Ninrasir Nedumāran (8th century A D) apostized to Śaivism from Jainism at the instance of the saint Tirunānasabandar.** Caverns in South India may be associated with Jainism and rock cut caves with Hinduism

*P. 115 n 2 The rock-cut caves of Malabar are dated much earlier and supposed to represent the Vedic age

** This saint is best known as the opponent of Jainism—In the court of the Pāndyan ruler of Madura; he is given the title Paramanda Kolari i. e. lion to the enemy faiths and Aruhasani i. e., Thunder-bolt to the arhats)

P. 117. Anaimalai is referred to in the Tewram by saint Tirunanasambandar as a stronghold of the Jaina and unstiges of this faith are even now found on a rock overhanging a cavern closely. A number of Jain figures on sculptures on the rock, one of these can be identified with the Jain teacher Ajjanandi* from a lable below it. This cavern must have been occupied by the Jains prior to A. D. 770.

P. 119. At Sittannavāsal in the Pudukkottai State** which was included in the Pāṇḍya country in the 9th century A. D. there is a rock-cut temple assigned to the time of the Pallava king Mahendravarman I, on account of its similarity and proximity to the rock-cut cave so far known in the Tamil country dedicated to the Jain faith and its patron might have been a Pāṇḍya king, not necessarily a Pallava king as has hitherto been supposed. The renovations and additions effected to this cave is noticed in an inscription (No. 368 of 1904) found in it of time of the Pāṇḍya king Śrivallabha with the title "Avanipaśekharan" who may be identified with the king of the name and the predecessor of Varagunavarman of accession 862 A. D.

P. 120. Not far away from the unfinished rock-cut temple at Kalugumalai in the Ramanad district, are sculptured on the rock, figures of Tirthankaras, over a hundred in number, with labels in old Vatteluttu Characters explaining their identity Considering the existence of these images in the vicinity and the absence of any *linga* in the central shrine, a Jaina origin is ascribed to the rock-cut temple. But the images of Dakshināmūrti, Umāmaheśvara, Vishnu, bulls, etc. found on the *vimāna* prove that the cave is Hindu and not Jaina.

P 121. The Śaiva Nayanmars and Vaishnava Alvars were moving from place to place (in the Pallava and Pāṇḍya territories) preaching Hinduism among the masses and condemning Jainism

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MARSHALL, Sir John and Alfred FOUCHER *The Monuments of the Sanchi.*

P. 22. (In the Bhabra Edict) Asoka laid stress on the *Dharma* not peculiar to Buddhism—it was the law of Piety promulgated by himself, and, though wholly consistent with the tenets of Buddhism, is hardly more distinctive of it than of Jainism or other Indian creeds.

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* Ajjanandi No 67 of 1905; also in inscriptions at Aivarmalai (No. 692 of 1905); Uttampalaiyam (No. 729 of 1905); Vallimalai (Ep. Ind. Iv. P. 141); Alagarmalai (Ep. Rep. for 1909, P. 69), Kongrapuliyankulam (No. 54 of 1910), Kilakkudi (No. 64 of 1910) and Eruvadi (No. 603 of 1915).

** K. R. SHREENIVASAN—*Cave temples in the Pudukkottai State* "All India Oriental Conference; Hyderabad).

P. 49 (n). Aśoka first set the fashion of erecting memorial pillars and from the Buddhists this practice spread to the Jains and Hindus. (Pillars of one kind or another were no doubt common in India from time immemorial P. 48).

P. 76. Cells for images as in Jaina temples.

P. 155. *Stūpa* cult among the Jainas.

P. 179. The workmanship of the Brahmanic, Buddhist and Jain divinities originated from a common workshop.

P. 251. In some of the Buddha images of the Gupta period, the draperies are barely indicated or entirely obliterated, and to distinguish it from the naked Jain image we find the mark where the edge of the garment cuts the arms and legs above the wrists and ankles and folds on the pedestal.

Pp. 264, 266, 275, 277, 280—Kharavela, Hāthigumphā inscription.

P. 280. The ablative *mato* is found in the Jaina inscriptions from Mathura.

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K. R. SRINIVASAN. *The Megalithic Burials and Urn-Fields of South India in the light of Tamil Literature and Tradition* (Ancient India, No 2. Delhi, 1946),

Pp. 9-10 Pālndavakkuḷi—The burial of those who performed useless penance i. e., the Ājivikas or Jains were buried in pots.

The natural caverns in the hills, with drip-ledges, beds and inscriptions, are the earliest monuments extent These religious resorts were mostly associated with the Jaina ascetics.

Pp. 11-12. The earliest stratums of Tamil literature shows the influence of the growing religions of the North, and the date of this active penetration of Brahmanical, Buddhist and Jaina religions into the South may be placed in the last three centuries before Christ We have Jaina caverns of this date in the Tamil country.

P. 14. The *Takkayā-kapparani* of the poet Ottakkuttar of the twelfth century A. D. mentions pali—natural caverns where useless penance was per formed -meaning thereby the Jainas or Ājivikas.

P. 15. Naccinārkiniyār (c. Fourteenth century), in his commentary on the earliest extent Tamil work *Tolkappiyam*, attributes to the Ājivikas the practice of entering the *tali* for penance until death.

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S. PARANAVITANA. *Stūpa in Ceylon* (Memoirs of the Arch. Svi. of Ceylon. Vol. V.) Colombo, 1946.

P. 2. Jainism, a religion founded by an older contemporary of the Buddha, had, in early times, its own *stūpas* which, from an architectural point of view, did not differ much from the Buddhist *stūpas* of the same age Actual remains of pre-Buddhists *stūpas* have been found at some places in North India; both the Buddhists and the Jainas adopted the *stūpa* from earlier cults.

P. 7. The reign of Vattagāmani Abhaya (circa. 44—17 B. C) is a memorable one for the development of *stupa* building in Ceylon. Shortly after coming to the throne, this monarch lost his kingdom to some invaders from South India, and, while he was flying before his victorious enemies, he was insulted by a Jain ascetic who lived in a monastery near the north gate of the city. After about 15 years spent in exile, Vattagāmani succeeded in regaining his throne and remembering the slight offered to him by the Jain ascetic, demolished the latter's hermitage and founded a Buddhist Bihāra to which was given the name of Abhayagiri The centre of this foundation which, in later times, was inclined towards heterodox doctrines, was, as usual, a great *stūpa*. The *stūpa* of the Abhayagiri-bihāra, now erroneously called the Jetevana (Plate II, b, Abhayagiri Dagoba, Anuradhapur), The Abhayagiri, in the estimation of the modern Buddhists, has no sanctity. No mention is made of any particular relic enshrined in this *stūpa*

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Ancient India—Number 2, Delhi, July, 1946.

P. 110. Fig. 45—Palaeographical chart of select letters from early South Indian Inscriptions

Includes 14 Sittannavāsal letters.

500

A. V NAIK—*Structural Architecture of the Deccan.* (N. I. A. Vol. IX,—1947, Bombay).

P. 302. The Jain temples Group (H).

Remains of the Jain structural temples widely scattered over the Deccan have an amazing simplicity which, though harmonious with their puritanic creed, offers a remarkable contrast to the rich ornamentation of the contemporary cognate temple in Gujarat.

P. 303. Jainism flourished during the medieaval period, more in the southern parts of the Deccan than in its other parts. The earliest date that could be obtained for a Jain Temple in the Deccan from the known Epigraphic evidence is Śaka 1030 (=1108 A. D) and the stylistic evidence offered by the existing Jain Temples, suggest that none of them was probably erected before the 12th century. The Jains in the Deccan were the last to build structural temples as they were the last to excavate the cave temples. The topography of the Jain Temples (*see* map) in the Deccan indicates that geographically the sect was spread all over the Deccan But numerically they are even less than the Vaisnava temples—may be due to poor economic conditions of the sect or to insufficient following and royal patronage.

The Jain structural remains are found at :

(a) in Berar .

1. Sirpur
2. Mekhar
3. Satgaon.

(b) in Khandesh district :

1. Patne
2. Nizampur.

(c) in Nasik District :

1. Anjaneri
2. Pinnar.

(d) in Ahmednagar District :

1. Ghotan
2. Pedgaon
3. Mehekri
4. Miri.

(e) in Thana district :

1. Karoli.

(f) in Sholapur District :

1 Velapur.

(g) Kolhapur State

1. Kolhapur
2. Honnur
3. Herle
4. Terdal.

Pp. 303-305. Temples at Anjaneri (H. Covsens—Medieaval Temples of the Dakhan Pp. 44-45, Pt. LIX).

The group at Anjaneri is most important as it is in a better state of preservation and consists of temples, rest houses or *Dharmaśālās* and *mathas* in a walled enclosure. The earliest of these is temple No. 2 which bears an inscription dated Śaka 1063; dedicated to Chandraprabha (List of Inscriptions of the Deccan). Fully described—temples Nos. 1 and 2 and 3. All Digambaras.

P. 305. Temples at Patne The Jain remain at Patne of the same age as that of at Anjaneri.

P. 306 Temple at Sirpur : Dedicated to Pārśvanātha Inscription seems to read Samvat 1334 (1276 A.D.).

Temple at Ghotan Inspite of its present Hindu name, was a Jain temple. (Ar Sr. Ind. W. Circle 1920-21, P 72).

Dharmasāli at Mekhai Description given.

P 307 Jain remains in the Kolhapur Territory—see—Honnur Temple. I.A. 12 102, Kavadegolla, E. I 1932, Terdal Temple, B. G. 24, 376, Herli, B G 24, 298.

Remains at other places see—Sinnar, M.T.D., 41, B. G. 16. 648 Padgaon, MTD. 57; Mehekri, B. G. 17 728, Nizampur, Rev. LARBP. 55 (J. BURGESS. Lists of Antiquariam in the Bombay Presidency.)

APPENDIX

The Western Chālukyas of Badami

P. 315. No 1 Ref. LID No. 3—A Jain temple, in the city of Alāktaka in the Kuhndi Visaya S. 411. Ālte (12 miles NE of Kolhapur)—A cave temple of Rāmlinga—Originally Buddhist or Jain. (B.G. 24, 292). IA. 7 212.

No. 4. Ref. LID. 14—A Jain temple, Aihole, Hungund Tāluka, Bijapur District Palkesin II, Ravikirti, S. 556. An old temple called Meguti. COUSENS—*Chālakyān architecture*

No. 6. P. 316. LID 20—A Jain Temple (Caitya of Śankha-Jinendra) at Pulikaranangara (Lakshmesvar, Miraj State, Dharwar Dist.) IA. 7. 101-106. Shankha *basti*

No. 8. LID No 34.—A Jain Temple of Sankha Jinendra at Pulikaranagara; Vijayāditya S. 610. See—No. 6 above.

No. 12. LID No. 56.—Jaina Temple of Śankha Jinendra at Pulikaranagara, Vijayāditya S. 651. See—No. 6 above.

No. 16. P. 317. LID No. 61. (1)—Jain Temple—Śankha-Tīrtha-Vasati at Pulikaranagara—See—No. 6 above. (2) Jain temple—White Jinālaya—S. 656.

No. 22. LID 72 (1)—Jain temple, perhaps at Pāṇḍipura (Adur, Hangal Tāluk Dharwar Dist.) 9A. Plate XI. P. 69.

(2) A *caitya* at Paralūr (Harlapur, 5 miles to the north of Ader). I.A. LID No. 74 P. 69. Jain temple cediya, at Jebulageri (A Part of Annigeri, Navalgund Tāluka, Dharwar Dist).

No. 23. P. 318.

E. I. 21. 206 and B. G. 22. 651

(2) A sculpture in front of above—6th year of the reign of Kirtivaraman II).

The Rāṣṭrakutas

No. 31. P. 319. LID No. 120.—Jain Temple at Silāgrāma, on the western side of Mānyapura (Manipur near Chāmrājanagar in the South of Mysore) Govinda III—S. 734. E. I. 4. 340 , I A 12. 13

No. 32. LID No. 128.—Jain temple at Kolanura (Konnur, Navalgund Tāluka, Dharwar Dist.) E. I. 6 25 , B. G. 22. 765.

No. 37 LID 138 —Jain Temple at Sugandhavarti (Saundatti Parasgad Tāluk, Belgaum Dist.), Krsna II. S. 797 JBBRAS '10 194 and B. G. 21 603.

No. 39. P. 320. LID No. 144–Jain Temple at Mulgunda. Dhavala Dist. (Mulgund, Dambal Tāluka, Dharwar Dist) Cikkarava S. 824 JBBRAS 10, 190 and B G. 22. 773.

No. 40. LID. 146 —Cave called Monibhatāra (near the temple of Galiganātha at Aihole) Krsna S. 831—I.A 12. P 22

The Śilāhāras of Kolhapur

No. 69. P. 323. LID. 230.—Jain Temple : Honnur, 2 miles S W. from Kāgal near Kolhapur about S. 1030. Gandarāditya and Bammagāvuṇḍa Ballāḷa ; I.A. 12. 102.

No. 70. LID No. 231—Temple or image of *Arhat* in the vicinity of Gaṇḍasamudra a Tank in the village of Irukudi in the district of Miriñja (Rukḍi, 9 miles East of Kolhapur). JBBRAS. 13.3. B G. 24. 317

No. 72. LID No. 235 (a) Temple of Pārśvanātha in the market place of Kavadegoḷḷa S 1058. Nimbadevarasa, a Mahāsāmanta of Gaṇḍarāditya. E. I. 1930

(b) Jain Temple of Rūpanārāyana in Kolhapur, prior Śrutakirti, Traividyadeva

No. 73. P. 324. LID No 237 —Temple of Pāraśvanātha (a) in Havina Herillage a village in Ājirage-Kholla (Herle, Kolhapur State). S. 1065 P. Vijayādityadeva. E.I. 3. 209. N 3. (b) Jain temple of Rūpanārāyaṇa in Ksullakapura (Kolhapur, Kolhapur State) Priest Māghanandi Siddhantadeva.

No 75. LID No. 239—Temple of Pārśvanātha with village of Madalura. S. 1073 E.I 3 312

No. 76—Jain Basadi. S. 1078.

The Yadavas

No. 83. P. 325. LID No. 269.—Temple of *Arhat*. In the Indi country (Country comprised by the present Indi Tāluk, Bijapur District.)

No. 86. P. 326. LID No 275.—Jain *Bastis* at Jugula and Siriguppa (Jugal 8 miles S.E. of Kurundwād of Wādi · Siriguppi, 3 miles from Jugal) JBBRAS 12.7.

No. 102. P. 329. LID No. 327 (1) Five *Maṭhas*—Kolhapur. Many Jain *Bastis*, (2) The *Bastis* of Nemadevi, Kolhapur S. 1187, (3) *Basti* with Manḍapa at Jagari.

No. 105. LID No. 340—Lakshmi *Jinālaya* in Betura. S 1193. E.C. 11.45.

No. 108. LID No 361.—Prathamasena *Basti* ASIAR. 1930, 34. P. 231.

501

Chhotelal JAIN. *Khaṇḍagiri Udayagiri Caves and Khāravela inscription* (2nd century B.C.) Calcutta, 1948, Pp. 10.

A short guide to the monuments, sculptures and Hāthigumphā inscriptions.

502

K. R. Venkatarama AYYAR *Forgotten Jain Monastery of Tiruppali-Malai or Tirumanamalai* (Ind. Hist. Cong. IIth Ses. Delhi, 1948)

Pp. 139-141. Within the Pudukkottai territory are more than fifty Jain vestiges, the low hills were the natural abodes of monks, one such was Narttamalai, 10 miles to the north of Pudukkottai town. A natural cavern on the Aluruttimalai contains four polished beds, nearby is a broken sculpture of a Tirthankara On the rock overhanging the cave are two figures of Tirthankaras cut in relief These are of the 7th to 9th centuries A D This monastery was called Tirumanamalai or Tiruppallimalai.

On the Melmalai or western hill are two cave temples, the larger is known as Samanarakudagu. Two incriptions record grant for the daily offering for the Alvar, or the Tirthankara of the monastery of Tiruppallimalai The beginning of the 13th century marks the decay of this Jain settlement when it was added to a Śiva temple, Kanakacandra and Dharmadeva were the last Ācaryas who lived and taught in this monastery The Samanarkudagu on the Melamalai was converted into a Visnu Temple in 1228 A D

503

D. R. PATIL *The Monuments of the Udayagiri Hill* Gwalior, 1948

Pp. 1-2 The Udayagiri hill stands 4½ miles north-west of the Bhilsa Station The caves of Udayagiri are one of the several groups of ancient monuments that are situated within a redius of dozen miles about the town of Bhilsa The region was in ancient times known as Dasarna.

Pp. 4-5 The hill is about 1½ miles in length. Its greatest height is about 350 feet at the north-east end near which the caves Nos 19 and 20 are situated. The south-east end of the hill is also high and on its top is situated the cave No. 1

P. 9 Description of the caves and their Architectural features—Cave No. 1. The Jain community of the region claim it to be an ancient Jain temple. Description

P. 20. Cave No. 20 ; CUNNINGHAM numbered it as his cave No 10 and called it a 'Jain Cave', because the inscription on the left of the entrance of the sanctum declared it to have been dedicated to Pārśvanātha. Description.

The Architecture of the Udayagiri caves as compared with that of the structural temple of the Gupta period.

P. 22. Cave No. 1

P. 28. The Sculptures in the caves.

Cave No. 1

P. 41. Cave No. 20. Image of Pārśvanātha and inscription of 426 A D. The incriptions of the Udayagiri caves.

Pp. 48-49. The Third inscription of the Gupta period found in the Cave No 20 It refers to the year 106 of the Gupta era (i. e. 425-6 A. D) It is one of the few Jain inscriptions of the Gupta period so far discovered—in this period Jainism was on the decline. This is the earliest Jain inscription so far discovered (Note BANERJEE. *Age of the Imperial Guptas* P. 103) apparently missed this inscription and stated that the Mathura inscription of the G.I. 113 was the earliest known Jain inscription of the Gupta period.

It records how Śankara, a devout ascetic, caused to be made "this image of Pārśvanātha." Śankara, a disciple of Āchārya Gośarman an ornament of the lineage of Āchārya Bhadra".

Conclusion

Pp. 50-51. The majority of the monuments belong to the time of Chandragupta II. the only exceptions being possibly the cave No. 1 and certainly the cave No. 20, the former indicating probably a slightly earlier date and the latter a later date of 426 A.D., thus belonging to the time of Chandragupta's successor Kumar Gupta I, Jainism had some adherents in the city, as there are some of them even now in the modern town of Bhilsa

P. 52. Text of the inscription in Cave No. 20 given in Nāgari.

Plate I—Udayagiri and its environs : Plate II—Udayagiri Caves site Plan. Plate. III Cave No. 1.

504

MOTICHANDRA. *Architectural Data in Jain Cannonical Literature* (J.U.P.E. Soc. Vol. 22, 1949) Allahabad, 1949.

Pp. 64-80.

The Jain cannonical literature—Sūtras, Niryuktis, Bhāsyas, Chūrnis and tikās impart encyclopaedic information about the life and culture in ancient India—Cities, townlets, villages, palaces, temples, and forts and about their mode of constructions, architectural terms, decorative motifs

The *Rāyapasenīya* and *Brihat-Kalpasūtra Bhāṣya* tell about the Civil and religious architecture. Details given.

505

MOTICHANDRA. *Jain Miniature Paintings from Western India*, Ahmedabad, 1949

With 262 illustrations

Contents : Introduction, Preface, Historical Background , Nomenclature , Miniatures on Palm-leaf , Miniatures in the Paper period (C. 1400-1600 A D.) , Painting on cloth Painted Wooden Book-covers.

Carriers and other implements , Pigments, Brushes, Pencils, etc. Technical Process and the treatment of the Human Figure and Landscape , Costumes and Ornaments , Asthetic considerations in Western Indian Paintings , Description of the Plates ; List of Plates

P. 10. The Sittannavāsal wall paintings : earliest published documents of Jain Painting; not different from the contemporary paintings of Ajantā , belong to a Digambara temple

Pp. 10-11 Sittannavāsal wall paintings description given

P. 13. Ellorā-Kailasanāth a Hindu Temple, its occupation by the Jains in the 12th century—a scene depicting a group of women with water pilchurs and soldiers, welcoming a Digambara Jain monk on a palanquin

P. 13. Tirumalai (S. India) Wall paintings between 10th and 14th centuries. Description given.

P. 25. The Palm-leaf manuscript of the *Shatkhaṇḍāgama Dhavalā Tīkā* datable between 1113 and 1129 A.D. contains miniature paintings.

P. 26. *Dhavalā Tīka* MS lying at Mūla Bidri, the earliest known miniatures of the Digambaras.

Pp. 59-62. The story of the disputations (1124 A D.) between Devasūri (the author of the *Pramananayatattvālamakāra* treatise on Jain Logic) and Kumudachandra (the great Digambara Scholar); story illustrated in a painted wooden book cover. Incident narrated in *Prabhāvakacharita* Prabhandacintāmani, *Mudrita Kumada-chandra* (a drama); Devasūri was victorious. Illustrations (193-198) described.

506

T N. RĀMCHANDRAN. *Jaina Monuments of India*, Calcutta, (1950) Pp. iv-71 and Plates XLI.

Jaina monuments and Places of first class importance in north and south India

Rājagraha, Barābar hills, Mathura, Orissa, Khajurāho, Mount Ābū. Tārangā, Girnār, Śatruñjaya, Rāmpur. Pārśvanātha, Pāwāpuri, Trichinopoly, Tiruparuttikunaram, Sittamavāsal, Tirumalai, Śravana, Belgola, Janism in East Bengal. History of Jainism in South India Painting. Painted Manuscript covers. Jaina Iconography. The birth and Nirvāṇa places of the 24 Tīrthankaras.

507

Kamta Prasad JAIN. *Mohenjodaro antiquities and Jainism* (Jain Ant., Vol. XIV, No. I) Arrah, 1948, Pp. 1 to 7.

Indus civilisation is a creation of Aryans whose home was nowhere else than India. Viewing the numerous seals, terrcotta figures and icons of the Mohenjodaro and Harrapa antiquities, which form the concrete evidence to determine about the religious belief of the people, it seems that there existed a more civilised and cultured society of people who were true followers of *Ahimsā* and *Yoga*, that they had a religion which was more akin to the religious observance of a Jaina *Yogi* and that they were followers of Rishabha cult of yore, which afterwards came to be known as Jainism. A copper-plate grant of the Babylonian king Nebuchaduezzar I (Circa 1140 B.C.) found in Kathiawar which records that the King paid homage to Tīrt

According to some of the Indus people were of Dravidian stock. The Jaina tradition claims that the progeny of Prince Dravida, who was the son of Rishabha, the first Tīrthankara came to be known as Dravidas among whom Jainism played an important role The antiquities of Mohenjodaro and Harrapa betray evidence of the Jaina influence in the following aspects :—(i) Nudity—people of Mohenjodaro also held nudity with esteem and as sacred. (ii) *Yogadharma*—A number of statuettes characterised by half shut people worshipped the images of the *Yogis*. The bull is the emblem of Jaina Rishabha The standing diety figured on seals three to five (Pl. II) with a bull may be the proto-type of Rishabha (iii) Adorable dieties—Prof. PRAN NATH deciphered the inscription of the Indus seal No. 449 and he read on it the word *'Jineśvara'*. (iv) Mode of worship—Indus people observed the *Ārati* worship like Jainas. (v) Sacred symbols—Mohenjodaro seals and tablets contain representations of the bull, buffalo, rhinoceros, tiger elephant crocodile, goat, *svastika* and tree These are the very representations which are found on the images of the Tīrthankaras as their respective emblems. (vi) Traditional data--Seal No. 1, on plate cxvi, and 7 on pl. cxvii, represent six nude human figures. The nudity and *Kāyotsarga* posture of these *Yogis* are essential characteristics of Jaina Sramanas. (vii) Images—A terra-cotta figure represents a nude man standing full front which probably represents a naked Jaina *Yogi*. A statuette from Harappa (Pl. x) represents a Jaina *Yogi* in *Kāyotsarga* posture.

508

S. B. DEO, *Jain temples, monks and nuns in Poona (city)* (Jain, Ant., Vol. XVI, No. I) Arrah, 1950. Pp. 17 to 33.

There are seven Śvetāmbara and four Digambara temples in Poona The Sthānakawasis, a non-idolatrous sect of the Jains, have one *Sthānaka*. The idolatrous Śvetambaras are in majority in Poona Forbidden to wander in rainy season the Jain monks wander throughout India in the remaining eight months of the year, Different temples described. Śvetāmbara monasteries, Śvetāmbara monks, Sathānakavasi, Sthānakavasi monks, Digambara Jain temples described, Digambara Jain monks. (i) The Svet. worship the whole idol while the Dig worship only the fact (ii) No ornaments on the Dig. idols while the Svet. have.

(iii) The Dig idols are naked while the Svet. idols have loin-cloth. (iv) The Dig. idols have their eyes cast down as if in meditation while Svet. idols have staring glass eyes looking in front of them.

There is no monastery for Dig. monks in Poona while the Svet. have two,

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Devala MITRA. *Some Jaina antiquities from Bankura*, West Bengal (of A. S. Bactters, Vol. xxiv, No. 2, 1958), Calcutta, 1960, Pp. 131—134.

Bankura was a stronghold of the sect of the Jainas. The medieaval Jaina remains will be submerged when the Kangsabati dam Project is completed. The sculptural and architectural pieces should be removed to a place of safety so that they may be studied by future scholars.

Ambikānagar—The village (in Rambandh and P. S.) is situated on the confluence of the Kangsabati and Kumari, 36 miles south-west of Bankura railway station. The village owes its name to its presiding deity, Ambikā, who is now worshipped in a modern brick temple, built over the ruined plinth of an image (ht. 4½'). Description given Pl. I-A The deity, though worshipped as a Brahmanical goddess, is Ambikā, the śāsana-devI of the 22nd Tīrthankara Neminātha.

At the back of the temple of Ambikā is a ruined sandstone temple standing to a height of 11'8" Pls. I-B and II), originally Jaina but now appropriated for the worship of the Brahmanical god Śiva. The temple resembling architectonically the Sallesvara and Sādesvara temples of Dihar may belong to the 11th century A. D. Description given. The linga within the temple was most probably dedicated to Rishabhanātha, whose image (ht. 3'2", br. 1'6") now lies by the side of the linga. The image belongs to a period not later than the 11th century. Description of the image is given. The back-slab is relieved with miniature figures of twenty-four Tīrthankaras. Inside the temple has been found the head of a Jaina Tīrthankara. Near the temple was found, under a tree, another image of a Tīrthankara. That the village was a thriving Jaina centre is proved by the existence of a few more mutilated Jaina images. Two of them, one headless and the other fairly complete, are now in worship in the house of a local villager.

Chitgiri—Immediately opposite Ambikānagar is Chitgiri, situated on the north bank of the Kangsabati at its confluence with Kumari. A red sandstone temple, now dunuded completely, contains an image of a Tīrthankara (Pl. III-B), now lying over the scanty remains. Description of the image is given. The back slab is relieved with four more Tīrthankaras. The image may be of the 16th Tīrthankara Śāntinātha. The date of the image seems to be earlier than that of Rishabhanātha at Ambikānagar.

Barkola—About 2½ miles east of Ambikānagar is the village of Barkola, where once stood a Jaina temple, made of bricks. Forces of nature, aided by the vandalism of a man, have brought about virtually a complete destruction of the temple. Its foundation has also been disturbed by brick hunters. From the ruins, a local person has collected : (1) a stone pedestal, (2) three stone complete images, (3) two

monolithic miniature votive shrines, and (4) the pedestal portion of a stone Jaina image. Of the three Jaina images, the female one is Ambikā (Pl. III-C), above whose coiffure is a seated miniature figure of the Jina, Neminātha. The other two images are identical with each other in size (5″×6″). Each depicts a Tīrthankara. The cognizance of one is indistinct and that of the other is a *makara* or elephant, thus indicating either Suvidhinātha or Ajitanātha. Of the two miniature shrine one is in a perfect state of preservation (Pls. IV-B, IV-C, V-A and V-B). Commonly known as *Chaturmukha* or *Chaumukha*, it depicts on each of its four faces the figure of a Tīrthankara within a trefoil-arched niche. The cognizances of Rishabhanātha, Chandraprabha and Śāntinātha, namely, bull, moon and dear, are easily recognizable. Description of the temple stating that it was a specimen of the North Indian rekha type, given. The pedestal contains a foot of a Tīrthankara a *ghaṭa* is shown below, from which issue two, *nāgī* figures. The image was thus of Pārśvanātha.

Pāreshnāth—Two miles north-west of Ambikānagar is Pāreshnāth on the north bank of the Kumari The village is no doubt named after the shrine of the 23rd Tīrthankara Pārśvanātha The temple is made of red sandstone. On the plinth lies the image of Pārśvanātha now in three fragments (Pls. V-C, VI and VII-A), a deplorable prey to the wanton damage caused by the local people The total height of the image, without tenon, is 6′-8½″. The Tīrthankara stands under a seven-headed canopy of a serpent. On the back slab there are images of twenty-four Tīrthankaras. Over the serpent head is his *Kevala*—tree. Description given.

Chiada— Almost immediately opposite Pāreshnāth is Chiada on the South bank of the Kumari At the western and of the village, there are three sculptures lying in the open One of them represents a Tīrthankara (Pl. VII-B)

Kandua—On the bank of the Kangsabati, half a mile from the village of Kendua and seven miles north of Ambikānagar, once flourished a Jaina establishment, the edifices of which are now reduced to the last stage of decay and desintegration. Description of the ruins given The whole area is strewn with lithic architectural fragments. A large number of the stones have been recently utilised in the construction of an ablong roofless strcutute for the enshrinement of an *linga*. The stone temple was most probably dedicated to Pārśvanāth, as an image of that Tīrthankara (Pl. X) lies near it Description of the image is given.

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M. H. RAMA SHARMA. *Vestiges of Kummata* (QJMS Vol. 20 No. 4, 1930. Bangalore).

P 261. Kummata—This place, about 6 miles from Anegondi; is easier of access from Ginigere, a railway station between Hospet and Kopbal, on the Guntakal-Hubli line.

P. 269. To the north of the citadel is a deserted Jain temple in a ruined condition with a fine running verandah in front. Plate facing.

P. 262. (The Jain Temple).

511

V. RAGHAVENDRA RAO *South Indian Temples* (QJMS Vol. 23, No. 1, 1932, Bangalore).

P. 5. Caves of Kalegumalai, Madura Dist

512

K. R. VENKATARAMAN *Jain Vestiges in Pudukotta*—(A. I. O. C.—VIIth Session, 1933.

Viśākhāchārya, a pupil of Bhadrabāhu introduced Jainism there and that Mahendravarman's cave temple, which is the earliest monument, has paintings of the type met with at Sittannavāsal.

513

Manoranjan GHOSH *Pataliputra Excavations*—(A.I.O.C.—VIIth or VIIIth Session, 1933)

P. 629. Vedic religion was dying out—Jainism & Buddhism were in ascendency—Pre-Mauryan period—The spread of Jainism among the *Kshatriya* class.

514

K. R. VENKATARAMAN *More about the Aththurtuvar* (A.I.O.C.—Session X, 1940).

Pp. 350-51. Reference to Jain cave and a fragmentary inscription at Tiruveṇṇāyil now called Cettipatti—the Jain temple and monastery.

515

S. R. BALASUBRAHMANYAM and K VENKATARANGAM RAJU. *Jain Vestiges in the Pudukotah State* (QJMS. Vol. 24, No. 3, 1934, Bangalore), Pp. 211—215 ff.

P. 211. Jainism is known to have existed in Southern India since historical times. The natural caverns, which have been discovered, sometimes with a few inscriptions in Brahmi script, are connected with the Jains and from the earliest stone monuments of the Tamil land.

Till about the 7th century A. D., Jainism had a large following in Southern India; the Hindus, by absorbing the main features of the rival religions, drove the Jains to a comparatively insignificant place in the Tamil land. Inspite of the persecution in the days of Jnāasambanda, Jainism survived in sufficient measure and strength so as to play distinguished role in the history of Southern India till almost the end of the 13th century.

P. 212. The Muhammadan invasion had a large share not only in the destruction of the Jain monuments, but also in the suppression of the individuality of the Jain religion. There are nearly 16 centres in the Pudukotah State where Jain vestiges can now be traced. The Plate of 24-Tirthankaras, found in the compound of the Raja's college. Another Jain idol near Tirugokaranm, on the top of the hill called Sadaiyārpārai.

Pp. 213-14. The plate and its description ·

P. 215. Appendix—The 24-Tirthankaras, their colour cognizance, attendant spirits, places of birth and death

516

M. V. KRISHNA RAO. *Architecture in the Ganga Period* (QJMS. Vol. 25, Nos. 1, 2, 3—1934-35, Bangalore).

P. 161. Gangavadi from the early centuries of the Christian era, a veritable museum of monuments, temples, sculptures and *stambhas*, splendid vitality and intellectual refinement of the people

Pp. 166—69. Prevalence of an independent Jaina style. The Jains have preserved for us fine memorials of their early history. The religion of Jainas and Buddhist similar in several respects, so is the case with their style of the temples. The Jains had their *stūpas* in the time of Asoka, different styles of temples *samavasarana* structure was the patent of the Vesara style; *Chaturmukha* or *Chaumukh* temples—the three celled temples—the Chalukyas, Kadambas and the Hoysalas were inspired from their original Jaina faith for planning their structure. The Kadamba structures suggest a Jain origin. The Hoysalas like the Chalukyas copied the existing Jaina models. Peculiar features in the Jain temples of the *Indra Sabhā* and the Jagannātha Seva cave temples (Ellora) constructed under the patronage of the Chālukyan Kings.

Pp. 169—171. Lost specimens of early Jain Architecture inscriptions bear out the prevalence of *Jinālayas* or *Chaityālayas* and *basti* in Gangavadi and Banavasi made of wood and conforming to this style of architecture before the Pallavas came to dominate and transform its architectural motifs. Madhava the

founder of the Ganga dynesty, established on the hill of Mandalı a *basadi* of wood (E. C. VIII, Sh. 41). Avinita and Durvinita benefactors of temples (I. A. Vol. I. P. 136). Marasimpha's general Śrīvijaya established Jinendra temple at Manne (E. C. IX. MD. 60). Grant by Śrīpurusha to a Jain temple of Kandachchi at Gudulur. Hindu temples, plan identical with the prevailing style of the Jainas (M.A.R. 1921, Pp. 38-39). Some essential features. Characterizing Jain structures in the country.

Pp. 171-72. Great upheaval in religious thought about the 7th century with the rise of Vaishanava and Saiva saints who carried on propagandist activities to suppress the nihilistic tendencies of Jainism and Buddhism. This period witnessed also the beginning of temples in stone.

Pp, 174-75. Later Jain temples : Between the 7th and 10th centuries when the Jaina Acāryas were at their height, some of the more elegant specimens of architecture were raised in all important Jaina centres as Javagal, Kuppattur, Algodu. Ankanāthapur, Chikkahana—soge, Heggadadevainakote, Kittur, Humcha and above all at Śravanabelogla, where both the "historic and the picturesque clasp hands".

The Chandranātha *basti* at Hanagal (M.A,R. 1911) the Śantinātha *basti* at Kuppattur (M.A R. 1912, P. 42), the Ādināth at Hanasoge (M.A.R. 1912, p. 13), the Pārśvanātha *basti* at Kittur, the Guddada *basti* of Bāhubali, built by Vikramāditya Sentaia in 898 A. D , the *Pancha basti* built by Chattala Devi, the Pallava queen and the adopted daughter of Rākāsa Ganga, the Makara Jinālaya at Angadi with vestiges of old Jain *bastis* and the ruined figures of Tīrthankaras (E. C. VI, Mudigere 9), all bear testimony to their construction in the early Dravidian style Description given.

P. 175 Chandragupta *basti* on the Chandragiri hill in Śravaṇa Belgoḷa considered to be one of the oldest temples on the hill Chaundarayas' son Jinadevanna adorned his father's *basti* (982 A. D.) by adding an upper storey Description given.

Pp. 175—78. Ganga sculpture : *Stambhas*, Jain *manṭapas*, *Mānastambhas* and Brahmadeva pillars. *Vīrakals, Beṭṭas* (hills).

Pp. 176-7. Gomata Images, Lakshmi, Sarasvati, Indra, *Aṣṭa Dikpālakas*, Indrāṇi, *Yakṣas* and *Yakshiṇīs*, *Navagrahas* or 9 planets.

517

M. RAMA RAO. *Antiquities of Chebrolu* (A. I. O. C., Session X; 1940).

Pp. 354-5. Controversies regarding the antiquities of Jain & Buddhistic

518

C. R. KRISHNAMACHARLU. *Archaeology—Siddhalakonda* (Nellore District) - A. I. O. C., Session XI; 1941.

P. 166. Converns are definitely Jaina in character as is established by th ealry Jain images installed in them.

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B. C. LAW. *Ancient Histtoric Sites of Bengal*—(ABORI, Vol. XXVI, 1945).

P. 187. Found at Mahāsthāna—a battered Jain Statue.

K. P. Padmanabhan TAMPY. '*The Chitaral Rock Temple*' (A Jain vestige of ninth century in Travancore)—(Jain Ant., Vol. XIII, No. I) Arrah, 1947. Pp. 29 to 31.

The Chitaral Rock shrine is situated five miles to the north of Kuzhithura, a village on the Trivandrum—Nagercoil Road, in south Travancore The place was most sacred to the Jains. The temple at Chitaral which was originally a Jain shrine was later on, converted into a Hindu temple and an image of Goddess Shree Bhagavati was installed there. A number of old epigraphs in the Tinnevelly District go to show that Jainism was once prevalent in South Travancore and the adjoining Districts and that some of the well known Jain teachers and devotees hailed from Chitaral, a place which was then famous as Tirucharaneam and the seat of a thriving Jain Monastery. The Chitaral shrine has been ascribed to the 9th century A. D. On the face of the rock are sculptured images, Jainistic in origin and some of them are inscribed.

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K S. VAIDYANATHAN. Hero Stones (QJMS. Vol 38 No. 3, 1948, Bangalore).

Pp. 128-132. Procedure adopted in planting hero stones described in Silappa- digaram etc The story of Kovalan and Kannagi given.

521

Hermann GOLTZ. *The art and architecture of Bikanir State*, Oxford, 1950

P. 18. The Jain and Hindu bankers and merchants settled their families and constructed temples and *upāsaras* (Monasteries) in Bikaner.

P. 30. During the Scythian invasions the Jains of Mathura and Ujjain had been zealous missionaries, and also amongst the newly inumigrated Rajputs, Jains mostly from Vallabhi, made converts. Under the Pratihāra dynasty (8th-10th centuries)

important Jain communities sprang up all over Rajputana, at Śrīmal, Jalor, Osia, Chitor, Arbuda (Mt. Ābū) Patan-Anhilavāḍa, etc. and in the time of Udayotana sūri (early 10th century) all the 84 gachhas of the Śvetāmbaras had already come into existence.

P. 30. The cult of Durgā Mahishmardinī (or Chamundā) is the oldest still existing in Rajputana, though in Bikaner proper it was superseded by Jain adaptations like Ambikā or Sūsanī. Susānī.

P. 31. Several Jain temples at Pallu in the Solanki style belong to the 12th century—reconsecration of the Śivālaya of Morkhāna as a Jain sanctuary; the Surana Rajputas (a branch of the Paramaras) attribute their converson to Hemachandra, the Jain settlements survived all disasters.

P. 42. Akbara's interest in Indian religious life attracted Sura-sundara Sūri to the court in 1562; Hiravijaya Sūri's influence over the emperor, activity of the Gujarati Jain community at Bikaner, return of 1050 Jain idols, looted from Sirohin 1576 and dedication to the Chintāmani temple at Bikaner (P. 90) Jinacandra Sūri's introduction at Akbara's court.

P. 43. Restoration of the old Jain temples at Morkhāna, Tārānagar or Bhinasar and building of new ones like the gigantic Bhandasar (Fig. 22), rich temples of Ādinātha and Neminātha (Fig. 23) at Bikaner, Padmasundara Sūri, the author of the *Akbarshahi-śringāra darpana*

P. 47. The Jain Sūri's lost their influence in the reign of Sur Singh.

P. 54 The Muslim invasions a worst disaster to India—The ossified tradition preserved and encouraged by the Jain merchants, Jain types in sculpture and painting.

P. 58. Jain temple at Morkhāna (Figs. 11, 12) 22 miles S. E. of Bikaner town, dedicated to Susani, the *kula-devī* of the Suronas, the story of Susānī, the sculptures of the temple are Śaivaite.

P. 59. Jain temples at Tārānagar (Reni district) (942 A. D.), at Nohar (1027 A. D.), at Bhinasar (1148 A. D.), at Palth in the South Western corner of Nohar district after the Muslim invastion, it was the Jains who first resumed the construction of temples, the Bhandasar temple (fig. 22)

Pp. 60-61. The Chintāmani temple (fig. 25) 1505 A. D.—its style; the Neminātha temple (fig. 23), dedicated in 1536 A. D.—the most beautiful temple—its styled placed.

Pp. 86-87. Ambikā borrowed by the Jains from Śaktism; Pallu sculptures come from Jain temples of the Cahamana period, Sculptures—the Gujrat style was carried to the north by the traders of the Jain community; statue of the Jain goddess Sarasvati. fully described.

P. 93. Jain iconography began to give way after the middle of the 18th century.

P. 97. The actual beginning of pictorial art at Bikaner probably formed part of the Jain cultural renascence in the 15th and early 16th centures; Seveal very beautiful illustrated plam leaf manuscripts in the possession of the Jains at Bikaner, treatment of the figures (Chamara, bearer) and the heads with the exaggerated eyes and pointed nose—a Jain tradition

P. 104. Jain book covers in gold lacquer: the scene, Jain *ācāryas* preaching, dancing girls, processions, auspicious symbols etc. a conventional style, persecution of the Jains by Jahangir made an end to this luxury art.

P. 107 Protruding almond-shaped eyes, the heritage of 15th century Jain painting.

P. 119. In Jain art too are portrayed not only the favourite Jina legends, such as the Renunciation of Neminātha, but also popular subjects, e. g. girls dancing before a Tirthankara idol.

Plates : 9. Sarasvati. Jain marble statue from Pallu—12th century.

10. Detail from No. 9.

11. Ambikā image Susānī temple, Morkhāna.

12. Relief and inscription—Susānī temple, Morkhāna.

22. The Bhandasar (Sumatinātha) temple, Bikaner town 1514.

23. Porch of the Sanctuary. Neminātha temple Bikaner Town.

25. The Chintāmaṇi temple, Bikaner Town.

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M. R. MAJUMDAR. *Treatment of goddesses in Jaina and Brahmanical Pictorial Art*—(J. U. P. H. S., Vol. 23, 1950), Lucknow, Pp. 218-227.

P. 218. Coloured miniature representations of the super woman are met within Palm-leaf MSS. The Palm-leaf MSS dated Sam.1218 (1162 A.D.) in the Jain Bhandara at Chhami (Baroda) gives miniatures of 16 *vidyādevīs*; the same in stone in Vimala-

vasahi temple at Dilwara (Ābū). The conception and imagery of the 16 *Śruta Devīs*, 24 *Yakshinis*, disclose points of identity with those of the Brahmanical Nava-Durgās.

P. 219. The Digambaras do not admit women into the holy order, as do the Śvetāmbaras.

The Jain religion places some of the Hindu deities in a subordinate category and makes them waiting upon the Tīrthankaras e. g. Balarāma, Vāsudeva, Ādinātha, *Yaksha* Gomukha. Tīrthankaras are superior to Gods.

P. 220 When the *Śāsana devatā* appears in individual sculpture, the Keynote to recognise is the presence of a small Jina figure either at the head or at the top of the statue. The association of the *Yakshas* with Kubera, with the Tīrthankaras.

P. 221. Jain Goddesses divided into three classes according to the text of *Āchāra-dinakara* viz (1) *Prāsāda-devīs* or installed images, (2) *Kuladevīs* or tāntrika Goddesses, (3) Sampradāyadevīs or class—Goddesses A great many Tāntric Goddesses found a room in the Jain pantheon—names given.

P. 222 According to the *Rūpamandana* (अध्याय ६, श्लोक २६) the images of Ādinātha, Neminātha, Pārśvanātha and Mahāvīra and their respective *Śāsana Devīs* Chakreśvarī, Ambikā, Padmāvatī and Siddhayakā especially venerable and are endowed with great power.

Pp. 222-23 Lakshmi or Śrī (the Goddess of wealth) and Śāradā or Saraswatī (the Goddess of learning).

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V. S. AGRAWALA *A review of Jain Monuments and places of First Class importance by* T. N. RAMACHANDRAN (J. U. P. H. S. Vols. 24-25, 1951-52), Lucknow.

Pp. 292-93.

524

T. N. RAMACHANDRAN. *Śiśupālagarh.* (*The Andhra Historical Research Society*, Vol. 19, 1951, Pp. 140-153, Rājahmundry).

Śiśupālgarh, the fort 1½ miles south-east of Bhuvaneśvara. Khaṇḍagiri-Udayagiri (about 6 miles to the north-west of Śiśupālgarh) the king Khāravela and Hāthigumphā inscription—Jainism, the state religion of Kalinga. Kalinganagar, the capital of Khāravela. Possibility of Śiśupālgarh being identical with Kalinganagar.

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T. N. RAMACHANDRAN and Chhotelal JAIN. *Khandagiri-Udayagiri Caves*, Calcutta, 1951. P. 20 with 6 plates.

Description of different caves and inscriptions of Udayagiri and Khaṇḍagiri (Orissa).

526

U. P. SHAH. *A note on Stone Umbrellas from Mathura* (U. U. P. Hist. Soc Vols. 24-25. 1951-52), Lucknow.

Pp. 206-08—Description of a *Chhatra* in the Jain *Panhavāgarana Suya* (Praśnavyākarana Sūtra) (C. 300-313 A. D).

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V. S. AGRAWALA. *Catalogue of the Mathura Museum Architectural pieces*—(J. U P. Hist Soc. Vols. 24-25, 1951-52), Lucknow.

P. 53. Fragment of a cross bar found at the Chaurasi Jain temple in 1910.

P. 108. Miscellaneous Architectural pieces : Brahmanical. R. 50. Fragment of a door Jamb carved with Jain *Yaksha* and *Yakshini*.

Pp. 120-121. Jaina :

U 40. Headless Tīrthankara, Kushāna period.

U 45. A four-armed male and a goat-headed female. Kushāna period.

U 50. Goat-headed God Naigamesha, Kushāna.

Inscriptions :

P 131. Pañchaviras—five Mahāvīras, according to the Jain *Harivamśa-purāna* and *Trishashtiśalākā-purushacharita* (VIII, 7, 155-193).

Pp. 145-46. Jain inscriptions A tablet of homage (*āyāga-paṭa*) on the back a fragmentary inscription, Ist cent. B. C. "Gift of Pusa, the wife of Puphaka, the son of Mogali ...(Growse—Mathura Pp. 177 F; In. Ant. Vol VI, P. 218, No. 4, and J. A. S. B. Vol. XLVII (1878), Pt. I, P. 119, Luders In. Ant. Vol. XXXIII, P. 151, No. 28).

528

MOTICHANDRA. *Technical Arts in Ancient India* (J. U. P. Hist. Soc. Vols. 24-25, 1951-52), Lucknow.

P. 165. The Jain *Praśna Vyākarana* (Pp 193-94) enumerates the names of 18 professional guilds, the names of 18 *śrenis* given.

P. 168. Indian arts and crafts—traditional lists of 64 *Kalās* in the *Kāmasūtra* and 72 *Kalās* in Jain literature. The Jain list is modelled more or less on that of the *Kāmasūtra*.

P. 172. The Jain canonical literature is full of references to ornaments, most of the terms explained in the commentary. List given.

P 175. For House hold furniture and utensils—see *Rāyapaseniya Sūtra.*

P. 177 Architecture . See Dr. MOTICHANDRA's *Architectural data in Jain canonical literature*, the author of *Rāyapaseniya* was an eye witness to the Jain Stūpa of Mathura, his description of the Jain *Stūpa* tally with the architectural remains found at the Kankāli Tilā at Mathura. His descriptions of *Śālabhanjikās*, dragon Motifs, *mithuna*, rosettes etc.

P. 183 The Jain *Āvaśyaka Chūrni* (7th century) mentions 16 kinds of winds.

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K. D BAJPAI *Tīrthankara Munisuvrata in an inscribed Mathura sculpture in the Lucknow Museum.* (J. U. P. Hist Soc. Vols 24-25. 1951-52), Lucknow.

Pp. 219-20. Sculpture No. J-20—Description given. The pedestal is inscribed in the Brāhmi characters of the Kushāns period. Text and translation. Śaka era 79 (157 A. D.). It refers to the old *stūpa* at Kankāli Tilā. The image installed at the instance of Arya Vriddhahastin was that of Munisuvrata or Suvratanātha, the 20th Tīrthankara, and not that of Aranāth

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T. N. RAMACHANDRAN. *Historic India and Her Temples.* J. O. R. Madras, Vol. XIX, Part-III, Madras, 1952.

Pp. 175-78. Jaina Temples.

Lord Mahāvira; his Ahimsā doctrine; Jainism centres of activity. Lomas Rishi, Khandagiri, Udayagiri and Ellora caves Girnar, Ābū and Palitana etc. reveal an

architecture of immensely rich congragations—marble, precious materials, careful and intricate work with a sense of proportion, but lacking the lyrical spirit which animates stone. Khajuraho has a group of Jaina (950-1050 A. D.) temples.

P. 189. Jain Bronzes.

South Indian Jaina bronzes, some of them of the 10th century A. D. of East and West Bengal 11th century A. D., Gwalior (9th-11th century A. D.).

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Odette MONOD-BRUHL. *Indian temple*, 1952, preface by Sylvain LEVI.

Pp. vi-vii Mahāvīra founded an ascetic brotherhood, his fundamental doctrine of the absolute sanctity of life and Ahimsā, the famous "non-violence" upon which Gandhi trying to build a new India. He taught a peculiar method of discussion, and a casmology in which mathematics has a large place Rejected the idea of a supreme God The Jaina cult still pursues its dim destiny, it spread all over India, but its ancient centres of activity are still maintained in Gujrat, Bengal and the Deccan. Its adherants came chiefly from the merchant class who never ceased to erect, with unrivalled generiosity, admirable monuments of their faith. Mathura revealed the splendour of their temples at the beginning of the Christian era and Girnar, Palitana, and Mount Ābū are some of the glories of the religious architecture of India It is an architecture of immensely rich congregation : precious materials, delicate, and careful work with a fine sense of proportion, but lacking the lyrical impulse which animates and transforms stone , plates and notes. P. 5.

Nos 47—Mount Ābū—Jain Temple.

48—Ahmedabad—Temple of Hathisingh.

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Department of Archaeology—Annual Report on South Indian Epigraphy for the year ending 31st March, 1939, Calcutta, 1952.

P. 2. Para. 4. The so-called Jaina temples near the Pampapati temple at Hampi were examined in close detail, and found that they are Brahmanic temples of the *Trikūṭa* style meant for enshrining Śiva, Vishṇu etc.

P. 3. Para. 4. In the Jamkhandi State, between Asangi and Kulhalli is a hill called Gombigudda, there is a much weathered rock-cut cave near the Śambhulinga temple at Kundgol excavated about 25 feet below the ground level.

This place as well as its neighbourhood is full of Jaina vestiges and so was evidently occupied by Jaina monks.

P. 215. No. 48—Jamkhandi State Karnātaka Algur. Pedestal of the image of Ādinātha—Śaka (13) 66, Raktākshi, Māgh, ba, Sunday. Kannada. Damaged, seems to record the installation of the image of Ādinātha.

Jamkhandi State

P. 217. No. 79—Kundgol Tāluk, Kundgol—Pedestal of the Tirthankar image built into the wall of the A. V. School. Kannada, damaged and worn out. Refers to the Mūla Sangha.

P 219. No 98—Shirur—Pedestal of a Jaina Tirthankar image. Kannada. States that the image of Pārśvanātha was presented by Kalisetti for the *Kusuma—Jinālaya* of the Yāpaniya-sangha and Vrisha-mūla-sangha. Seems to mention Oreyu(ru).

Miraj (Junior)

P. 220 No. 109—Gudigeri—pillar in the Jaina *basti*, Kannada In character of the 13th century A. D records gift of oil from all the oil mills of the village by Ketaya-Setti for the benefit of the Mu(r)leya—*basadi* of Guiigeri

No. 110—Slab bulit into the wall of the Store-room in Jaina *basadi*—dynasty western Chālukya—King Bhuvanaikamalla Śaka 994, Paridhavi Pushya. Su 12. Monday, Uttarāyana Samkrānti Kannada Informs that Kanchala—Mahādevi was carrying on the Government from the headquarters at Mulugunda, with Mahāpradhāna Dandanāyaka Rudrabhattopādhyaya, administering the endowment of Gudigeri etc. (It does not mention any Jain object).

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MUJUMDAR, R. C. *Ancient India*, Banaras, 1952.

Pp. 136—38. Kalinga—detailed biography of King Khāravela.

Pp. 176-80. Jainism. Parśva had a real existence, his life, died eighth century B. C.; Mahāvira born 540 B. C.; his life; died 468 B. C.; the Jain doctrine; resemblance and contrast between Buddhism and Jainism, history of Jainism, the great schism.

P. 229. Ānanda a Jain laity possessed a treasure of four crore measures of gold and forty thousand heads of cattle.

P. 393. Both Marasimha and Indra (10th century A. D.) became Jaina monks.

P. 399. According to one tradition Bijjala (Kalachuri) a patron of the Jains was killed by his minister Basava, the founder of the Lingāyat sect, according to another Bijjala abdicated the throne in 1168 A. D. in favour of his son Someśvara.

P. 445. Religion—While numerous inscriptions of the pre-Gupta period, refer to non-Brahmanical religious sect like Buddhists and Jains, the great majority of the inscriptions of the Gupta period refer to Brahmanical religion

P. 457. The Buddhist and Jaina doctrine of ahimsā of abstention from the slaughter of animals made such a profound impression, that even today the high class Hindus of the greater part of India are strict vegetarians.

P. 458. Jainism—The early Chālukyas and the Rāshtrakutas, as well as the Gangas and Kadambas, patronised the Jaina religion, and it made great progress in the south during their rule, Jainism began to decline in South India from the 7th century A D. owing to the influence of Śaiva and Vaishnava saints. The Hoysalas, too, were Jainas; the Cholas and Pandyas were bigoted Śaivas and persecuted the Jainas. Sandara Pāṇḍya impaled 8,000 Jainas—pictures on the walls of the great temple at Madura represent their torture. Jainas, unlike Buddhists, not extinct in the land of their birth.

P 463. Vaishnavism—At first the total number of the *Avatāras* was four or six, but later even Rishabha, the first Tīrthankara of the Jainas came to be looked upon as *Avatāra* of Vishnu.

Pp. 472-78. Jaina canonical literature—*Angas* of the Śvetāmbara sect finally arranged in a council at Valabhi in the middle of the 5th century A. D, but the texts were based on those compiled in the council at Pataliputra at the beginning of the 3rd century B. C., The twelve *Angas* and their descriptions; the 12 *Upāngas*, the ten *Prakīrnas*, the six *Chhedasūtras;* the four *Mūlasūtras;* The non-canonical Jaina literature; commentaries; stories, the Digambara literature, *Kāvyas* and lyrics; famous writers.

P. 479. Kannada literature—Pampa—Ponna—and Ranna's poetical works on the lives of Jaina Tīrthankaras attained distinction.

P. 525. If we exclude Jainism, we find in the far off Indian colonies in far east, an almost exact replica of the religious system that prevailed in India during the first millennium.

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RAMACHANDRAN, T. N. *Asvamedha Site Near Kalsi*, (Journal of Oriental Research Vol. XXI). Madras, 1953.

P. 27. The Jaina King Khāravela of Kalinga said to have performed Vedic sacrifices of *Rājsūya*.

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Surendranāth Shripālji JAIN. *Colossus of Shravana Beḷgoḷa and other Jain Shrines of Deccan*, Bombay, 1953, Pp. iv+64 with 40 plates

This book is a guide to the Jain shrines in and around Śravana Belgoḷa and some other Jain shrines in South India, profusely illustrated.

Contents I Prologue—Shravana Belgoḷa, Vindhyagiri, the colossus, Chāmundarāya II *Mahāmasta—Kābhiseka*—its ritual, III Chandragiri—its temples IV. Other Jain shrines in the Deccan—Jain Mutts of Jainbidri, Gommatgiri, Humacha, Maleyūr and Narasimharājapura V. Famous Jain Temples in the Deccan—Halebid, Kārkel, Venun and Moodbidri. VI. Historical Jain Kings—Ganga Dynasty, Mysore Maharājās. VII. Epilogue

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K. K. PILLAY. *The Śucīndram Temple*. Madras, 1953.

P. 1. Śucīndram, 8 miles to the north-west of Cape Comorin, in Travancore.

P. 39. Bhūtala Śrī Vīra Udayamārtanḍa, a Venad sovereign (of Nancinad), 1516 A. D., he bestowed liberal gifts of lands on the Jain temple at Nagercoil (T. A. S., VI, Pp. 157 ff.)

P. 103. Trimurti Hills in the Munar range of mounts in North Travancore—the figures popularly believed to represent the *Trimurtis* (Brahmā, Visnu and Śiva) are really three Jain figures, in relief, seen on the eastern face of the rock

Pp 201-2. Ānavāl a group of temple servants, their duty in the Śucīndram temple is staging of the execution of the Jaina disputants, Theological triumph of the Śaivites over the Jainas.

Pp. 223-4. The 6th *Utsava* represents the contest held between the Śaivites and the Jaina devotees—a commemoration of the contest between the *Advaitins* represented by Tirujrana Sambanda and the Jains. The tradition is that, at the

contest, the two parties were to divine by intuition the particular article kept sealed within pitcher. The members of the vanquished party were to be impaled on stakes. Here, the failure of the Jains and the consequent punishment (execution) are depicted.

P. 224. n 34. The impalement of the Jains is celebrated in Śucīndram on the 6th night of the *Utsava*. In Madura, the historical scene of its occurence, and in several other temples, it falls on the 7th day. The *Uttarakāraṇāgama* demands it to be celebrated on the 7th.

P 238. The execution of the Jain disputants, bear the imprint of the district Tamilian features, conspicuous by their absence in the *Utsavas* of the Malayali Temples.

P. 301. In the past the ordeal, as an avowed instrument of divine power was invoked for the detection of criminals and settlement of disputes. "Tiruttakka Devar", the celebrated author of "*Jīvakacintamani*" had to undergo the ordeal of handling a piece of red-hot iron in order to prove his purity. According to the Periya Purāna the respective holy books of the Jains and Tirujnanasambanda, were subjected to the fire ordeal in order to prove their sanctity, and the Śaiva cause Triumphed

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A. GHOSH *Indian Archaeology 1953-54*. A Review, New Delhi, 1954.

P. 9. Kausambi, Dt. Allahabad—excavations—An almost life-size seated image of the Jaina Tīrthankara Padmaprabhu, of the fourth-fifth century A. D., was found in a field nearby.

P. 18. Rajgir, Dt. Patna Preservation—Removal of decayed concrete from the floor of the Jaina shrine

P. 23 Mudubidri, Dt. South Kanara—very fine wood-carving on the pillars and ceilings cleared.

P. 31. Tirumalai, Dt North Arcot—Paintings on the ceilings and walls of the cells of the Jain temple, cleared.

P. 38. Sculptures from Rajasthan—26 Jain images from Tonk bearing fifteenth century inscriptions and four marble Jain images from Sudarsan, Didwana were discovered.

P. 39. Liladeva near Limdi, Dt. Panch Mahal—7 Jain images (bronzes) of the 10th to the 12th centuries were recovered.

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KANCHI. *An Introduction to its Architecture.* Delhi, 1954.

Foremost among the sacred cities of South India, Kanchi or Conjeevaram.

Pp. 6-7. Jainism : Tiruparuttikunram, a suburb of Kanchi, has long been known as Jaina-Kanchi. Since the seventh century A. D, this place has been a stronghold of the Jains of the Digambara sect. They made significant contributions to literature and philosophy An epigraph (fourteenth century) refers to Mallisena Vamanasasuri in terms of great commendation, his disciple, Pushpasena and his association with Irugappa, the famous minister of Vijayanagaram, led to the addition of certain new structures to the temple at Tiruparuttikunram (Plate · Vimānas of the Vardhamāna Jain temple)

Pp. 28-30 Jain Temples

The smaller of the two Jain temples in Tiruparauttikunram belongs to the Pallava period and the other to the early Chola period. The *mandapa* in the latter was added to the temple by the Vijayanagara kings.

The smaller temple devoted to the worship of Chandraprabha, is built of sandstone, it incorporates Pallava features, it has an upper story surmounted by a *Vimāna* of brick and mortar The image is covered with thick stucco. Enshrined in the same sanctum are to images, one of Kunthanātha in marble and the other of Vardhamāna, in granite. This temple was built between 700 and 730.

Vardhamāna Temple :

An apsidal monument enshrines a wooden image of Vardhamāna. The *ardhamandapa*, constructed during the reign of Kulottunga I, (1070—1120). Its *sangīta mandapa* has paintings on the ceiling, similar paintings in the *mukhamandapa;* these depict scenes from the lives of the Tīrthankaras , particularly those of Vardhamāna, Rishabha and Neminātha. The shrine was built during 1387-1388 by Irugappa, a general and minister of Bukka Raya II, as desired by Pushpasena, his preceptor. On one of the pillars is sculptured the figure of the builder, the great general, who is depicted as a humble, devout and ascetic figure.

Of the two other temples standing on either side of the Vardhamāna's shrine, one is dedicated to Pushpadanta and the other to Dharmadevi.

Plates . The *vimāna* of the Chandraprabha Temple. Frescoes in the Vardhamāna temple depicting scenes from the lives of Tīrthankaras.

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P. R. SRINIVASAN. *Some Interesting Antiquities of Tulunad*, (Tr. Arch. Soc. S. I. Vol. I, 1955) Madras, 1955.

P. 72. Mudubidre in charge of Jain Chiefs of the Chowthar dynasty who were originally Hindus.

P. 73. Jainism Began to spread from the 11th century. Sources for the History of Jainism are the libraries at Mudubidre, the *busties* at Kārkal, Venur and Mudubidre and local traditions. The earliest *Ācāryas* came into the Tulu country only about a thousand years ago. Over the Ghats in the Mysore state and other places, Jainism very popular from about 300 B. C. Strongholds of Jainism in this country have been limited almost to the three important places namely—Mudubidre, Venur and Kārkal.

P. 79. The temples of the Tulu country are built in the multi-pole-roof style, best illustrated by the Guru—*bastis* of Mudubidre.

Square-Type :

The temple of Śāntisvara of Venur, an example of this type , the entire building is of stone, sanctum over sanctum

P. 79. Rectangular type : it is examplified by all the *busties* of the Jain temple group met within such places as Kārkal.

Pp. 79-80. Jain *Busties* *Basti* Towns of the Tulu country—Kārkal, Mudubidre and Venur, Guru *basti* and Tirthankara *busti*; a *Mānastambha* in front. At Kārkal—*Chaumukh* temple most interesting for its architectural features. The mānastambha at Hiriyanagadi, a beautiful specimen, the Gommatesvara Figure here the second largest in India

At Mudubidre—Chandranāth and Guru— *basties* are interesting, the former has along the basement of the *Mukhamandapa* friezes with sculptures.

At Venur · Śāntināth *basti*, noteworthy for its architectures. Tirthankar *busti* contains beautifully carved bas relief figures of all the Tirthankaras with their *yakshas*, *yakshinis*, trees, etc

The Gomatasvara of this place is the third largest. It bears the date of 1604 A. D. In a choultry are assembled a number of Jain metal figures—some are fine specimens of Vijayanagar times

P. 83. Icons : Jain , Available in plenty in the aforesaid centres.

Pp. 90-91. Wood carving : In the palace buildings of the ancient Chowtar dynasty at Mudubidri, noteworthy specimens of art of closing years of the Vijayanagar Dynasty *Navanārī* Kuñjara, made up of nine women and entwined to form an elephant· a clever combination and workmanship of high order. The *saptanārī aśva* composed of seven women so juxtaposed at to finally give a figure of a horse

540

V. RAGHAVAN. *Indian Antiquities in European Museums.* (Tran of the Arch. Soc. of S. I. Vol I, 1955). Madras, 1955.

P. 62 The Horniman Museum in Forest Hill, London (S E. 23). Fine Jain images from Jaipur--one dated A. D. 1152 (See JRAS. 1898, Pp. 101-02 Kielhorn reproduces and notices this statue).

541

Klaus FISCHER. *Caves and Temples of the Jains.* Aliganj (Etah), 1956. Pp. vii + 39. With 72 plates and figures and a map of Jain places.

Contents :

1 Early Rock-cut Architecture—Barakar Caves, Khandagiri and Udayagiri Caves, Keedavahu and Rājagriha.

2 Early Structural Temples—Udayagiri and Aihole and Pattadakal.

3 Final Phase of Rock-cut Architecture—Sittanavāsal, Badāmi, Ellora and Udayagiri.

4. Mediaeval Temples—Osia, Marwar Pillar, Sadri, Mount Ābū, Rāṇakapur Rājagriha, Khajurāho, Gyaraspur, Śravana, Beḷgoḷa, Kambadahalli, Humcha, Kundada Gudda, Lakundi, Jinarnāthapur, Halebid, Hampi, Tirumalai, Tiruparuthinkunram, Tiruppanamum Mudubidri, Kārkala, Chhattarpur and Patan.

542

Cave Temples of Western India. New Delhi, 1956.

P. 22 Ellora : 5 Jain caves : The most interesting are the Indra Sabhā and Jagannāth Sabhā. The upper storey of the India Sabhā is considered to be the finest in Ellora and it is the earliest of the Jain group. Some description given of both. On the top of the hill in which the Jain caves are excavated is a rock-hewn statue of Pārasnāth, 16ft. high and protected by a building over 200 years old.

P. 24. Aihole . The Jain temple of Meguti constructed about 634 A. D. The Meguti temple and No. 39 Jain temple, show influences of the Dravidian style.

P. 24. Paṭṭadkal : Jain temples belonging to the Chālukyan and the Dravidian styles built between the 7th and 8th century.

P. 27. Badāmi : A Jain temple which dates back to 650 A. D. It (No. 4) has a platform, image of Pārasnāth: Gautama Swāmi attended by snakes; statue of Mahāvīra.

543

Temples of North India. New Delhi, 1956

P 4. No structural difference between the Hindu and the Jain temples in the North except that the need for housing the various Tirthankaras dominates the disposition of space in the latter The Jain temples achieve their effect from the grouping together of a number of shrines on such high spaces as the hills can provide, and are characterised by an air of seclusion and aloofness.

P. 14. Central India—the Khajurāho group in Bundelkhand in Vindhya Pradesh.

P. 17 Basically similar to the Brahmanical temples, the Jain temples grouped together on the south-east of the site are remarkable—complete absence of window openings, parallel friezes of statuary

P 17. The Pārśvanātha is the largest and most beautiful Jain temple at Khajurāho. It is significant that this temple also houses images and sculptures of Brahmanical gods and goddesses It speaks of a spirit of toleration.

A cluster of 12 pillars, standing a little apart from the main group, is all that remains of the Jain temple known as Ghantai, but these have attracted considerable attention on account of their Attic beauty, "evidently the handiwork of a group of the most accomplished craftsmen of the time".

P. 22 Rajasthan : the village of Osia is the site of some badly damaged temples The temple dedicated to Mahāvira, is the most complete example of a Jain shrine at Osia.

Pp. 25—30. Gujarat and Kathiawar

Vimala Shah, the minister of the Solanki ruler. Bhimadeva I of Gujarat, built the first Jain temple at Dilwara. Vimala-Vasahi temple —description given.

Vastupāl and his brother Tejpāla, the Ministers of Viradhavala built another famous temple at Mt. Ābū—Description given.

Jain structures at Achalgarh near Mt. Ābū and the Jain temples at Kumbharia in the neighbourhood.

The Jain temple, the *Chaumukha*, at Rānapur in Jodhpur (of 1439 A. D.), it has eighty domes, supported by 400 columns.

The *Navalakhā* temple at Ghumli and a group of the same name at Sejakpur in Kathiawar

Palitana, a city of Jain temples, the hill has more than five hundred temples big and small and about seven thousand separate images. History of some of the temples given.

The Girnar hill in the south of Kathiawar, sacred to Neminātha. The Neminātha temple and the Mallināth temple.

P 39. Bengal Calcutta Sheetalanāthji temple in Badridas Temple Street

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Jyoti Prasad JAIN *Jaina Antiquities in the Hyderabad State* (Jain Ant , Vol. XIX, No. II) Arrah, 1953 Pp. 12 to 17.

At Kaḍkal, 19 miles north of Maski some bronze Jain images were discovered.

The archaeological remains of Amba Jogai, the modern Mominabad contain one Jain relic and a Jain cave

At Negai, situated about a mile and a half to the South-west of Chitapur station, there is an image of a standing Jina Suparśwa Nāth(?) within a ruined Jaina shrine. There is another sculpture of a seated Pārśvanātha Rock—Hewn Architecture · Ellora—The final group of the excavated shrines at Ellora consisting of the *Indra-sabhā* and the *Jagannātha Sabhā* belong to the Jains.

545

R. V. RAMAN. *Jain Vestiges Around Madras* (Q. I. M. S. Vol. 49, No. 2. 1958, Bangalore).

Pp. 105—107. Jain temple of Neminātha at Mylapore (Taylor's Catalogue Raisonne of Oriental Mss. Vol. VIII, P. 372). Two Jain statues, forty inches in height, unearthed from the vicinity of San Thome in 1923. Another Jain sculpture

found inside the San Thome Cathedral (Antiquities from San Thome and Mylapore by Rev. Hosten. 1936, P. 182)

An invocatory verse in honour of Neminātha at Mylapore in *Neminātham*, a Tamil work of the 12th century A D. (*Neminātham* by K. R. Govindaraja Mudaliar, (The Śaiva Siddhanta Publication). The Tamil work *Tondamandalasadakam* says (verse 32) that the author of *Neminātham* was a Jain poet Kalandai in Toṇḍamandalam.

P. 106. Another Tamil work *Tirunurrandadi* by Avirodhalvar (14th century) mentions the shrine at Mylapore. Association of Jains with Mylapore dates even from the Tāvāram days. Tirujñāna--Sambandar in his *Pumpāvaipadikam* says, that the miracle that he performed was witnessed by the Jains. An ancient temple of Ādināthа at Pulal 9 miles north-west of Madras--(Madras Ter-Centenary Commemoration Vol. p. 358) Two stone images of Mahāvīra discovered in Villivakkam, about 3 miles north of Madras (A. R. E. 1911 p 5). Another image of Mahāvīra from Ponnamalle (A. S. Ind. An. Rep. 1926-27, p. 231). A Jain Palliat Kunnathur and Mangadu (Ins No. 224 of 1929-30 and 358 of 1908).

546

T. N. RAMACHANDRAN. *Cave temple and paintings of Sittannavasal* (Lalit Kala, No. 9, April 1961), New Delhi, 1962. Pp 30 to 54—Plates XI to XXI (coloured 4 and 24 figures and a plan of the temple)

Sittannavāsal—a village about ten miles north-west of the Town of Pudukkottai was a flourishing centre of Jainism from the 3rd century B. C. to the 13th century A.D. Tamil equivalent of this name is Sirrannal-Vayil means the abode of the great men or *siddhas* or *arhats*. 17 beds in a natural cavern locally called Eladipattam for Jaina monks as in Barabar hills, Khanḍagiri-Udayagiri caves, Urchipilliyar rock caves and in Anamalai, Alagarmalai, Ivarmalai, Tiruvallam, Tirupparankuram and Alurittimalai in South India. Most of beds inscribed. The first bed contains a Tamil inscription in Brahmi of about 3rd and 2nd century B. C. This bed was used from 3rd-2nd centuries B. C. to 7th century A. D. by Jaina monks. Tamil inscriptions on other beds discussed. Text of all given.

On the western side of this hilly tracts in a Jain rock cut cave temple reproducing the architectural features of the Pallava king Mahendra-varman I (7th century A. D.) whose early faith was Jainism. Architectural and sculptural details discussed. Paintings on Architerave, pillars and ceiling and its technique discussed. Date of the Paintings—7th and 9th centuries A. D.

547

Debala MITRA. *Some Jaina Antiquities from Bankura, West Bengal.* (JAS—letters, Vol. XXIV, No. 2, 1958, Pp. 131--134 with 10 plates).

Jaina relics in the district of Bankura—the area was a stronghold of the Digambara sect these mediaeval Jaina remains will be submerged when the Kangsabati Dam Project will be completed. Ambikānagar (in Ranibadh P. S.), Ambikā temple with Ambikā image, Śaiva temple originally Jain (dedicated to Rishabhanātha—description given—Chitgiri (opposite to Ambikānagar) desolated Jain temple with an image of Śāntinātha. Barkala (2½ miles east of Ambikānagar) a Jain temple in ruins with images of Ambikā, Ajitanātha, (Suvidhinātha), Chandraprabha, Śāntinātha, Rishabhanātha, Pārśvanātha etc fully described Pāreshnath (2 miles north-west of Ambikānagar) red sandstone shrine, Pārśvanātha (6″-8½″) description given.

Chiada (opposite to Pāreshnāth)—Tīrthankara figure (11½′). Kendua ½ a mile from Kendua) once blomishing Jain establishment Pārśvanātha temple—description given.

Plates showing Jain temples, miniature shrines, Jain Tīrthankaras and fragments of Jain images.

548

KRISHNA DEVA. *The temples of Khajurāho in Central India.* (Ancient India No. 15, 1959, New Delhi)

P. 43. Khajurāho, situated in Chhatrapur District of Madhya Pradesh. The tract round Khajurāho was known during ancient times as Vatsa, in mediaeval times as Jejābhukti or Jejakabhukti, and since the 14th century as Bundelkhand

P. 44. Under the patronage of the Chandella princes, Jejakabhukti was blessed with prosperity and was swept between the 10th and 12th centuries by a cultural upheaval. Khajurāho (ancient Kharjjuravāhaka) the capital town was adorned by the Chandellas with lofty temples.

P. 45. During the reign of Dhanrga (c. 950-1002), the Pārśvanātha temple was built by one Pahila, who was 'honoured by King Dhanga '

P. 46. All temples of Khajurāho pertain to a cognate style and are manifestations of a distinctive and cencerted architectural movement; inspite of divergent sectarian affiliations, the dominant architectural and sculptural schemes are uniformly homogeneous, so much so that, save for a few distinctive cult-images

there is nothing to distinguish a Vaishanava temple from a Śaiva one and Śaiva temple from a Jain one.

Distinctive peculiarities of Plans and elevation—described—*Jagati*, *Ardha-mandap*, *Maṇḍapa*, *antarāla* and *garbha-griha*. The elevation, the interior plan.

Pp. 54-55. Pārśvanātha (pls. XXVII and XXVIII)—probably built during the reign of Dhanga . the two inscriptions bear the same date viz., Vikrama year 1011 (A. D. 953-54). The inscription on the Pārśvanātha temple a re-engraved copy of a lost original record [epi Ind. I (1892) Pp. 135-36], re-engraved after the lapse of more than a century. The same temple has numerous earlier pilgrim-records, assignable to Circa A. D. 950-1000. Numerous affinities of architectural and sculptural styles of the Pārśvanātha enumerated. Despite its Jaina dedication, the Pārśvanātha bears a Kinship to the Lakshmana in displaying its sculptures a predominance of Vaishnava themes, such as *śankha-purusha* Paraśurāma, Balarāma with Revatī and a group of Rāma, Sitā and Hanumāna, in addition to diverse forms of Vishnu Besides the Lakshmana, this is the only temple at Kharjurāho which depicts scenes from the *Krishna-līlā*. Its Architectural peculiarities, its individual features of design and composition, Date in circa 950-70 It is a *sāndhāra-prāsāda*.

P. 58 Ādinātha temple · is a *nirandhāra-prāsāda* of which only the *garbha-griha* and *antarāla* have survived with their roofs. In the elegance of sculptural style and in general plan and design, it bears Kinship to the Vāmana. Its Śikhara shows better proportions.

P. 60 Ghantāi Temple (pl. XXVII). The temple, locally called Gantāi on account of the chain and bell (ghanta) motifs carved on its tall pillars, same design as the Pārśvanātha temple. As in the Ādinātha, the architrave surmounting the doorway of this temple is carved with the 16 auspicious symbols seen in the dream by Jaina Mahāvīra's mother at the time of conception. Datable to the end of the 10th century.

Pp. 62-63. Iconography . The Jain temples of Khajurāho enshrine images of Jinas and depict Jain deities on the niches and doorways. For the rest they agree with the other local temples. The doorways of the Jain temple invariably represent Chakreśvarī *Yakshī* on the *lalāta-bimba*, while the door-jambs and niches show mostly other Jain deities including the *Vidyā devīs* and *Śāsama-devatās*, besides figures of Jinas. The sixteen auspicious symbols seen in the dream by Vardhamāna's mother, according to the Digambara tradition, are represented on the architrave above the doorway of almost all the Jain temples and shrines, except the Pārśvanātha. N. I. The symbols enumerated in the Jain texts and represented on the Ghantai land Ādinātha temple given.

549

C. SIVARAMAMURTI. *The Chola Temples.* New Delhi, 1960.

P. 38. Appendix · stories of Jaina saint. Depicted at Dārāsuram. Dārāsuram situated 3 miles to the south of Kumbakonam, Airāvateśwara Temple built by Virajendra (1063-69) or Rājarāja II (1950-73), in the main shrine the carving below the niche depicts scenes illustrating stories of Śaivite saints The story of the boy-saint Tirujnanasambhanda, who overcame the Jainas, all shown impaled, by performing the miracle of floating a manuscript against the current of the stream The saint is depicted as a very small boy with symbols in his hands. Three nude Jains, with flowers and other objects in their hands, are shown standing probably to throw them into the stream and perform a miracle. The king is in the centre of the panel and beyond him are impaled the defeated Jainas.

550

K. R VENKATARAMAN. *The Jains in Pudukkottai* (Journal of Oriental Research--XIII, Madras)

Pp 1-14. Describes the various temples and caves in Pudukkottai State, and shows by iconographic and epigraphic evidences of existence of Jainism in the State.

551

C SIVARAMAMURTI. *The Chola Temples*, New Delhi, 1960.

Airāvateśvara Temple Diraswam (3 miles to the South of Kumbhakonam)—its illustrated miniature panels—The boy saint—Tirujnānasambhanda, three nude Jains and impaled Jains.

552

Debala MITRA. *Udayagiri and Khandagiri*, New Delhi, 1960, Pp vi+65.

History, Architecture, Art, Religion, Social life. The Udayagiri monuments (18 caves) and the Khandagiri monuments (15 caves) full description given The Jaina temple and Deva Sabhā with 18 plates and a map.

553

C. SIVARAMAMURTI. *Kalugumalai and Early Pāndyan. Rock-cut Shrines.*—Bombay, 1961.

P. 27. Boulder carved with Jain figures at Kalugumalai : Close to the Vattuvankoil, a large rock carved with Jain figures of exquisite beauty—large panel

representing Tirthankaras—each under his respective tree. Other panels elaborately worked . *Yakshas* and *Yakshis* Dharanendra *Yaksha* and Padmāvatī. The flexions in the case of these figures are indeed so charming that they add to the rhythimic poise to the whole composition The panel of Pārśvanātha with the snakehood over his head is a gem of early Pāndya art (Pl. 16).

There are long rows of seated Tirthankara figures repeating the complete hierachy of Tirthankaras three times over

554

V. S. AGRAWALA. *A Survey of Gupta Art and some sculptures from Nachna Kuthara and Khoh*, (Lalila Kalā No. 9, 1961. New Delhi).

P. 21 In the Punjab, Gupta relics have not yet been systematically surveyed But it is important to mention the Jaina temple at Murti, near Choa Suidan Shah in the Salt Range which was visited by Sir Aurel Stein in the old town of Simhapura, the remaining antiquities are prescribed in the Lahore museum.

P. 22. The depth and purpose of Gupta art can be perceived in the religious and philosophical literature of the Jains and others

555

Raymond BURNIER. *Visages de L'Inde Medievale. Paris Sculptures Du Temple Jaina De Pārshvanātha*

Khajurāho, Onzieme Siecle 15 plates. Temple facade; Vishnou, Brahma, Agni, Pārvati, Vishnou, Sarasvati, Bhairava, Apsara, Lakshmi.

556

H. D SANKALIA *Indian Archaeology Today*, Bombay, 1962.

Pp. 26 & 72. The historical period in India begins from the 6th century B. C., the period of the Buddha and Mahāvira.

557

Y. D. SHARMA *Remains of early Historical cities* (Archaeological Remains, Monuments and Museums, published on the occasion of XXVI International Congress of Orientalists, New Delhi, 1964). Part. I.

P. 57. Rājghat—ancient town of Varanasi, was one of the sixteen *mahājanapadas* or Major States and a great city from the earliest historical times.

P. 60. Rājgir. Mahāvīra passed several rainy seasons here; birth-place of Muni Suvrata (20th Tirthankara). Jaina temples continue here till this day.

P. 77. Tāmluk—ancient sea-port on eastern coast, different names—Tamralipta, Damalipta, Tamralipsi or Tamraliptika.

P. 79. Bangarh (Dinajpur district) anciently known as Kotivarsha and Devikota.

558

K. R. SRINIVASAN. *Rock-cut Monuments* (Do—as above). Part-I

P. 111. Barabar Hills, rock-cut canes for the Ājivika monks.

P. 112. Rājgir—Sombhandar cave (3rd Century A. D.).

Pp. 121-22 Udayagiri and Khanḍagiri (Orissa) caves—Jain monastic retreats (100 B. C.).

P 130. Udaigiri (Vidisha District)—the largest excavation, Jain cave.

P. 132. Badāmi (Bijapur district)—the Jain cave temple at the top of the hill

P. 133. Aihole (Bijapur district)—Jain cave temple (C A. D. 700) latest of the early Chālukya.

P 136 Ellora—Jain Caves 30 to 34. (9th century A. D.). 32 and 33 double storeyed

P 147. Sittanavāsal (Thiruchchirappalli district)—Jain cave temple of the Pāndyas (1st half of the 8th century A. D)—the original cave temple—a century earlier, paintings.

P. 152. Ellora—Chhota-Kailāsa—a three storeyed vimāna, a later Jian version of the Kailāsa.

559

KRISHNA DEVA. *Northern Temples* (do—do—as above) Part-I.

P. 116. Gyaraspur (Vidisha District)—Maladevi temple (9th century) partly structural and partly rock-cut, row of standing Jinas and a figure of Chakreśvarī.

P. 170. Ghanerao (Pali district, Rajasthan)—Mahāvīra temple with three lays (*trika maṇḍapa*), characteristic of the medieval Jaina temple of Rajasthan.

P. 171. Kumbhariaji (Banas-Kantha district, Rajasthan)—Jain temples, Chālukhyas or Solanki style, Mount Ābū, Dilwara, Vimala—Vasahi and Luna—Vasahi marble Jain temples

P. 172. Rāṇakpur (Pali district, Rajasthan)—Jain *Chaumukha* temple (1430 A. D.).

P. 183. Taranga (Mehsana district, Gujarat)—colossal Jain temple.

P. 184. Girnar (Junagadh district), Śatruñjaya (Bhaunagar district)—Gujarat, Jain temples on these sacred hills.

560

K. R. SRINIVASAN. *Southern temples* (do—do—as above) Part-II.

P. 205. Patadkal (Bijapur district)—Jain temple, the *antarāla* containing seated Jinas, lathe—turned pillars

P. 207 Lakkundi (near Gadag, Dharwar district)—large Jain temple—earliest in this area (latter half the 11th century).

P. 225. Śravana Belgola (Harsan district)—Chandragiri hill, Jain Vimānas (9th century)—Chāvundarāya *vasti* (c 982-95), a three storeyed vimāna.

P. 226. Śravana—Belgola—Gommateśvara—colossal finely polished statue.

561

Y. D SHARMA *Islamic Monuments* (do—do—as above) Part-II.

P. 284. Bodhan (near Hyderabad) mosque consisting merely of some alterations and additions to a Jain temple

562

H. SARKAR. *Museums* (do —do— as above) Part-II

P 342. Ajmer, Rajputana Museum, Jaina Sculpture Baroda, Baroda Museum, Jaina Bronzes.

P. 343. Dhubela (originally at Rewa) State museum—Jain images.

P 345. Madras. Government Museum—Jaina antiquities from Danavulapadu; metal images. Mathura, Museum of Archaeology, Jain images

P. 346. Patiala, Government Museum—Jaina antiquities, Patna Museum—two Jain torsos, Mamyan age.

P. 348. Bijapur, Arch. Museum. Jain Sculptures. Khajurāho, Arch. Museum. Jain Sculptures.

P. 352. Dharwar, Kannada Research Institute Museum—Jain images.

Section II

II—ARTS

563

RAJENDRALALA MITRA. *'Pictures of Tīrthankaras' (Proceedings) of the Asiatic Society of Bengal,* 1879. Pp. 276—279).—Calcutta, 1879.

Note on two series of Jaina paintings issuing from Rajputana. One represents the 24 usual Tīrthankaras, the other 48 forms of Jinas.

List of 24 Tīrthankaras with indication of their colour. Their emblem and of the king under which they lived

List of the 48 varied forms of Jinas.

564

T. N. MUKHARJI. *Art—manufactures of India,* Calcutta, 1888.

P. 18. The painting on paper is very widely prevalent at Jaypur. The mythological subjects are of easy sale. The Tīrthankaras are represented in that way.

P. 45. The engraving on wood is largely encouraged by the Jaina merchants. with regard to the decoration of the temples.

565

M. MAINDRON *L'art Indien—Paris,* 1898.

Pp. 38-50. The Jaina architecture. Antiquity of the Jainism.

Characteristic of the Jaina art--its elegance and lightness.

The periods of the Jaina architecture.

Scheme of a Jaina temple.

Sculpture and decoration. Choice of the site for the construction of a temple.

The temples of the mount Ābū.

The temple of the South India. *Bastis* and **beṭṭus.**

The temple of Guzerat.

566

A. GRUNWEDEL. *Buddhistische Kunst in Indien.* Berlin, 1893.

A. GRUNWEDEL. *Buddhist Art in India.* Translated by A. C. Gibson; revised and enlarged by J. BURGESS. London, 1901.

Pages.

German edition	English edition	Reviews relating to the Jains.
	1, note	Dependence of the Jaina art, considering of the Buddhistic art.
30	29	The sculpture on wood made it reappearance in the Jaina art in the middle age, under the Cālukya. The temples of the mount Ābū and others in the West India show its application.
	43, note.	Classification of the gods *Vyantaras* in the Jaina religion. Each Tīrthakara is accompanied by a *Yakṣa* and a *Yakṣinī*,
	181, n. 2.	Remark on the close conformity which exists between the 24 Buddhas of the past and the Tīrthakaras
	198, n. 1.	The colossal Jaina statues.

567

A. FOUCHER. *L'art grece-bouddhique du Gandhara.* Volume I, Paris, 1905.

P. 420, note. The adoration of the '*pātra*' and '*Usnisa*' of Mahāvīra is a motive used in the Jaina art. One may see some specimens of them in the museum of Lucknow and Allahabad.

Pp. 529-533. Description and interpretation of two bas reliefs, one in the museum of Lahore and the other in the museum of Calcutta, in which the question is of a conflict between the Buddha and the naked Jaina heretics.

568

SMITH, Vincent A. *A History of Fine Art in India and Ceylon*, Oxford, 1911.

Pp. 267-270. Mediaeval Jain sculpture in all India.

569

KEITH, J. B. *The Indian Problem in relation to Indian art and Artichitecture.* (DSM, xvi, 1913, Pp. 89—192).

P. 89. India's architectural remains, such as the Buddhist and Jain, are the outcome of self containing communities who shared in the benefit of those free iations.

P. 95. n. The Jains were great bankers of India, and holding the purse strings have enjoyed the friendship of all rulers who have borrowed money from them.

Assistance of the Mathura *Seths* (Jain Digambaras) in the dark days of the Mutiny.

The favour and esteem the Jains enjoyed with the Princes of Rajputana and the Delhi Moslems.

Treasure of a very beautiful Jain temple in later Mahomedan days in Delhi.

570

HAVELL, E. B. *Indian Architecture.* London, 1913.

P. 197. Jain architecture.

571

COOMARASWAMI, Ananda K. *Notes on Jaina Art, the eight Nāyikās, ceiling-painting at Kelaniya Vihara.* Ceylon, 1914.

572

VENKATA SUBBIAH, A. and E. MULLER *The Kalaś.* (JRAS, 1914, Pp. 355—367).

P. 357. As regards the number of *Kalash* the Jain texts uniformly mention seventy-two.

P. 367. The commentary to Umasvati's Tattvārthādhigamasūtra gives a detailed list of all the *siddhis* according to the Jain doctrine.

573

A. Foucher. *The Beginnings of Buddhist Art*—Paris & London, 1917, Translated by L. A. THOMAS and F. W THOMAS.

P. 163. Wall paintings—5th-6th century Cave XVII, Ajanta—On the right wall of the anti-chamber of the sanctury—The right end of the Anti-chamber says Dr. BURGESS (Frescos of Ajantā p 69, xxxiii) at the right side representing a number of Digambar Jaina *Bhikshus* helping forward an old far one, and carrying the *rajoharana* or *pichi*, a broom to sweep away insects, etc. Most of them are shaven headed and stark nacked. One or two who wear their hair, are clothed. See GRIFFITHS Pl. LIII.

574

JOUVEAU DUBREIL, G. *Pallava Painting*. (IA, lii, 1923 Pp. 45—47)

Sittannavāsal, a Jain temple, carved out of the rock in the time of Mahendravarman I, before his conversion by Appar.

575

KRAMRISCH, Stella. *The Expressiveness of Indian Art* (5) · Rhythm. (JDL, ix, (Pt I) 1923, Pp 116—130).

P. 126. Reference to a Jain rock-cut sculpture from Khandagiri representing a group of girls leaning round a well-fed lady.

576

COOMARASWAMI, Ananda K. *Catalogue of Indian Collections in the Museum of Fine Arts, Boston*, 1924. (Pt 4 : Jain Paintings and Manuscripts)

A review of the catalogue is contained in the Museum of Fine Arts Bulletin, Vol. xxii, 1924. p 54.

577

BROWN, Percy. *Indian Painting*. Calcutta.

Pp. 38, 51. Jain book—illustrations.

578

GHOSE, A. *A comparative survey of Indian Paintings.* (I. H. Q. Vol. II, 1926).

P 302. Jain cave paintings at Sittanavāsal near Puddukottai (Madras) of 7th century akin to Ajantā Paintings in style.

P. 304. Plate—The birth of Mahāvīra (from *Kalpasūtra*) of 15th century A. D.

P. 305. Jain art in Western India of 15th century—fully described.

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COOMARASWAMY, A. K. *History of Indian and Indonesian Art*, London, 1917.

P. 9 Bimbisāra (Śrenika) and Ajātaśatru—Contemporary of Mahāvīra.

P. 15 Brahmanical, Jaina or possibly Magian—early faith of Asoka.

P. 25. Khāravela—his occupation of Pātaliputra about 161 B. C.

P. 30 Sātakarni—3rd king of the Andhra dynasty—a contemporary of Khāravela.

P. 31. The three-pointed *Triratna* symbol representing the "Three-Jewels" the Buddha, the Law, and the Order—occurs in Jaina usage also. Its disappearance after 3rd century A.D.

Pp 37-38. Mention of a Jaina votive plaque at Sārnāth dedicated by Amohini—dated 42 or 72 of an unknown era—another dedicated by the courtesan Lonaśobhikā Q 2, Mathura Museum (fig. 72) without date—represents a Jaina stūpa—two female figures leaning against the *stūpa* drum—two *stambhas* with *dhamma cakka* and the lion at the sides resembling the Jain *stūpa* at Taxila.

Jaina establishment by the Kankāli Tilā of 2nd century B. C. with sculptures bearing inscriptions in Brahmi characters—image divinity connected with Mahāvīra.

Excavations at Udayagiri and Khandagiri—Hāthigumphā inscription of Khāravela 161 B C.—Another inscription of Khāravela at Mañcapuri—Ananta, Rani; and Ganeśa Gumphā—150 to 50 B. C.—Figures of Ananta complimented by Māyā Devi with elephants—Doorway adorned with a pair of three headed *Nāgas*.

Rani and Ganeśa caves—two storeyed—scenes sculptured taken from Jaina legends—style original and vigorous—'Shield' and '*Swastika*' symbols prevalant at Rāni Gumphā—Jayavijaya and Alakāpuri caves inferior in style—*makara* lintel arch appearing here for the first time.

P. 47 *Yakkhacetiya* referred to in Jaina literature as the haunt of *yakṣas*—may have been sacred trees.

P. 52. Mention of the Jaina *stūpa* base at Sirkap of latter 1st century B. C.

P. 55. Jaina *stūpa* base in block F in the city of Sirkap—of a ksatrapa period—facade with niches of three types, Greek pediment, Indian *caitya* arch and *torana*.

P. 57. High relief in mottled red stone of Sikri or Rūp Bās, shaven head, absence of moustache, hands in *abhayamudrā*, *simhāsana* etc —peculiarities of Kuṣāna images of Jinas.

P. 58. Jina from Karkal Tilā site, J 39 in the Lucknow Museum. Jina represented in relief on several āyāgapatas from Kankāle Tilā now in Lucknow museum.

P. 63. Mention of pillars and cross-bars from Kankāle Tilā site of the Jaina Yaśa vihāra and *stūpa* of Vāsiska, existing in the Calcutta, Lucknow and Mathura Museums.

P. 63(n). Jaina Guha—Vihāra (Mathura founded by chief queen of the Satrap Rañjubula—1st century B. C. establishment of Jaina monastry with the Vodva *Stūpa* at the Kankālī Tilā in 2nd century B. C.

P. 75. Buddha, Brahmanical or Jaina images not of Greek inspiration as propounded by FOUCHER

P 89. Jaina paintings discovered by M. JOUVEAN DUBREUIL (at Sittanavāsal, Pudukottai state near Tanjore) of 7th century.

P. 95. Jain temple at Meguti dated 634.

P. 97. Mention of 200 Jain cave shrines in India—out of 1200 cave temples

P. 99. Jaina *Indra Sabhā* a monolithic temple.

P. 102 Reference of the Jaina Pallava painting discovered in a cave shrine at Sittanavāsal, Pudukottai state assigned to the reign of Mahendra Varman I.

P. 106. Mediaeval architecture —no Buddhist, Jaina or Brahmanical styles of architecture but only Buddhist, Jaina and Brahmanical buildings in the Indian style of their period

P. 109. Hindu and Jaina temples at Candela capital of Kharjurāho in Bundelkhand second in importance only to the mediaeval temples at Orissa—erected 950—1050 A. D.—Jaina Ādinātha temple resembling Vaiṣnava *Caturbhuja*.

P. 111. Destruction of Jaina temples in Gujrat by Muhammadans, Jaina Tower at Chitore dates from 12th century Jaina temples at Mt. Ābū—of Vimala Sha and Tejapāla ca 1032 and 1232—Veritable dreams of Beauty (Consens) domical ceiling most remarkable feature.

P. 112. Taranga near Sidhapur a place of Jain pilgrimage—a temple of Ajitnātha built by Kumarapāla. Temple of Neminātha at Girnār older than 1278—another built by Tejahpāla and Vastupāla latter of Cālukyan Fashion—Temple of Ādinātha in Kharataravāsi Tuk, built by a banker of Ahmedabad 1618. —another shrine built by *Nagar seth* of Ahmedabad in 1840—picturesquely situated Jain temples at Ranpur (specially the Gaumukha temple A. D 1438) in Jodhpur and Pārasnāth in Bengal.

P 116. Nāgara style Jain temples —Dharmanātha at Ahmedabad 19th century, Sonargarh and Muktāgiri temples of 16th and 17th century.

P 118 Śravana Belgola Hasan Dist. S/India—chief seat of Jainas—innumerable shrines—some in villages and other on hills *cikka* and *dodda* Bellas—betta a special form of shrine with courtyard open to the sky, cloisters round about and in centre a colossal image not of a Tirthankara but of a saint—great image of Gommateśvara on the Dodda—betta—57 ft high largest free standing images of the world carved in situ for Cāmunda Rāja about 983 A. D A 20 ft. high figure at Hivālā—statues of Bharateśvara

Bastis of Cola Dravida style of 11th and 12th century—Jain matha in the village decorated with paintings from the life of certain Tirthankara and Jaina Kings.

P. 118(n) Jaina bronzes include one published by Nahar and Ghose '*Epitome of Jainism*' and one in Barto Museum Bhavanagar A Jaina painting preserved on the ceiling of a Jaina temple at Kāncipuram, another, ascribed to the eleventh century at Tirumalai N. Arcot, Dist (E. I lx 229)

Kannada (Kanara) Jain temple at Mudabidri near Mangalore of Vijayanagar style. Kannada style closely resembling the style of Nepal

Gommateśvara figures not found in northern India —colossal imagas at Gwalior.

Gujrat paintings—illustrations of Jaina texts influenced by *Kalpa sūtra* and *Kālikacārya kathā*. *Kālikacārya Kathā*—Jain work describing Kālika's (a Jain monk) dealing with king Gardabhilla.

XI—36 Rani Gumphā, Khandagiri ca 100 B. C. (Sunga).

XIII—45 *Dhamma cakka* shrine.

LXVIII—221. Tejapāla's temple, Dilwara. Mt. Ābū ceiling, 1232 A.D. Cālukya).

LXXII—234. Pārśvanātha, Kannada 10th century (Pala and Cālukya).

LXXX—255 (a & b). Two leaves of a manuscript of *Kalpa sūtra* Gujrati, 15th century (Boston). Late Mediaeval.

LXXX—256. Jaina ceiling painting, Kāncīpuram, 8th century, Late Mediaeval.

580

S. M. Edwardes. *Studies in Indian Painting by N. C. Mehta*—Book—notice (Ind. Ant. Vol. LVI, 1927. Bombay).

P. 119. Pallava frescoes of Sittanvāsal, Gujarat and Rajputana style—"Jain".

581

Ghose, D. P. *The Development of Buddhist Art in South India,* (I. H Q. Vol. IV. 1928).

P. 728. The Rail—the most singular feature of the early Buddhist and Jaina *stūpas* is the rail, upon which the artist devoted his most scrupulous attention and lavished all the splendour he could conceive.

582

Heras Rev H *Three Mughal paintings on Akbar's religious discussions* (J B B. R. A. S., 1928, Vol III, Pp 190—202)-

Pp. 198-99 Jaina at Akbar's court—Akbar's acquitance with the Jain *guru* Hiravijaya suri—his influence on Akbar's actions—Jain influence at Akbar's court continued till 1584—Vijayasena Sūri, Shānti Chandra Sūri and Bhanu Chandra Sūri continued Hiravijaya Sūri's work.

583

Acharya, P. K. *Fine Arts* (I. H Q Vol V, 1929).

P. 212. Buddhist and Jain stūpas surrounded with stone railings and decorated with gateways but these were obviously incongruous and later additions, and formed no essential parts of the main structure just like the other accessories such as stone umbrellas elaborately carved pillars and abundant statutary usually in the form of reliefs, representing scenes connected with their religions and showing the conversion of Buddhism and Jainism to idolatry.

584

J. Ph. VOGEL. *The Woman and Tree or Sālabhanjikā in Indian Literature and Art, Acta Orientalia*— Vol. VII, Lugduni Batavorum, 1929.

• Pp. 222—226. Mathura a stronghold of Buddhism & Jainism during the early centuries of our era. Situated on the main route connecting the North-West & Eastern India was exposed to the vicissitudes of war and foreign invasion.

P. 223. *Stūpa*—The *stūpas* of both (Boddhist and Jain) communities were so similar in appearance that according to a curious legend preserved in a Chinese text, even the great king Kanishaka, who was a fervent Buddhist, could mistake a Jaina *stūpa* for one belonging to his own religion.

Pp. 223—226. Railling pillars and their figures, the Sālabhanjikās in Mathura.

585

BARUA, B M. Dr. *Old Brahmi Inscriptions in the Udayagiri and Khandagiri caves.* Calcutta, 1929

Pp. 43-44 Khāravela Inscription — records offer of food and drink for entertaining *Arhata* (Jain) reclues—by Khāravela after conquering Mathura.

P. 157 Ardha Māgadhi—the language of the extant Jaina *Āgama.*

P. 163 Brahmi inscriptions drafted by Jain recluse who came to live in the Udayagiri and Khandagiri caves from Guzrat

P. 167 Three imporant centres of Jainism during the reign of Khāravela viz. Udayagiri—Khanḍagiri caves in Orissa, Mathura and Ujjeni—Girinagara.

P 177. Excavation of 117 caves on the thirteenth year of Khāravela's reign for Jain saints.

P. 186. 'Throne of Jina' belonging to Kalinga—carried off by Nanda (Nandarāja-nitam Kalimga Jināsanam).

P. 189. Reference of a tank on the eastern face of Khanḍagiri saved to Jains —caves with images of 24 Tīrthankaras.

P. 197. *Uttarādhyana sūtra* a Jain work.

P. 224. Giri—name of a Nigantha or Jain contemporary of king Vattagāmani of Ceylon. Mahāgiri and Simhāgiri— names of two Jain apostles.

P. 237. *Āyāramga—Sutta* a Jain work.

P. 260. Jainism—religious faith of king Khāravela—the excavators of the caves of Kumari hill—Hāthīgumphā inscription. Bringing back of Throne of Jina to Kalinga signalised the conquest of Anga Magadha by Khāravela.

P. 261. Co-existence of Hinduism with Jainism during and before Khāravelas reign.

P. 263. Jain recluses specially mentioned as representatives of *Śramanas*—no recognition of Buddhist Ājīvakas (Khāravela inscriptions). Co-existence of Jainism and Buddhism during Kuśanas. Khāravela a Jain since birth—criticism of his life and work.

P. 280. The Jaina *Bhagavatī Sūtra* mentions king Jayasena Vimalavāhan Mahāpadma of Satadvāra—Mahāpadma a persecutor of Jainas (n).

P. 305. Rānī gumphā cave in Orissa—ornate friezes illustrating episode of Jain religion—resemblences of Jain relief of Mathura temples.

586

SAMSOOKHA, P. C. Dr. ĀCHARYA. *On Fine Arts* (I. H. Q. Vol V, 1929)

P. 784. The arts and sciences of Jain *Sūtras*—discussed.

587

ARAVAMUTHAN, T. G. *South Indian Portraits in stone and Metal*, Madras 1930.

P. 2. In the caves at Udayagiri and Khandagiri we come across sculptures which cannot but be portraits of devotees.

P. 3. In a rock-cut cave temple at Trichinopoly two inscriptions say that Mahendravarman I had a statue of himself installed in the temple

P. 8. The earliest Tamil literature contains indications of sculptures portraying human beings *Silappadikaram*—a great epic poem not later than the 3rd century A. D.

P. 11. Plate—Mahendravarman I (C. 600—25 A. D.).

P. 14. In the rock-cut cave at Sittannavāsal famous for its ancient frescos, a painting plate (page 17) of a head on one pillar bears a close resemblence to the sculptured head of Mahendravarman at Mahābalipuram plate (page 16). The cave being associated in many ways with Mahendravarman I, the painting has been taken to be a portrait of that King

P. 25. Portraits of Mahendravarman I were carved in his life time in the rock-cut caves of Trichinopoly and Mahābalipuram, and a portrait was painted at Sittdhavasal · all of 7th century A.D.

P. 47. Plate Devotee below Jina—Memorial temple.

588

J. HACKIN. *La Sculpture Indienne ET Tibetaine Au Musee Guimet*. Paris, 1931.

P. 14. Planche XXXV. Munisuvrata, 20th Tirthankara.

Plate XXXV. Bronze, Inde. XVI siecle. Hauter, OM28.

589

V S AGRAWALA—*Pre-Kushana Art. of Mathura* (I U. P. H. S. Vol. VI, 1933).

P. 110. The *Vedikā* or railing was the most important product of the early art and was cherished as the main object for display of the sculptor's decorative skill. Instances of Jaina railings have been unearthed at one of its most ancient sites, the Kankāli Tilā (Mathura). The Jainas were settled in Mathura in the second century B.C

An ancient Jain *stūpa* existed in Mathura, which in A. D 167 was considered to have been built by the Gods. i. e. was so ancient that its real origin had been completely forgotten (E.I. Vol. II, P 198). There were two temples (*Prāsāda*) on the site of the Kankāli mound, one of these existed in the middle of the 2nd century B. C

Pp. 111-112. For an example of the ancient Jaina *stūpa* (Smith's Jaina *stūpa*, Pl 72 Fig 1)—Dr. BHANDARKAR has described this as an example, of a square *stūpa* (Excavations at Nagari, Arch. Memoir No. 4, P. 136). The structure is surmounted by a *Dharma-chakra*. The *stūpa* was a monument raised by the followers of Jainism and Buddhism for enshrining the relics of their saints As example of the Jain *Dharma-Chakra* and *stūpa* we have reference to the *Wheel and the Relic Memorial* in line 14 of the Hāthigumphā cave inscription (E. I Vol. XX, P. 80). Kāya Nisidi—an equivalent of *stūpa*. Nisadyā (Nisidi, Nisidhi, etc.) was the common name for a *stūpa*. Dr. BUHLER remarks "that the ancient art of the Jainas did not differ materially from that of the Buddhists (Ref. Ind. Vol. 11, P. 322)—Fig. 22. Jain *Dharma-chakra* from Kankāli Tilā, now in Lucknow Museum.

590

Journal of the Indian Society of Oriental Art, Vol. I, 1933.

P. 52. (*The Kīrtistambha of Rana Kumbha* by D. R. BHANDARKAR) mention of Jaina Tower on the eastern crest of Citorgarh.

P. 64. (An illustrated Sālibhadra ms.—by P. Nahar).

Mention of the composition of a '*Chaupai*' by Matisāra a disciple of Jina-simha Sūri in accordance with the wishes of Sri Jinarāja Sūri. Jinarāja Sūri II—pontifical head of the Kharataragaccha (1618—1642) A. D. and was the 63rd in descent counting from Lord Mahāvira Mention of Salivāhana as an artist (*citrakāra*) of a Jain pictorial roll—his greetings to Ācarya Vijayasena Sūri mentioned.

P. 73. (Cola Painting—S K Govindaswami) Buddhism and Jainism taking strong foothold in South India at the time of the Sangam literature of the Tamils (Ist-5th century A.D.).

Plate XXI (1) Tirthankara Dharmanātha outside shrine of Pārsvanātha temple.

(2) Converse between two Ācāryas, Śāntinātha temple.

P. 142. (Nepalese Paintings—St. Kramrisch). Mention of the presence of *Samavasarana* in many Jaina temples—fully described.

Journal of the Indian Society of the Oriental Art. Vol. II, 1934.

Nothing.

591

M. R. MAJUMDAR. *Gujarat School of Paintings*—(A I. O. C., Session VII; 1933).

P. 830. Jain Manuscripts paintings etc —discussed.

592

COOMARASWAMY, A. K. *The Transformation of Nature in Art Massachusatta*, 1934.

P. 102. From a monastic point of view; usually but not exclusively Buddhist or Jaina, the art are rejected altogether as merely a source of pleasant sensations,

593

CHATTERJEE, S. C. *Indian Arts and Industries.* Calcutta, 1934.

P. 3. Mention of renovation of Dilwara temples at Mt. Ābū.

P. 5. The church of St. Stephen's, Walbrook—its architect following the idea of the Jaina dome builders.

594

Dr. W. N. BROWN. *Miniature painting of the Jaina Kalpasūtra with 54 Plates*—Washington, 1934.

Pp. IV & 66. Introduction, list of illustrations and description a descriptive and illustrated catalogue of miniature paintings of the Jain *Kalpasūtra.*

595

Telangana Inscriptions—(Lakshmanraya Parisodhaka mandali). Hyderabad, 1935

P. 202. Kakatiya inscription at Karimnagar in Karimnagar Dist. in Telegu of S 1092 records prevalence of Jain cult in the time of Prola 11th century.

P. 211. Chālukyan inscription at Padur in the Mahabood Nagar Dist. in Canarese (C. V E 29 during the reign of Tribhuvanamalla) records registration of gift of *Padura Hallaharasa* to his Jain teacher Kanakasena bhaṭṭāraka of the Pallava Jinālaya.

596

O C. GANGOLY. *Ragas and Raginis,* Bombay, 1935.

Pp 34-35. Sangīta-samayasāra a work on music and dancing in verses composed by Paravadeva a Jain (1250 A. D about).

Pp. 187-188. Appendix 10 Classification of Ragas according to that work.

Published in Trivandrum Sanskrit Series No. LXXXVII in 1925, edited by T Ganapati Sastri. Ms. also in Madras Oriental Library being No. 13028. V. Raghavan in "*Some names in early Sangīta Literature*—Journal Music Academy of Madras, Vol. III. Nos 1 & 2, 1925, P. 30 suggests his date between 1165 and 1330 A. D.

597

S R. SHARMA. *Jaina Art in South India.* (Jain Ant. Vol. I; No. III; 1935; Pp. 45-62 and No. IV; 1936, Pp. 87-19).

Pp. 45-62. Jainas appear to have carried their spirit of acute analysis and asceticism into the sphere of art and architecture. Description of Jaina image

according to the Hanasaga given. According to Smith, Jaina images differing in age by a thousand years are almost indistinguishable in style. Three colossal of South India –The statues of Gommata or Bāhubali—a detail discussion, Legend. The *bastis* or Jain temples their plans described, the *stambhas*, sculptures.

Pp. 83-89. Painting—Mural painting The task of the Jainas in selecting the best views for their temples and caves.

598

Adris BANERJI. *Some Sculptures of Quto Mosque. Indian Culture*, Vol II, Calcutta, 1936.

Pp. 780-85. Qutbuddin Aibak occupied Delhi in 1193, the mosque of *Quwat-ul-eslam* (the might of Islam) built on the site of an ancient temple, column Shafts bases, and capitals obtained from the ruins of demolished Hindu and Jaina temples. Bas-relief on a lintel in the domed chamber at the South-west corner, quto Mosque-show men and women worshipping Tīrthankara Pārśvanātha.

599

S. PARAMASIVARAM. *Technique of the Painting Process* in the cave temple at Sittannavāsal. (Native, Vol. 139, 1937, Pp. 114-115) Great Britain (?).

Technique adopted is one of fresco-secco or painting in lime medium on plaster. Pigments—lime, carbon, ochres, lapis lazuli Terre verte.

600

SASTRI HIRANANDA *Pre-Mughal Citrapaṭa from Gujarat.* (Ind. Hist. Qu. Vol XIV. No 3, Calcutta, 1938).

P 425 Illustrated Mss. mostly Jaina, king Kumārapāla of Gujarat employed hundreds of writers to copy out in golden ink important Jaina works· similarly Vastupāla spent 7 crores of rupees on this work of copying

P. 426. Jains, in imitation of Hindu and Buddhist ideas, created mystic diagrams or *Yantras*; *Siddhayantra* and *Rsimandala* very popular, *Ṛṣimandala*—description.

601

SASTRI, HIRANANDA. *A per-Mughal Citrapaṭa from Gujarat.* (I. H. Q Vol. XIV, Calcutta 1938).

Pp. 425-431. *A Citrapaṭa* from Patan, the old capital of Gujarat, illustrates the *Ṛṣimandala-yantrāmnāya* (mystic diagram) dated S. 1571; fully described.

602

W. Norman BROWN. *A Manuscript of the Sthānanga Sūtra.* Illustrated in the early Western Indian Style (N. I. A Vol. I, 1938-39). Pp 127-129.

This Ms. is dated Samvat 1558 (1501 A. D.) and contains four paintings in gold and blue, (1) Mahāvira's *Samavasarana*, (2) & Mahāvira's preaching, (4) Part of Mahāvira's audience.

603

M. R. MAJUMDAR. *Specimens of Arts Allied to Painting From Western India* (N. I. A, Vol. I, 1938-39).

P. 377. One of these arts is the cutting of paper-stencils. These stencils are used in the preparation of temporary pictures upon smooth horizontal surface by means of coloured powders or they are utilized just to transfer a design on cloth, or on paper or on smooth walls by pouncing through a pricked or perforated original. Specimens of the art of letter writing—in the style of the paper-stencil and in the style of figure--weaving in silk or cotton fibres.

P. 378. Dr. A. K. COOMARASWAMY in his "*Catalogue of Indian Collection, Museum. Jine Arts, Baston*, Part IV, *Jaina Paintings and Mss., 1924*" published some braids. Such cotton braids were used for tying up manuscripts.

P. 379. Plate III—the lettering show salutation to the five-fold worthies of the Jaina clergy, the pañcaparmesthin dated Samvat 1739.

604

S. PARAMASIVAM *The Mural Paintings in the cave temple at Sittannavāsal*—an investigation into the method. (Technical Studies, Vol. III, No. 2, October, 1939, Harvard University) Pp 82—89.

Methods and material employed, nature of the materials, composition of the plaster, mathod of execution etc.

Technical Studies. In the Field of the Fine Arts (Harvard University) Vol. VIII, 1939-40.

Pp. 82—89. Notes the Mural paintings in the cave temple at Sittannavāsal—an investigation into the method by Dr. S. PARAMASIVAM. Technical method of production of the Sittanavāsal Jain paintings.

605

SARABHAI NAVAB. *Jain Chitra Kalpa Lata* (Gujarati text) Ahmedabad, 1940.

P. 80. Jain Paintings; giving details of Jain paintings.

606

ACHARYA, P. K. *Art and Science of Architecture* (Dr. Bhandarkar Volume, Calcutta, 1940. Pp. 237—47).

P. 237. The *Uttarādhyayana Sūtra* refers to the art of architecture in connection with the training of its hero. Mahâvira.

P. 240. The objects of Jaina architecture may be classified as those of the North and of the South—their differences.

607 (i)

BROWN, W. Norman. *Manuscript Illustrations of the Uttarādhyayna Sūtra.* Connecticut, 1941.

Reproduction of the illustrations repeatedly appearing before the end of the 16th century in the manuscripts of the *Utaarādhyayana Sūtra,* which is a part of the Śvetāmbara Jaina canon.

607 (ii)

W. Norman BROWN. *Manuscript illustrations af the Uttarādhyayana Sutra Reproduced and described.* Pp XII—54, 46 plates, 150 illustrations. New Haven, 1941

Studies—the Western Indian style of miniature paintings, from the early 12th to the end of the 16th century.

608 (i)

Hirananda SASTRI. *Ancient Vojñaptipatras. Baroda,* 1942, Pp IX, 60, 28 plates

The text in Gujarati and English version. *Vijñapti-patra* signified 'letter of information'—an epistle sent on the *paryūṣana* festival, informing the doings and welfare of the Community. 24 such *patras,* ranging from v. s. 1967 to 1916, the scrolls contain paintings (28 pictures).

608 (ii)

Hirananda SASTRI. *Ancient Vijñaptipatras. Baroda*—1942 (Sri Pratapasimha Mahārāja Rajyābhisheka Granthamālā—Memorial).

Pp 1—VI and 1—80 with Plates I to XXVIII Vijñaptipatras—the old scrolls or letters of solicitation addressed by the Jainas to their preceptors. These are usually written in *Devanāgari* though in some of them Marwadi and Gujarati are also used. They were written in Sanskrit or partly in some local dialect—both in prose and verse. The Vijñaptipatras were chiefly meant to invite a Jaina *ācārya* to stay with a Jaina *Sangha* or community of a particular locality during the next

Chaumasa i. e. the period of the four months of the rainy season. They mention various topics and give historical information; they give in pictorial form a description of the locality from which the invitation is issued.

Written on paper, ten to twelve inches in width and in length some time upto 108 cubits. Contents : Jainism—its mains features; rituals and customs, *Paryūshaṇa*—the main festival, the antiquity and importance of *Vijñaptipatras*; methodology or the rules for writing and decorating letters, Jahangir's *Farmān* forbidding animal slaughters during the days of the *Paryūshaṇa*. A fragmentary scroll of the early 17th century. *Vijñaptipatras* of Vikrama Samvat 1717, 1745, 1782, 1821, 1845, 1848, 1852, 1853, 1862, 1863, 1882, 1892, 1197, 1903, 1912, 1916.

609

P. SAMA RAO. *Symbolism in the Indian Art* (QJMS Vol. 34, No. 1, 1943—Bangalore).

Pp. 21-22. In the Jain Art, every Jina or apostle his own 'composition, cognizance and *dīksā* tree'. According to the Jains, red, orange and white are symbols of purity, while grey, blue and black stand for evil souls.

Mahāvira, Yellow in colour and has Aśoka tree for *Dīkṣā*, Pārśvanātha, blue, has a serpent and Dhātakp tree for *Dīksā*. Neminātha, Black—Vetasa tree for *Dīksā*, Rsabha, golden yellow—*Vataurkṣa* for *Dīkṣā*—Table giving the emblems of the Jinas (24).

610

Jyoti Prasad JAIN. *Pre-historic Jaina Paintings.* (Jain Ant. Arrah). Vol. X; No. II, 1944; Pp. 52—56.

Pre-historic cave art and rock carvings—The Raigarh cave paintings known as Singanpur paintings on the walls of a cavern, on a hill of that name, situated near Raigarh, in the Central Provinces. The subjects of the paintings :—(1) In plate XLV (S. 23), there are represented three human figures, standing with upraised hands and looking upwards towards a Trident (*Triśūl*), placed erect, in the left hand corner above. (2) In Plate XLI (S. 19), there is a standing human figure with two unproportionately long legs. From the foot of the left leg up goes a zigzag ladder likething, made up of eight straight lines, and touching the left leg in five points while the right leg in four points. It ends near the joint of the left thigh with the lady. On the outward side of this left leg there are fourteen triangular spots, at regular intervals, from one end of the leg to the other. Both the hands are raised above the head, in a semicircular form. The left hand is again made up of three triangular blocks, separated from one another. Various points discussed.

Vol. XI; No. I, 1945; Arrah, Pp. 11—13.

Discussion continued. The eight pieces of the ladder between the two legs represent the eight karmic forces, described in Jainism. On the outer side of the left leg are fourteen triangular spots which suggest the fourteen principal stages in the process of spiritual evolution of a mundane soul towards perfection known as *Guṇasthāns*. The Upper portion of the figure, formed by the two hands, above the head, in crescent like form, signifies the crescent shaped abode of the *Siddhas* that is the *Siddhasilā*. The featureless head of the figure is suggestive of the featureless, bodiless nature of the liberated souls. The three triangular blocks represent the three virtues, the three gems of Jaina philosophy viz. Right faith, Right knowledge and Right conduct. In the Jain cosmology shape of the universe has been described to be similar in form to that of a human being, standing with both legs apart. It very significantly represents the fundamental Jaina conceptions. So, the pre-historic singanpur caves with their thosands of years old mystic paintings are strong additional evidences of the antiquity of Jainism.

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N R ROY. *Maurya And Sunga Art*, Calcutta, 1945.

P. 50. Two torso of naked Jaina images in the Patna Museum The large torso, a free and round sculpture carved out of Chunar sand-stone, has the high Maurya polish on it, while the smaller one, identical in appearance and style and of the same has no polish. They have both been found on the same level under-ground along with a silver punch marked coin which Jayaswal says, 'precedes Maurya, coinage'. He ascribes the larger torso to the Maurya period and the unpolished smaller one to the 'Sungan or later', on unstated grounds. If one is to go by style and appearance both the torso must belong to the same period which may not be far out of date from the Patna *Yakshas* on the one hand and the Parkham *Yakshas* on the other. In their tight and stiff modelling, in their fully rounded arms and thighs and in their general earthly heaviness of form they have a kinship with the Patna statues, both pairs are characterised by a smooth and lifeless inertia, and by a comparatively flat surface treatment of their backs. These Lohampur statues, moreover, are more primitive and archaic in outlook and appearance, heavy and a little bit unbalanced in proportion, which seem to link them with Baroda and Parkham *Yakshas*

P. 102. Fig. 28 : Lohanipur torso of a naked Jain Tirthankara. Circa. 50 B. C.—50 A. D. Description given.

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AGARWALLA, V. S. *Gupta Art J.U.P H.S.*—Parts 1 & 2. Lucknow, 1943.

P. 126 (n) *Tārānāth* refers to the Western school of Painting with Sarngadhara

as the principal artist born in the reign of Śilāditya Guhila; this was the precursor of the Jaina and Rajasthani painting.

MUKERJEE. Dr. Radhakamal. *The moral role of Indian Art* (B. C. Law Volume Part 1, Cal. 1945).

P. 275. Impersonal love and beauty in Art. The *Apsarā* is the dancer of heaven, she takes an important place in the Buddhist, Brahmanical and Jaina art.

613

HENRI Parmentier. *L'Art Architectural Hindou Dans L'Inde Et Enextreme—Orient Paris*, 1948.

P. 19. Jainism still survives.

P. 29. The characteristic of the Jains for nude statues of their saints

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MOTI CHANDRA. *Jain Miniature Paintings from Western India—Ahmedabad, 1949*, Pp. 1—V, 1—197, Illustrations, 262.

Introduction, preface, Historical Background, Nomenclature, Miniatures on Palm-leaf, Miniatures in the Paper period (Circa 1400—1600 A D.) Painting on cloth, painted wooden book-covers, carriers and other implements Pigments, brushes, pencils etc., technical process and the treatment of the human figure and landscape, costumes and ornaments, Asthetic considerations in Western Indian paintings, description of the plates, list of illustrations, index of Sanskrit, Prakrit, Gujarati and Hindi words.

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V. S. AGRAWALA. *A Jain cloth painting or chitrapaṭa of Taruna Prabha Sūri* (J.U.P.H.S. Vol. 22, 1949) Allahabad, 1949.

Painted in the 14th century. It shows Pārśvanātha in green colour, seated with two attendants Dharanendra Nāga and Padmāvati *Yakshi*. Four armed elephant headed Pārśva *Yaksha* and four armed Vairtyā. Taruna Prabha Sūri expounding something, he was born about 1304 A D. and died in 1363.

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Ambrose, KAY. *Classical Dances and Costumes of India, London*, 1950.

Plate 1—The giant Jaina Statue Mysore. (Gommatesvar)

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Benjamin ROWLAND. *The Art and Architecture of India Buddhist, Hindu, Jain, Melbourne, London, Baltimore,* 1953.

Pp. 30-31. Jainism. Foundation ascribed to Mahāvīra (599—527 B.C.); its goal attainment of salvation through rebirth, as escape from the retribution of conduct, or *krama,* salvation through the practice of asceticism and through the scrupulous avoidance of injuring or killing a living creature. Mahāvīra, a leader of a revolt against the orthodox cult of Brahmanism. In Jain literature and art the lives of *Tīrthankaras* are embellished with miraculous events.

P. 73. Many *vihāras* dedicated to the Jain faith at Khaṇḍagiri and Lalitagiri in Orissa.

P. 140. Dependence of Jain art on Buddhist prototypes; a colossal statue of a Tīrthankara at Muttra (plate 81A) could be mistaken for a *dhyāna mudrā,* were it not for the nudity of the figure. The proportion of the body, technical aspects of carvings, lotiform eyes, representation of the hair by snailshell curls are identical with Buddha images of the Gupta period, the nude Harappa torso—abstract conception of the body in smooth and unencumbered curved plans are intended to connote the perfection of a great man in yogic trance, a spiritual state of being in which the body becomes immaculate-purified of the dross of material existence.

Pp. 178-79. Jain sanctuaries of Mount Ābū—the final baroque culmination of the Gujarat style. Dilwārā shrine of the 10th century and the 13th century Tejpāl temple (plate 110) can be counted among the architectural wonders of the world. Description given.

Pp. 200-01. Wall painting of Jain temple at Sittanavāsal (Fig. 31), description given. Jain paintings in the *Indra Sabhā* cave, Ellura.

P 202. Jain painting at Gujarat Illustrations of Jain texts, such as the life of Mahāvīra, or the Kalpa sūtra; Plate 130. Description given.

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G. N. SHARMA. *Some aspects of Mewari school af painting. The 16th, 17th and 18th centuries* (Ind. Hist. Cong. 17th Ses. Ahmedabad), 1954.

P. 274. In the evolution of Mewari Painting the Jain miniature paintings of illuminated manuscripts have also exercised a wide and profound influence (Indian Art through the age, p. 6; Journal of the Oriental Art, Pp. 46-47).

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Benjamin ROWLAND. *Jr. Art in East and West;* Cambridge, 1954.

P. 8. The nude figure in Indian art is used to suggest the sensuality of fertility spirits or the supreme yogic control of a Jain ascetic, by means at once appropriately abstract and specific.

P. 9. Apollo and Ascetic.

If a typical Jain statue of a nude ascetic (Fig. 2) and any one of the Apollos or *Kouroi* (Fig. 1) of the archaic period of Greek sculpture were placed side by side, one might reach the superficial conclusion that both are the products of the same environment or at least derived from a common prototype, Neither of these suppositions is valid, and yet something certainly can be said in explanation of this resemblance and also about the essential differences that separate the two conceptions.

The numerous examples of nude statues of *Kouroi* that have been found all over the Greek World and may be dated from the seventh to the fifth centuries B C. have certain traits in common, in spite of regional differences in technique and material All are standing in a rigidly frontal position with arms pressed close to the sides and one foot advanced to ensure a firmer stance.

P 10. The main points of resemblance between the Greek *Kouros* and a Jain figure of a Tirthankara or saint lie in the suggestion of heroic, super-human stature in the completely nude body by the enormous exaggeration of the width of shoulder and narrowness of waist and in the general similarity of the frontal posewith the arms extended down the sides In the case of the Jain figures there is no need even to speculate on the possibility of an Egyptian influence producing this parallel form in India, the earliest Jain statues, probably not made untill the fashion for the anthropomorphic representation of Gautama had been established by Buddhism in the second century A.D. date from a period centuries after the sculptural tradition of ancient Egypt had vanished in the dust. It will become apparent that, just like the *Kouroi*, the Jain images were made to fulfil a specific religious need. In the process of their making, certain devices rather similar to those used by the Greek sculpture were independently evolved to express the fundamental nature of the conception, and it is this that accounts for the seemingly close but actually superficial resemblance

P 11. Plate — 1. Statue of Apollo or *Kouros.* 7th century B C. Greece — New York Museum. 2. Jain Tirthankara — 2nd century A.D. London — India Museum.

P 12 The naked figures of Jain saints represent the act of *Kayotsarga* or dismissing the body, the attainment of a depth of yogic trance in which the practitioner

is completely withdrawn from all earthly distractions, so that some Jain patriarchs are said to have been entirely impervious to vines twining around their limbs and ant-hills growing round their feet, it is a state of suspended animation amounting to a suspension of all bodily function, a slate in which, by the power of concentration, the fleshly body is cleansed to a point of alabastrine purity and assumes a perfection free of the dross of tangible matter.

In the figuration of such a concept the Indian sculptor employed certain techniques that were the common property of all craftsmen employed in making religious images in India. In order to convey the impression that we are looking at a superman, spiritually as well as anatomically above ordinary mortals, the body is composed on the metapherical basis used for the making of Buddha images, We can easily recognise the leonine body, the arms tapering like an elephant's trunk, the thighs like plaintains, as well as the lotiform eyes and other ideal abstraction for the features. The canon of proportion is an abstract one, too, composed of nine *thalāmā*, the distance from brow to chin, for the total height of the statue.

In the use of a mathematical system of measurement to ensure an appropriately ideal abstraction, the parallel to the Greek figure is a legitimate one But in the Indian statue these means are dedicated to quite different ends The Jain figure represents a spiritual, not an athletic ideal, Its nudity is conditioned by asceticism, not pride in physical beauty. Whereas in the Apollo the emphasis is on muscular structure, in the body of the Jain ascetic there is a complete suppression of muscular or skeletal structure even in an abstract way. The body and limbs are composed of a number of smooth, uniterrupted convex surfaces or planes, the swelling roundness of which not only connotes the perfection attained by breath control, but, in the reduction of the anatomical structure itself to the simplest possible surfaces, indicates that the form is composed of "some supraterrestrial unearthly substance". (H. Zimmrs, Philosophies of India, P. 212).

The stance of the Jain figure is intended to suggest the supernally motionless state of a being withdrawn in the timeless serenity of *yoga*, not the athletic vigour implied in the tension of the Greek statue. Even the hands extended down the legs suggest the infinite relaxation of trance in contrast to the surging vitality of the clenched fists of the *Kouros*.

P. 13. Surprisingly similar abstract means are used, on the one hand to suggest youthful beauty throbbing with physical life, and on the other hand a body as a symbol of spirit and an expression of complete withdrawal from all material being and the round of birth and death.

P. 13. The Male Nude :

Almost from the moment that it was unearthed at the ancient site of Harappa, the little limestone torso has been compared to the finest accomplishments of Greek

sculpture. Some critics have even suggested that it must be assigned to a period when the influence of Hellenic art on India could be invoked to account for the carver's mastery of and atomical form. The fact remains that this figurine, excavated under scientific conditions, belongs to the pre-historic or Indus Valley period and is to be dated in the later third millenium B. C. It will become apparent, too, on comparision with a typical Greek representation of the nude, that the figure is completely Indian in character and execution and, in a sense, diametrically opposed to the Hellenic ideal.

Pp. 15-16. Although it is impossible to tell the exact inconographic significance of the nude image from Harappa, it seems almost certain that it must have been intended as a deity of some sort, ...this statuete is completely Indian in the sculptor's realisation of the essential image, a symbolic rather than descriptive representation of anatomy, in which the articulation of the body is realized in broad convex planes of modeling. The one quality which may be discerned here that is peculiar to many later Indian examples of plastic art is the suggestion of an inner tension that seems to threaten to push out and burst the taut outer layer of skin. Actually this is a technical device by which the sculptor revealed the existence of the breath or *prāna* filling and expanding the vessel of the body. The fact that the figure appears pot-bellied is, therefore, iconographically completely right and truthful. It is not intended as a caricature in any sense, since this distension resulting from yogic breath control was regarded as an outward sign of both material and spiritual well-being. We have in this statuette, too, what is certainly the earliest exhibition of the Indian sculptor's skill in producing not only a sense of plastic volume but also in representing the soft quality of the flesh. This is not a literal imitation, such as one finds in Western sculpture, but a suggestion of fleshiness by such properly sculptural and abstract devices as the interlocking of the smooth and softly modeled convex planes of the torso and the exaggeration of the depth of the navel. ... . It anticipates the technique of countless images of indian Gods made centuries after its fashioning in the third millenium B. C.

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Stella KRAMRISCH. *The Art of India.* London, 1954.

P. 16. There is a deep meaning inherent in things that were made at the beginning of time. The original meaning remained and reinforced the context when the Vedic alter came to be given its Buddhist or Jain equivalent in the *stūpa*, which is funeral and cairn in one.

P. 34. The two kinds of form, one Buddhist and Jain and the other Hindu, coexist in the styles of the various regional schools.

P. 37. In Rajasthan, the delicacy of wnite marble images expands with its warmth and softness the austerity of Jain images (Plate 54).

P. 39. A Jain image from Kalugumalai. (carved on a hill). Shows the naked shape of the Saviour (Plate 95), overshadowed and protected by the larger, figure of the *Yakṣa* behind him. The clear way in which this sculpture is presented becoming increasingly definite as it emerges fron the ground, may be taken to forecast the conception of Indian monumental sculprure during the coming centuries. Notes on the Plates :

P. 201. 40 Head of image of Tirthankara, from Mathura, late 3rd or 4th century.

P. 203. 54. Attendant devinities (Indra) Nadia (Sirohi), 7th century.

56. Jivantasvāmī bronze, Akota, Baroda. 6th century Jivantasvāmī, image of Mahāvira prior to his becoming last Tirthankara.

60. Ceiling panel with *Vyantara devatās* (Kinnara couple), fish, lotus and flaming scrolls—Rock-cut Jain temple, Aihole, S. W. Deccan, about 700.

P. 207. 95. Pārśvanātha rock-cut image, Kalugumalai, ninth century, Digambara, *Kayotsarga*, fully described.

P. 210. Plates 132—140 illustrate Jain temples and sculptures in S Rajasthan, descriptions given. 132. Neminath temple, Kumbharia, 11th century

133. Interior of Mandapa, Pārśvanātha temple, Kumbharia, 11th century.

134. Cloister, Vimala Vasahi, Mount Ābū, 12th century.

135. Part of small dome, Vimala Vasahi, Mt. Ābū, 1031

136 Story of Sudarśana, Nemināth temple, Kumbharia, 11th century.

P. 211. 137. Sarasvati, Vimala Vasahi, Dilwara, Mt. Ābū, 12th century

138 Marriage party of Ariṣṭanemi, Luna Vasahi (Temple of Neminath) Mt. Ābū, 1231 cent

139. Early life of Krisna, Luna Vasahi, Mt Ābū, 1231 cent.

140 Ādipāla killing the demon, Achalgarh. Mt Ābū, 13th cent

P. 211. 147. Dreams of Devānandā, Painting on palm leaf from Gujarat, late 14th cent , description given.

P. 212. 148. Nativity of Mahāvira, illustration of Palm-leaf from Gujarat, 1370 cent.

149. Nātaki (dancer)—Nemināth temple, Rānakpur, mid. 15th cent , described.

151. *Śikhara* of Choumukh temple. Rāṇakur, 1439 cent., described.

P. 216. Notes on Appendix of illustrations.

Fig 12. The visit, part of damaged painting on ceiling of rock-cut Jain temple (33). *Indrasabhā*, Elura. Deccan, tenth century.

Fig. 19 Baldeva *Muni* and animals—on palm leaf, Patan, Gujerat, 1288.

Fig. 20. Monk Harikeśa beaten by youths; paper Ms. Gujerat 1391.

Fig 21. The Balky Bullock etc. (see fig. 20) Gujarat, 1591.

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Klaus FISCHER. *Some Discoveries in Indian Art* (Transactions of the Arch Society of S. India Vol. 1) Madras, 1955.

Pp 49-50. Jain Mutt of Humcha, ruins of Jain buildings between Tiratha-halli and Agumbe in the environs of the Pārasnāth temple of Kundada Gudda hill, whole area abounds in remains of medival Jain temples of the 11th—13th century Surroundings of the Kondapur Estate yield remains of Jain temples.

Pp. 54—57. Jain Tirthankara Rock carvings near Anagundi At Ranpur in Orissa, a Jain image inserted into the wall of a later Hindu temple Jain images in the wall decoration of Sringeri in Mysore State. In the outskirts of Kurana near Bilsa. Jain sculptures unearthed.

Jain rock-cut carvings (fig. 15) near Anagundi Jain settlement on the bank of the Tungabhadra.

Jain temples at Ganigitti & Pampapati Svāmi.

The Pampasarovara temple, natural caverns, carvings of Tirthankaras

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PIERRE RAMBACH and VITOLD DE GOLISH. *The Golden Age of Indian Art, Bombay*, 1955.

P. 32. Coloured plate full page—Painting ceiling of Jain temple at Tirupa-ruti—Kundram, 14th century.

Pp. 53—56. Tiruperati Kundram—Frescos of the 14th century. After the fall of the Pallav and Chālukya Kings, Kanchi continued to be a big centre of the Jain religion. In the 14th century the Chola Kings built there a temple dedicated to Vardhamāna. In the year 1387 this temple was decorated with Frescos; these are unique of their kinds. Four full page plates.

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G. N. SHARMA. *Some aspects of Mewari school af painting, the 16th 17th, and 18th centuries* (Proc, I. H C. XVIIth session) Patna, 1956.

P. 274. The Jain miniature paintings of illuminated manuscripts have also exercised a wide and profound influence in the evolution of Mewari Painting. (Indian art through the Age p. 6, Journal of the Oriental Art, Pp. 46-47). The Jain Bhandars or libraries of Jaisalmer and Bikaner support the view that by the beginning of the 15th century artists of Mewar began to come in contact with miniature paintings of Gujarat school of Western India. The Ms. of *Kalpasūtra* should be taken as one of the connecting links between the early Gujarat Painting and the Mewari Paintings of the following eenturies.

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C R. SUBRAMANIAN. *Evolution of Tamil Art and Culture in Pudukkottai* (Q. J. M. S. Vol. 49, No. 2, 1958, Bangalore).

Pp. 92—95. Pudukottai State—area 1,179 square miles Right across the territory flows the Southern Vellar, the traditional boundary between the ancient Pāṇḍya and Chola Kingdoms.

Numerous natural caverns and rock shelters at Sittannavāsal, Narthamalai, Tenimalai, Kudumiyamalai and Sevalimalai—were occupied by Jaina monks slightly anterior to the beginning of the Christian Fra

P. 93. Jainism played a very important role in the evolution of Tamil literature and culture, flourished in this area till about the 11th or 12th century. Very near these caverns were important and populous settlements of the Jainas. Nearly 40 Jain monuments have so far been conserved within this small area, and they include sculptures and ruins of Jain *pallis* or monasteries. Annavasal, Sittannavasāl, Tenimalai. Narthamalai and Aluruttimalai are some of the places.

P. 94. Traces of early frescoes at Sittannavasāl of early 9th century—connecting link between the Ajanta and the Chola paintings in the Tanjore temple.

The Eladipattam cave at Sittannavasāl contains an inscription in the Brahmi-Asokan script of the 3rd-2nd century B. C. Alongside it are lines written in archaic Tamil Characters beginning from the 7th—8th century A. D. upto the 19th century.

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P. R. SRINIVASAN. *Early Pallava Paintings at Panamalai and Their Relationship to the Paintings at Sittannavasal.* (Pro. & Tr. A. I. O. Con. 18th session 1955, Annamalainagar, 1958).

Pp. 334-335, According to Sri K. R. Srinivasan (South Indian Paintings: A Note on the date of the Sittannavasal paintings—Indian Hist. Cong. 1944), though the excavation of the cave was done in the 7th century A. D. it was not due to Mahendravarman I, but may have been done under the ageis of the Pandyan kings of the period. Of the paintings on the ceiling of the sanctum, his opinion is that the inner or first layer is coeval with the excavation and belongs to the 7th century while the second layer is attributed by him to the 9th century A.D.

The very style in which the pillars, corbels, niches and sanctum of the Sittannavasāl cave have been executed has hardly any exact parallel in the Pāndyan country while there are several similar caves of the time of Mahendravarman. The rock-cut caves at Sittannavasāl, if not produced directly under the orders of Mahendravarman I, was probably excavated by the artists of his country and not Pāndyan.

The cave temple was dedicated to Pannakar or Pannavar (Pārśvanatha). The cave was embellished with paintings since its excavation. The figures and designs of the paintings of the verandah such as the lotus and the geese and the human figures, their features correspond exactly to those found in the sculptures of the early Pallava period and not with the features of the sculptures of the 9th century A. D.

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Mulk Raj ANAND. *Kāma Kalā* (some notes on the Philosophical Basis of Hindu Erotic Sculpture). Switzerland, 1958.

P. 10. The earliest instance of an amorous couple is to be found in a Jain pillar in the Lucknow Museum.

P. 21. The Buddha was struck by the jugglery of the Hindu priest-craft with words and images as was Mahāvīra, the austere naked Jina, his near contemporary.

P. 29 The seeming anarchy of religious beliefs and practices was held in check by the underlying unity of belief in the monistic Upanishadic doctrine of Brahma, the Supreme God, and a traditional way of life, though the fissiparous tendencies nearly destroyed it under the impact of Jainism and Buddhism.

P. 32. The three contending religions, Hinduism, Buddhism and Jainism had begun to absorb much ritual from each other in order to attract the dissident followers of their rivals and absorb them to themselves. (Mediaeval period),

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MOTI CHANDRA. *An illustrated Ms. of Mahāpurāna in the Collection of Sri Digambar Jain Nayā Mandir, Delhi* (Lalit Kalā No. 5. 1959—New Delhi).

Pp. 68-81 Pushpadanta, author of the Mahāpurāna (965 A. D.) enjoyed the patronage of Bharat, the minister of the Rashtrakūta King Krishna III (939-968 A. D) Author's life ; *Mahāpurāna* describes the life of 63 prominent figures of the Jaina faith , stories—some narrated , life of Rishabha , Bharata (son of Rishabha) his universal compaign , his brother Bāhubali's refusal to accept his sovereignty , stories of other mythological persons , The Digambara Jain wall paintings in the *Indrasabhā* cave temples of Ellora (8th-13th centuries), the appearance of a naked Jain monk on a palanquin accompanied by woman and soldiers in the Brahmanical Kailās temple at Ellorā (12th century) and the Tirumalai frescos (11th-12th century) in South India bespeak to the artistic activity of the Digambaras The only illustrated Digambara Jain palm-leaf Ms. of *Shatkhandāgam* with *Dhavalā Tīkā* is datable to 1112-1120 A D. , The miniatures—earliest known of the Digambara Jain sect. The illustrated Mss of the *Mahāpurāna*, datable to the 16th century Description of the illustrated Ms. of the *Mahāpurāna* in the collection of the Sri Digambara Navā Mandir, Delhi , its technique discussed. Jaipur *Mahāpurāna* dated 1540 and painted at Pālam, a village near Delhi, bear close stylistic affinities with the illustrations of the Nayā Mandir *Mahāpurāna*.

P. 81. Description of plates—1 in colours and 8 in mono colour

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Frits A WAGNER. *Indonesia The Art of an Island Group*. London, 1959.

P. 78 Buddhism and Jainism rejected the authority of the priests—barrenritualism Jainism had no significance so far as Indonesia is concerned.

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K. D. SWAMINATHAN *Tamil Art and Culture in Pudukkottai* (Q. J. M. S. Vol. 50, No. 1. 1959) Bangalore.

Pp. 63-64. Comments and certain errors in the article on *Evolution of Tamil Art and Culture in Pudukkottai*—by C. R SUBRAMANIAN—published in Vol. XLIX, Pp. 92–95 of this journal).

No evidence to show that the natural caverns and dwellings of the primitive tribes such as Karumbars and Vedas prior to the arrival of the Jains. The drip lines do not indicate that were shelters for the monks. The cave temples in Pudukkottai are mostly of Muthurāiyer or Pāṇḍyan origin.

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Karl KHANDALAVALA, MOTI CHANDRA, Pramod Chandra. *Miniature Painting. New Delhi,* 1960.

Pp. 9-10. Miniature paintings of the Jains, they were purely illustrative of the blessed ones, the Tīrthankaras; In Gujarat, paper began to supplant the palm-leaf medium in the latter half of the 14th century A. D. and not after 1400 A. D. as is commonly supposed. Lay Jains used to present illustrated Mss. to Jaina monks. The Jaina characters and deities never varied, always being depicted with a sharp projecting nose, the farther projecting eye and painted double chin.

P. 15. The Jaina Sangha of Agra commissioned the artist Sālivāhana in the year 1610 A D at Agra to paint the *Vijñaptipatra* (letter of invitation) which this Sangha sent to its religious preceptor Vijayasen Sūri.

Pp. 22-23. Catalogue :

1. *Kalpasūtra* dated v. s. 1438/1381 A. D Figs. 1-4.
2. Ms. of *Divālīparvakalpa*, 15th cent. A. D. Figs. 5-6.
3. Pilgrimage of Śatruñjaya Fig. 7.
4. Sarasvati-pata, 15th cent. A. D. Figs. 8, 9.
5. Ms. *Kalpasūtra*, 15th cent. A. D. Folios 2.
6. Ms. *Kalpasūtra* Figs. 6, 7.
7. *Kālkāchārya Kathā* (*swarṇākshari* Ms.), 15th cent. A. D. Fig. 10.
8. Ms. *Kalpasūtra* v. s. 1538/1481 A. D. figs. 11-13.
9. Ms *Sangrahaṇi Sūtra*, 17th cent. A. D. figs. 18-19.
10. Kulahdar Group . Cosmological chart, 1570-1580 A. D. figs. 14-17

P. 48. 82. Illustrated *Vijñaptipatra*, v. s. 1794/1737 A. D. fig. 64.

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Philip S. RAWSON. *Indian Painting. Paris.* 1961.

P. 13. The Saints of the Jaina faith, carry out an ideal of "*ahimsā*" to the utter most limit. Ultimately, their death by sheer inanition brings them to the condition of pure non-injury. Jaina art often represents these saints with creepers growing up round their legs and hands, to indicate how rigorously they have kept themselves from moving. But the art made figures show externally no trace of their privations. They do not appear emaciated or worn. They were the ideal, heriocally rounded forms of perfect manhood, which reveal their spiritual, not their physical nature.

P. 18. Vivid description in a Jain tent of the Guild of painters; the colours, the designs.

P. 63. The sculpture which survives on the hunderds of great Hindu and Jain temples, was once painted—deep relief painted in vivid colours is the ideal Indian artistic method. Practically nothing of all this colour remains.

P. 64. The Jain faith—Jain temples do not differ in general pattern from Hindu temples. The hallows in the main shrine is an image of a Jain "Tirthankara". But the rest of the fabric, with its tracery of heavenly beings and transcendental symbolism, can easily be mistaken for Hindu.

Like the Buddhists, the Jain shared a common back ground of Indian religious and daily life with the Hindu masses. Like them they believe in continuous reincarnation. The basic principle of Jainism is "*ahimsā*" non-injury. The Jain believes that to the utmost of his powers, he must avoid doing an injury to any living being. The ordinary man, without a very profound religious sense, takes littte care. The Jain "Tirthankaras" are the heroes of the faith, canonically seven in number, who set the highest example to the whole Jain community by carrying *ahimsā* to its logical end, voluntary suicide by desiccation in a state of total immobility. The images of the Jain Tirthankara is always rigidly frontal, absolutely symmetrical, and naked. Sometimes as a witness to the hero's saintly immobility, creepers have grown up his legs and twined themselves round his arms Typically of Indian art, the Jain image does not represent the saint as he must have looked, ravaged by his asceticism, but in his spiritual guise of heroic beauty.

Total sanctity can only be achieved after many, many life times of steady progress. But through out history, and still at the present day, Jain saints attain their voluntary suicides. (Incidentally the element of Jainism in Gandhi's political thinking was very important). Pillars or "Towers of fame", were erected to commemorate these events The saint who achieves this goal is regarded as having gained final release from the endless eycle of birth, suffering and death. Beyond that Jain doctrine does not go. But it shares with the Sāmkhya tradition of Brahmanical philosophy the belife that the released spiritual entities remain distinct entities and are many. It rejects the Vedantic doctrine that released beings are absorbed in the monadic Brahman Jain life and Jain thought have accepted much of the same fudamental vision of the Cosmic order and mathology as popular Hindusim. Whereas Buddhism derogates belief in the heavens and hells, dismissing them as illusory, Jainism accepts them simply as part of the endless cycle of materlal existence from which the serious man will disentangle himself as speedily as possible by absolute *ahimsā*. Thus imagery of the Hindu cosmic order could find in the structure of a Jain temple with scarcely any modification.

Pp. 66-67. Pallava (VIIIth C.). In the Jain cave at Sittannavāsal the Pallava painting that survies illustrates fields of lotus flowers, heavenly restings places provided by the Gods for ascetic sains on their lifelong pilgrimage. The figures are in much faded earth colours, greens and browns with little modelling. The fields have no geography, no real up nor down. The space is underfined and limitless. Among the decorative motives is the sinuous lotus setern which symbolises the creative sap of life (plate P. 66).

P. 70. Ellora (VIIIth—IXth C). There are several surviving fragments of painting on plaster, on the ceilings of the Jain caves. The Jain cave 33 *Indrasabhā*, the well known processional brieze above a series of panels represents a ferocious deity riding a bufallow with attendants. They are very few and simple ornaments here; the joints of the body are flat angles, the hair of the attendants is still simply dressed All the personages stand on the base line of the picture, and the grounds are filled with cloud patterns.

Pp. 78-79. At Tiruparuttikundram, in 14th century Jain temple, survives a portion of an extensive decorative scheme, painted on walls, pillars, brackets and especially the ceiling, pictures belong to the late 14th century; much repainted in the later Vijayanagar epoch. These paitings are perhaps the most important documents bearing on the growth of medieval painting in India Although it was a Jain establishment not all the panitings are subjects. Life of Krishna and other Gods familiar in Hinduism with the exception of frontal icons of the Tirthankaras, the heads of the figures are all shown in profile, with spanning the check, a long, painted conceptional eye whose upper eyelid is drawn in. Description of methods etc.

Plate P. 79. (An incident in the life of a Jain saint).

Mediaeval Manuscript painting. The Western India Mss mainly of the Jain faith, preserved since the 11th century. The illuminations are of three Chief types; first, narrative, second, schematic representations of the transcendant regions with their population of deities, third, pure ornament. The earliest illuminations (in a Ms. dated 1100 A. D.) are decorative panels, elephant riders, and *Apsarās*. In later Mss. the figure drawings represent laymen listening to sermons, Goddesses, monks and stories of the lines of saints; style and methods described. Figure drawiug of these early miniatures is reminiscent of that in the Jain caves at Ellora.

Paper introduced by Ca. 1400 for these Mss. by 1600 the style almost completely eclipsed by Moghul and Rajput forms of album—painting. During the 19th century painted cotton temple hangings continued to be made in a style visibly described from the Mss. tradition such hanging had been made sine the 17th century.

(Plate P. 88—The infancy of a saint).

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MOTI CHANDRA. *Painting* (Cultural Forum, special number on Indological Studies, January, 1964, Vol. VI, No. 2, Pp. 87—96).

Pp. 90-91. Jaina Manuscripts—Western Indian painting (15th century A. D. from *Kalpasūtra* (dated 1939), *Kālakācāryakathā*, *Ādipurāṇa*.

632

Exhibition of Jaina Art (Mahāvīra Jayanti week 19th April to 26th April 1964). Pp. 1 to 64, plates 8 and a map of India showing centres of Jaina Art, Calcutta, 1964.

Contents—Suniti Kumar CHATTERJEE. *Jina Dharma and Ahimsa*, O.C. GANGULY. *Introducing Jaina Art*—Architecture, sculpture and Painting dealt with.

Kalyan K. GANGULY—*Jaina Art of Bengal.*

S. K. SARASWATI—*Dilwara Temples.*

Sivendra Krishna MOOKHERJEE —*Jaina cave paintings of Sittannavāsal—Garbhagṛha, Ardhamandapa,* Architrave, Pillars and Technique and legacy described.

PRAMOD CHANDRA—*Śalibhadra Charita* of A. D. 1624 painted by Salivahana.

List of Exhibits—Manuscripts, Paintings and Figures

Section II

EPIGRAPHY—III

635

H. H. Wilson *Sanskrit Inscriptions at Abū* (Asiatic Researches, Vol. XVI, Pp. 284-330) Calcutta, 1828.

Analysis of the inscriptions of the mount Abū, followed by historical notes.

P 317. List of the Jaina inscriptions with indication of the date.

636

W. H. Wathen. *Ten ancient Inscriptions on Stone and Copper found on the Western side of India and translated* (Journal of the Royal Asiatic Society of Great Britain and land (Old Śeries), Vol. II, Pp. 378-399) London, 1835

Inscription No 7 Śaka 1127. Inscription on stone near a Jaina temple at Belgaum. Canara characters. Recalls the grant of a village in favour of a Jaina temple. This inscription is translated (under the No. 6 and not more 7) in the same "Journal of the R. A. Society of Great Britain and Ireland" (Old Series), Vol. V, Pp. 174-176.

637

J. Prinsep *Note on Inscriptions at Udayagiri and Khandgiri in Cuttack* (Journal of the Asiatic Society of Bengal, Vol. VI, Pp. 1072-1091). Calcutta, 1837.

Description of the sites and grottos of Udayagiri and Khandagiri in Orissa. Text and translation of small inscriptions of the grottos. Text and elucidated commentary of the great inscription called Hāthigumphā.

Facsimiles of all the inscriptions (2 plates out of text).

638

W. ELLIOT. *Hindu Inscriptions* (Journal of the Royal Asiatic Society of Great Britain and Ireland (Old Series), Vol. IV, Pp. 1—41). London. 1837.

Epigraphical Reviews.

Symbole accompanying some Jaina inscriptions. Inscriptions collected in an old Jaina temple at Lakṣmeśwar.

Historical reviews.

Grants to the Jains under the princes of the Cālukya dynasty, Pulikeśin I (Śaka 411) and Vikramāditya II (Śaka 656) Destruction of the Jaina temples of Lakṣmeśwar by a Cola King, towards Śaka 981 Dispute between the Jains and the Lingāyats at Ablur, towards Śaka 1089, and intervention of Bijjala, prince Kalacuri who professed the Jaina faith History of Bijjala according to the Jaina chronicles and legends. The Rattas belonged to the Jaina religion.

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Inscriptions on Jain images from Central India (Journal of the Asiatic Society of Bengal, Vol. VII, Pp. 51-52). Calcutta, 1838

Text of six inscriptions in Prākrit, dated from Saṃvat 1236 to 1265 and engraved on some statues in marble of Tīrthankaras discovered in Ajmer,

640

W. H. WATHEN. *Ancient Inscriptions.* (Journal of the Royal Asiatic Society of Great Britain and Ireland (Old Series) Vol. V, Pp 343—354) London, 1839.

Inscription on copper found in the southern Maratha, Śaka 411. Canara characters. Construction and endowment of Jaina temple under the reign of Pulikeśin I. Three Jaina masters have been cited : Siddhanandin, Citakācārya and Jinanandin.

641

Le Grand JACOB. *Inscriptions from Palitana.* (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. 1, Pp. 56—66 and 96—103). Bombay, 1844.

Study of three (two) inscriptions of Śatruñjaya—The first recalls the seventh restoration of the temple of Puṇḍarika in Saṃvat 1587, and the two others, which

are besides the only ones, the restoration of the great temple of Ādiśvara of Saṃvat 1646 to 1650.

These inscriptions have been since published by G. BÜHLER, in the "Epigraphia Indica", Vol. II, the Jaina inscriptions from Śatruñjaya numbers 1 and 12.

642

Rajendralāla MITRA. *Notes on Sanskrit Inscriptions from Mathura* (Journal of the Asiatic Society of Bengal, Vol. XXXIX, Pp. 117—130). Calcutta, 1870.

Text and translation of 21 inscriptions of Mathura, almost all Buddhistic.

Facsimiles out of text (4 plates).

643

J. DOWSON. *Ancient Inscriptions from Mathura* (Journal of the Royal Asiatic Society of Great Britain and Ireland. New Series, Vol. V, Pp. 182—196). London, 1871.

Translation of 29 inscriptions coming from Mathura "The inscriptions are all Buddhistical", said DOWSON, some, however, seem Jainas. Complementary note by A. CUNNINGHAM. Four plates of facsimiles.

644

Bhāū DAJI. *Report on Photographic Copies of Inscriptions in Dhārwār and Mysore.* (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. IX, Pp. 314—333). Bombay, 1872.

Jaina inscriptions.

No. 4. At Aihole, on the pedestal of a Digambara statue of Mahāvīra. Homage of Rāmaseṭṭi, Digambara of the Balātkāra gana.

No. 9. Incomplete inscription in Sanskrit and in Canara, of unknown origin. Recalls the construction of a temple in honour of Ādinātha.

No. 10. At Badāmi. Series of small inscriptions containing the name of different Digambara masters.

645

J. F. FLEET. *On some Sanskrit Copper-plates found in the Belgaum Collectorate.* (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. IX, Pp. 229—249). Bombay, 1872.

The kings of the Kādamba dynasty professed most probably the Jaina faith. Text and analysis of seven inscriptions found near Halsi and commemorating some grants made to some Jaina temples by the Kādamba princes.

646

J. BURGESS and Lewis RICE. *The Merkara Plates* (Indian Antiquary Vol. I, Pp. 360-366) Bombay, 1872.

Review on the Ceia dynasty. Several kings made some grants to the Jains and had Jaina ministers.

Facsimile, transcription and translation of an inscription of Markara recalling a grant made to a temple by the king Gannga Avinita, in Śaka 388. Historical remarks by R G. BHANDARKAR

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Lewis RICE *Jain Inscriptions at Sravana Belgola* (Indian Antiquary, Vol. II, Pp 265-266 at 322-324). Bombay, 1873.

General review on the Jaina inscriptions of Śravaṇa Belgola A plate out of text offer a specimen of these inscriptions Notes on the vow called "*Sallekhanā*". Text and translation of 12 short inscriptions (epitaphs).

648

Lewis RICE. *Nāgamangala copper plate Inscription* (Indian Antiquary, Vol. II, Pp. 155-161). Bombay, 1873.

Historical study, transcription and translation of an inscription of the year 777 A.D., found in a temple at Nāgamangala, to the north of Seringapatam. This inscription, the text of which is reproduced in a series of plates, recalls a grant in favour of a Jaina temple constructed in the north of Śrīpura.

The following masters of the Nandi sangha have been cited. Candranandin, Kumāranandin, Kīrtinandyācārya and Vimalacandrāchārya

649

J. F. FLEET. *A series of Sanskrit and Old Canarese Inscriptions relating to the Raṭṭa Chieftains of Saundatti and Belgaum*. (Journal of the Bombay Branch of the Royal Asiatic Society, Vol X, Pp. 167-298). Bombay, 1874.

Almost all the inscriptions studied in this article are Jainas. Here is the enumeration of them :

Nos.	*Locality.*	*Date A. D.*	*Object.*
1.	Mulgund	Śaka 825	Construction of a temple by a merchant.
2.	Saundatti	Śaka 798 and 1019	Construction of a temple by the Rāṣṭrakūta Kṛṣṇarājadeva, and donations by the Raṭṭas Pṛthvirama on the one hand and Kannakaira II on the other hand.
3	Saundatti	Śaka 903	Construction and endowment of a temple by the Raṭṭa Śāntivarman.
4.	Saundatti	Śaka 903	Mutilated inscription of the time of Kārtavīrya II
5.	Kalholi	Śaka 1127	Donations by Kārtavīrya IV
6.	Saundatti	Śaka 1151	Sivaite inscription, but containing a clause relating to the Jains.
7.	Konūr	Śaka 1009 and 1043	Donations by the Ratta Kannakaira II and by Jayakarṇa, son of Vikramāditya VI.

The text of these inscriptions is reproduced and an integral translation of them is given.

Four other inscriptions are the object of a short review. Three of them belong to the time of Kārtavīrya IV.

650

Lewis Rice. *Bhadra Bāhu and Śravaṇa Beḷgoḷa.* (Indian Antiquary, Vol. III, Pp. 153—158). Bombay, 1874.

Text and translation of the great inscription of Śravaṇa Beḷgoḷa relating to the death of Bhadrabāhu (?). Historical study on Bhadrabāhu, according to the '*Rājāvaḷikathe*' a summary of Jaina history in Canara, by Devacandra.

Review on Candragupta

651

J. F. FLEET. *Inscriptions at Bail-Hongal* (Indian Antiquary, Vol. IV, Pp. 115-116. Bombay, 1875.

The temple of Bail-Hongal (District of Belgaum) to have been originnlly a Jaina temple. It contains an inscription in old Canara, dated Śaka 1086 which would recall its construction.

652

J. F. FLEET and H.V. LIMAYA. *Translations of inscriptions from Belgaum and Kaladgi districts and of inscriptions from Kathiawad and Kacch* (Archaeological Survey of Western India, Miscellaneous Publications, No. 5). Bombay, 1876.

Pp. 15-19. Text and translation by G. BUHLER of a great historical inscription situated on the way of the temples of the mount Girnār.

Pp. 20-40. Translation of the inscriptions contained in the Jaina temples of the mount Girnār. The most eminent and the most important of these inscriptions are those of the temple of Vastupāla and Tejaḥpāla numbering nine , the text of four among them has been reproduced, Nos. 15, 16, 17 and 18 (Pp. 20-28).

653

K. T. TELANG. *Three Kadamba Copper plates with Remarks* (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XII, Pp. 300-324). Bombay, 1877.

Historical study of M. TELANG on the Kādambas leading to the following conclusions :

1. The Kādamba dynasty was divided into two branches : that of Goa and that of Vanavāsi.
2. The Princes of the branch of Vanavāsi reigned, in all probability, before the 5th century of the Christian era.
3. The professed the Jaina faith.

Text and translation, with facsimiles, of three inscriptions recalling some grants to the Jaina temples. The donors were the Kādamba princes Mrigeśavarman, son of Śāntisarman, and Devavaraman, son of Krişṇavarman. Both of them belonged to the branch of Vanavāsi.

654 (i)

F. KITTEL. *Three Kongu Inscriptions* (Indian Antiquary, Vol. VI, Pp. 99-103). Bombay, 1877.

These inscriptions are in old Canara and have been discovered at Kiggaṭnâdu. The first two are clearly Jainas. The one is dated Śaka 780 (?), and the second Śaka 809 (?). They recall some gifts of land made in favour of Jaina temples by the king Rājamalla of the Gaṅga dynasty.

These two inscriptions are produced in facsimile, in the same way as the symbols with which they are adorned.

654 (ii)

G. BÜHLER. *Eleven Land-grants of the Chālukyas of Anhilvad.* A contribution to the history of Gujarat. (Indian Antiquary, Vol VI, Pp. 180-214) Bombay, 1877.

Important study on the historical ideas relating to the Cālukyas furnished by several Jaina works or relating to the Jainas.

These works are as follows ·

1. *Dvyāśrayakāvya* of Hemachandra (towards 1160 A D) but revised by Abhayatilaka in 1255-56 ;
2. Kirtikaumudi of Someśvara (1220-35 A.D.) ,
3. *Ratnamālā* of Krisṇabhaṭṭa (towards 1230 A.D) ,
4. *Prabandhachintāmaṇi* of Merutuṅga (1308 A.D.) ,
5. *Vicāraśrenī* of the some (towards 1310 A.D.) ;
6. *Prabandhakośa* of Rājaśekhara (1340 A.D.) ;
7. *Vastupālacharita* of Harsagaṇi (1440-41 A.D.) ,
8. *Kumārapālacarita* of Jinamandana (1435-36 A.D)

654 (iii)

G. BÜHLER. *Three new Edicts of Aśoka.* (Indian Antiquary, Vol VI, Pp 149—160 ; Vol. VII, Pp. 141—160). Bombay, 1877-1878

Researches on the religion to which Aśoka belonged. This religion was the Buddhism. The Jains already existed in the 3rd century before the Christian era, and they were mentioned in the inscriptions of Aśoka under their ancient name of *Nirgranthas*. But one possesses now not any proof of the fact except that they

would have been patronised by one of the kings of the Mauryas dynasty. On the contrary, it has been established by evidence that Aśoka, Daśaratha and the other later Maurya princes were Buddhists or patrons of the Buddhism.

655

A. CUNNINGHAM. *Corpus inscriptionum indicarum Vol. I, Inscriptions of Aśoka.* Calcutta, 1877.

Preface. Pp IV-V. Remarks relating to the identification, upheld by COLEBROOKE, among Gautamasvāmin or Indrabhūti, disciple of Mahāvīra, and Gautama Buddha.

Pp. 32-33. Review on the short instriptions of the grottos of Khandagiri.

656

F. S. GROWSE. *Mathura Inscriptions* (Indian Antiquary, Vol. VI, Pp 216—219). Bombay, 1877.

Text and translation, with facsimiles of 11 inscriptions coming from Mathura and the majority is Buddhistic

657

Lewis RICE. *Mysore inscriptions translated* Bangalore, 1879

Pp. XVII—XXIV. Schematic description of the Jaina inscription in the province of Mysore They include in general, the following elements

1, Engraved figure the image of a Tīrthankara.

2 Prefatory verses they are very often the following : "*Śrīmat-parama-gambhīra-syādvādāmogha-lāñchanam.* "*Jīyāt Trailokya-nāthasya śāsanam Jina śāsanam*".

3 Name of the reigning sovereign, and sometimes his genealogy, this part is drawn up in Sanskrit mixed with Canara

4 Information concerning the office governing the district in the same way as the donor.

5. Date

6. Description of the complete gift ; here the Canara is generally used.

7. Quotation of good morals in Sanskrit or in Canara,

Pp. XXVII-LXXXIV. Historical ideas relating to Mysore. Information furnished by an ancient Jaina *Rāmāyana*, composed in Canara in about 12th century. A Jain of the name of Nāganandin was the *guru* of three princes of the Gaṅga dynasty : Kāḷa Vallabhāraya, Govindāraya and Caturbhuja Kanaradeva. The successor of the last, Tiruvikramadeva (178—188 A.D.) abandoned the Jaina faith and was made sevait. In 788 A.D., Akalaṅka, a Jain of Śravana Beḷgoḷa, disputes with the Buddhists in presence of Hemaśitala, king of Kāñci.

Destruction of the Jaina temples of Laksmeśwar by the Colas under the rule of Someśvara I, of the dynasty of the Cālukyas (1040—1069 A.D.).

The most ancient princes of the Hoysaḷa dynasty, who reigned at Mysore from the 10th to the 14th century, were Jainas. Bittideva, prince of the Hoysala dynasty, was converted from the Jainism to the Visnuism, probably in 1117 He had for ministers two brothers—Mariyāne and Bharateśvara, professed the Jaina faith.

Pp. LXXXVI—LXXXVIII. The Jainism at Mysore. Bhadrabāhu, in anticipation of a famine, emigrate from Ujjain towards the south of India. He dies at Śravana Belgola. He must have lived 170 years after the death of Mahāvīra, that is to say towards 357 B.C. His disciple is the Emperor Candragupta. Viśākhamuni, whom Bhadrabāhu, while dying, had charged with conducting the Jaina emigrants, regains the North when the famine is terminated. On his way, he meets Candragupta who makes to him the recital of the last moments of Bhadrabāhu. Notes on the first Jaina establishments at Mysore and on the colossal statue of Gomateśvara at Śravana Beḷgola.

Jaina inscriptions translated.

No.	*Date A.D.*	*Locality.*	*Object.*
12	1271	Dāvanagiri	Erection of a temple in honour of Pārśvanātha.
53	1048	Belgāmi	Grants.
54	1269	Belgāmi	Funeral inscription.
60	1077	Belgāmi	Different grants.
101	1189(?)	Taldagundi	Funeral inscription.
117	about 1117	Halebid	Mutilated inscription.
118	1196	Do.	Grants.
119	1637	Do.	Do.
120	1274	Do.	Funeral inscription.

No.	Date A.D.	Locality.	Object.
151	466	Merkara	List of Jaina Masters.
153	777	Nāgamangala	do.
161	100 B.C.	Śravana Belgola.	List of successor Jaina masters of Mahāvīra Bhadrabāhu, his departure from Ujjain, his descent towards the south and his death at Śravaṇa Beḷgoḷa.
173	1094 A.D.	Heggere	Grants.
174	1138	Sindigere	The two Jaina ministers, Mariyāne and Bharateśvara, their genealogy.

658

Monumental inscriptions in all parts of the world. (CR. lxix, Art. 5, 1879, Pp. 84—127).

P. 118. Reference to monumental inscriptions and sculptured figures in Mathura with regard to Jain origin, proving the existence of Jain religion at about 50 B.C.

659

Notes on Inscriptions in Kachh. (Journal of the Bombay Branch of the Royal Asitatic Society, Vol. XIV, Pp. 71—73). Bombay, 1880

List of 46 inscriptions among which the follwing are undoubtedly Jainas

1. In the temple of Śāntinātha at Kothara; Saṃvat 1918.

23. In the Jaina temple of Vāspūja at Sikra. This temple was constructed in Samvat 1773.

40. On a statue of Ādiśvara in the temple of Mahāvīra at Gedi; Samvat 1534.

41. On a statue of Śāntinātha, in the same temple · Saṃvat 1786.

660

J. BURGESS and Bhagwānlāl INDRAJI. Inscriptions from the Cave—*temple of Western India* (Archaeological Survey of Western India, Miscellaneous Publications, No. 10). Bombay, 1881.

Pp. 98—100. Inscriptions of the Jaina grottos of Elūra.

1. Chota Kailāsa. A statue mutilated from the head bears an inscription dates Śaka 1169 (1247 A. D.) and recalling that the statue has been offered by a person native of Vardhanapura.

2. Indra Sabhā—(a) on a pillar, an image of Tīrthankara with inscription in old Nāgari of the 9th or 10th century, according to which the image is the work of Nāgavarman, (b) on a colossal statue would be that of Śāntinātha and the work of Sohila.

3. Colossal statue of Pārśvanātha on the top of a hill. Reproduction, and translation by BÜHLER, of the inscription engraved on this statue and dated 1234-1235 A. D.

661

H. DHRUVA *The Dohad inscription of the Chaulukya King Jayasiṃha-Dava.* (Indian Antiquary, Vol. X, Pp. 158—161) Bombay, 1881.

Mention of a mutilated inscription, dated Saṃvat 1231, and engraved on the pedestal of small Jaina statues.

662

Bhagwānlāl INDRAJI and J. BURGESS. *The Kahaun Inscription of Skandagupta.* (Indian Antiquary, Vol. X, Pp. 125-126) Bombay, 1881.

Facsimile, text and translation, accompanied by remarks, of an inscription recalling that in the year 141 after the death of Skandagupta, a certain Madra raised the statue of five Tīrthankaras, in the same way as the pillar bearing the said inscription.

663 (i)

E. HULTZSCH. *Two Inscriptions from General Cunningham's Archaeological Reports.* (Indian Antiquary, Vol. XI, Pp. 309—313) Bombay, 1882.

One of these two inscriptions reviewed by M. HULTZSCH is a Jaina inscription, dated the year 106 of the Gupta era, and recalling the erection of a statue in honour of Pārśvanātha.

In his second article, P. 143 and especially note 5, BÜHLER established that Mahāvīra was the contemporary of Buddha and that he was called Nirgrantha Jñātraputra.

663 (ii)

H. DHRUVA. *A Copper plate Grant of King Trilochanapāla Chaulukya of Lāṭadeśa.* (Indian Antiquary, Vol. XII, Pp. 196—205) Bombay, 1883.

Review on the origin of the Caulukyas, mainly according to the *Kumarapāla-carita*, of Jayasiṃhadevasūri who lived towards the 14th century.

663 (iii)

K. B. PATHAK. *A note on the early Kādamba Inscriptions* (Indian Antiquary, Vol. XIV, Pp. 12—14). Bombay, 1885.

Note on the controversy that took place between the Jains and the Brahmans with respect to the question of the sacrifices after the *nirvāna* of the Tirthankara Munisuvrata.

The Jains are formally opposed to all sacrifices Qutoation of a passage from the *Uttarapurāṇa* on this subject.

664

Rajendralāla MITRA. '*Note on a Sanskrit Inscription from the Lalitpur District.* (Journal of the Asiatic Society of Bengal, Vol LII, Pp. 67—80) Calcutta, 1883.

Study of an inscription in Sanskrit found around the fort of Deogadh, It i dated Samvat 1481 and Śaka 1346-1424 A.D (13th April), and was composed by a Jain of the name of Vardhamāna It recalls the dedication on the order of the pontiff Śubhachandra, and under the care of a master named Holi, of a statue in honour of the pontiff Padamanandin predecessor of Śubhachandra.

665

Bhagwānlāl INDRAJI. *A new Yādava Dynasty* (Indian Antiquary, Vol. XII, Pp. 119—129). Bombay, 1884.

Study of two inscriptions where there is a talk of Yādava dynasty till then unknown. The second of these inscriptions has been discovered in a Jaina temple in ruin at Anjaneri, to the south-west of Nasik It is in Sanskrit, in prose mixed with verse, and dated Śaka 1063. It recalls that the king Seunacandra III, of this Yādava dynasty, made together with two rich merchants, a grant in favour of the temple of Candraprabha. A plate out of text reproduces this inscription.

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LIWIS RICE. *A Rāshṭrakūṭa Grant from Mysore.* (Indian Antiquary, Vol. XII, Pp. 11—19). Bombay, 1883.

Study, text accompanied by a facsimile and translation of an inscription in Sanskrit, dated Śaka 735 found at Kadaba in Mysore. This inscription recalls the gift of the village of Jālamaṅgala to a *muni* named Aikakīrti in favour of the Jaina temple of Śilāgrāma, where the Jains were formerly very numerous.

667

Lewis RICE. *A Jaina-Vaishnava Compact* (Indian Antiquary, Vol. XIV, Pp. 233—235). Bombay, 1885.

Text and translation of a Canara inscription of Śravana Belgoḷa dated Śaka 1290, and known under the name of '*Śāsana*' of Rāmānujācāri

In this inscription, it is said that there is no difference between the Visnuite '*darśana*' and the Jaina '*darśana*' The author shows that in this case. the word '*darśana*' does not signify "doctrine", but it relates to the processions made in honour of a god.

668

Lewis RICE *The Ganga Inscriptions in Coorg* (Indian Antiquary, Vol. XIV, Pp. 76-77). Bombay, 1885.

Text and translation of an inscription of Śaka 899, recalling a gift to Anantavīryaya, disciple of Gunasena, himself disciple of Vīrasena. This inscription is no other than the first of the three "Koṅgū Inscriptions" published by F. KITTEL.

669

K. B. PĀTHAK. *An Old Kanarese Inscription at Terdal.* (Indian Antiquary, Vol. XIV, Pp. 14—26). Bombay, 1885.

Text, translation and study of an inscription discovered in a Jaina temple at Terdal, in the southern Canara. This inscription comprises three parts :

I. Grant to the Tīrthankara Neminātha, in Śaka 1045. This first part enables to establish the approximate date to which was composed the "*Rāghavapāṇḍavīya*". This work is due to Śrutakīrti Traividya, a contemporary of Abhinava

Pampa. But the latter lived towards Śaka 1076, according to the information furnished by Meghacandra in his commentary on the "*Samādhiśataka*", and by Vīranandin, son of Meghacandra, in his "*Acārasāra*".

II. Grant to the same Neminātha, in Śaka 1104, by the masters of the sect Vīrabanañju. This sect is known by several inscriptions, and its members were generally the worshippers of the goddess Padmāvati.

III. Grant to the same Tīrthankara, in Śaka 1109. Mention of the Kuṇḍakuṇḍa anvaya. Kuṇḍakuṇḍa or Koṇḍakuṇḍa is one of the most celebrated Jaina authors. One attributes to him the "*Prābhṛtasāra*", the "*Pravacanasāra*," the "*Samayasāra*", the "*Rayanasāra*" and the "*Dvādaśānuprekṣā*". According to the commentary of Bālacandra on the "Prābhritasāra", Kuṇḍakuṇḍa was called still Padmanandin. He was probably contemporary of the king Mrigeśavarman, of the dynasty of the ancient Kadambas. At this period, the Jains were divided in *Nirgranthas* and *Svetapaṭas*, and Kuṇḍakuṇḍa was an adversary of the latter.

670

Bhagwānlāl INDRAJI. The Hāthigumphā and three other Inscriptions in the Udayagiri Caves near Cuttack (Actes du VI Congress international des Orientalistes III Partie, Section II, Pp 135—179). Leide, 1885

Introduction .

1. The *Swastika*.—The Jains call this symbol 'Sāthio'. It constitutes the distinctive mark of Supārśva, the seventh Tīrthankara. It is a symbol of happy omen for it is the emblematical figure of a Siddha.

2. The Tīrthankaras, like the Buddhas, have each their tree of the *Bodhi*. That of Mahāvīra is a banyan tree, that of Riṣabha a rāyana (Mimusops Kauki), and that of Neminātha a mango tree.

3. The Jains, like the Buddhists, have a cult for the *stūpas*. Description, with plate out of text, of the Jaina *stūpa* of Mathura ; it contains six lines of inscription which have been transcribed and translated.

Inscriptions :

Facsimiles, text, Sanskrit transcription and translation of 4 inscriptions proceeding from the grottos of Khaṇḍagiri, in Orissa. The most important of these inscriptions is that called Hāthigumphā. It is most probably Jaina, for it begins by the celebrated formula of homage used by the Jains. It recalls the works accomplished by the king Khāravela. It is dated of the year 165 of the Maurya era, that Bhagwānlāl INDRAJI identifies with the year 90 B.C., in taking for the point of departure of the era in question the eight year of Aśoka.

671

H. DHRUVA. *Sanskrit Grants and Inscriptions of Gujrat Kings*, (Zeitschrift der deutschen morgenlan-dischen Gesellschaft, Vol. XL, Pp. 320—335). Leipzig, 1886.

One of these inscriptions (No. VII) mention the grant of a piece of land by the king Karka I (Rāṣṭrakūṭa), to a Jaina temple of Navsari, in Śaka 743.

672

Lewis RICE. (*Epigraphia Carnatica*. Vol. I). Coorg Inscriptions—Bangalore, 1886.

Introduction ·

Pages.

1. Under the ancient kings of the country of Coorg, the Jainism was the religion of the state.

6-7. The king Bittideva, of the dynasty Hoysaḷa, was converted from the Jainism to the Viṣṇuism, and took name of Viṣṇuvardhana.

7. Gaṅgarāja and his works at the colossal statue of Gomateśvara at Śravana Beḷgoḷa.

12. The first representatives of the Hoysaḷa dynasty professed the Jaina faith. Jain inscriptions.

No.	*Origin*	*Date A. D.*	*Object.*
1.	Merkara	466	Avinīta king of the Gaṅga dynasty, and the minister of the king Akalavarsa, give in favour of a Jain temple the village of Badaneguppe at Vandanandin Bhattāra, of the Deśi gaṇa, Kuṇḍakuṇḍa anvaya. Facsimile.
2.	Biliūr	887	Satyavākya (Permānadi), of the Gaṅga dynasty, makes a gift to Śarvanandin, disciple of Śavanandin.
4.	Peggur	977	Rakkasa, brother of the king Gaṅga Rājamalla, gave the temple of Perggadūr to Anantavīryaya, of Śravaṇa Beḷgoḷa. Facsimile.
10.	Anjanagiri	1544	Erection of a temple.

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G. BÜHLER. *On the authenticity of the Jaina tradition* (Wiener Zeitschrift fur die Kunde des Morgenlandes, Vol. I, Pp 165—180). Wien, 1887.

The Jainism is not a detached branch of the Buddhism. Analytical study of 6 inscriptions of Mathura published by A. CUNNINGHAM, "*Archaeological Survey of India*", Reports, Vol III, Pl. XIII—XV. Comparision of the contents of these inscriptions with the chronological datum of the *Kalpasūtra*. This investigation shows the antiquity of the Jainism and proves that the Jaina monks formed already an organised order at Mathura between the years 5 and 98 of the Indo-scythian era, that is to say between the years 83—176 A. D., if the Indo-scythian era is identical with the Śaka era.

674

J F. FLEET. *Corpus inscriptionum indicarum*. Vol. III Inscriptions of the early Gupta kings and their successors Calcutta, 1888.

Introduction.

P. 16. The existence of the Jains in the 4th century of the Christian era is proved by two inscriptions Nos. 61 and 15.

P 32. No. 2. Śīlāṅka, in his commentary on the "*Ācārāṅgasūtra*" (*Ācāraṭīkā*), has confused twice the Gupta and the Śaka eras. Study of these two passages.

Inscription No. 15.

(Pp. 65—68 and plate IX, A)

Inscription on a column of stone at Kahāun This pillar is decorated with five statues representing naked and standing, five Tīrthankaras, namely: Ādināth, Śāntinātha, Neminātha, Pārśvanātha and Mahāvīra The inscription recalls that these five statues have been created by a certain Madra. Date 460-461 A.D; Language Sanskrit.

Inscription No. 61.

(Pp. 258—260 and plate XXXIII-A).

Inscription in a grotto at Udayagiri. It recalls the installation of a statue of Pārśvanātha. Date. 425-426 A.D., Language Sanskrit

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Lewis RICE. (*Epigraphia Carnatica*. Vol. II.) *Inscriptions at Śravana Belgoḷa.* Bangalore, 1889.

This work is of a capital importance for the history of the Jainism. It comprises four principal sections.

Introduction :

Text of the inscriptions in Latin characters ;
Translation of the inscriptions ;
Text of the inscriptions in Canara characters.
To these four parts, it is proper to add a list of inscriptions with summary of each of them.

Introduction.

Pages.

1. Description of Śravaṇa Beḷgoḷa.

1-2. Episode of Bhadrabāhu coming from the north to be settled in this locality and died there towards 290 B. C.

3-15. Tradition relating to Bhadrabāhu and to his establishment at Śravana Beḷgoḷa, according to a compendium of Jaina history, entitled "*Rājāvalīkathe*", and drawn up in Canara, in the last century, by Devacandra. Tradition relating to the emperor Candragupta, disciple of Bhadrabāhu—critical study of the chronological harmony between Bhadrabāhu and Candragupta.

15-17. Notes on the Jaina suicide by deprivation of food (*Sallekhanā*).

17-18. Description of the temple of Candragupta.

22-23. Historical ideas on Camuṇḍarāya, minister of the king Rājamalla, of the Gaṅga dynasty. It is this minister who caused to raise the colossal statue of Gomateśvara (towards Śaka 905—983 A.D.).

24-25. Historical ideas and legends on Gomata.

29-33. Description of the colossal statue of Gomateśvara, and reviews on the two analogous statues of Kārkaḷa and of yénūr.

36. Reviews on the philosophical doctrine of the "*Syādvaḍa*".

Besides these informations of general order, the introduction has for object the historical study of the principal inscriptions. It contains in this title some very precious ideas on a great number of Jaina masters.

No.	*Date A.D.*	*Object.*
1.		Death of Bhadrabāhu (Prabhācandra ?).
2-21.		Death of different Jains, by vow of *Sallekhanā*.
23.		Voluntary death of a Jain.
24.	Towards 670 A. D.	Gift of land
26-35.		Voluntary death of different Jains, vow of *Sallekhanā*.
39.	1163.	Death of Devakirti
40.	1163	The minister Hullarāja pays honour to a tomb of Devakirti. List of Jaina mastess from Mahāvira to Devakirti and his disciples (Deśi gana, Pustaka gaccha).
41.	1313	Death of Śubhachandra, list of his masters and of his disciples (Deśi gana, Pustaka gaccha).
42.	1177.	Death of Nayakirti. List of Jaina masters since Mahāvira up to the disciples of Nayakirti (Deśi gana, Pustaka gaccha).
43.	1123	Death of Śubhacandra, *guru* of Gaṅgarāja (Deśi gana, Pustaka gaccha), list of the principal masters of the sect.
45.	1117.	Gangarāja makes reparations to several temples.
47.	1115.	Death of Meghacandra, of the Pustaka gaccha.
50.	1146.	Death of Prabhācandra, of the Pustaka gaccha, *guru* of the queen Sāntaladevi, wife of Viṣṇuvardhana.

No.	Date A. D.	Objects.
54.	1128.	Death of Mallisena. Very important inscription, full of information on the principal Jaina masters, from Mahāvīra.
55	Towards 1115.	List of Jaina masters from Kuṇḍakuṇḍa up to Bālachandra, of the Vakra gaccha.
56.	1123	Construction of a temple by Sāntaladevī.
59.	1117.	Grants by Gaṅgarāja
62.	1123.	Construction of a temple by Sāntaladevī.
63.	1116.	Construction of a temple by Lakṣmi, wife of Gaṅgarāja.
64-65.	1116.	Gaṅgarāja constructed some temples.
66.	1135. (?)	The son of Gangarāja constructed a temple
67.	995.	The son of the minister Cāmuṇḍarāya constructed the temple called the temple of Cāmuṇḍarāya.
69-70.	Towards 1185	Eulogy of Bālacandra.
71.	" 1090	Homage to Bhadrabāhu by Jinacandra.
72.	1809.	Death of Ādītakīrtı, of the Deśigaṇa.
75-76	Towards 983	Erection of the colossal statue of Gomateśvara
77.	"	Eulogy of Jaina religion.
78.	Towards 1196	Basavisetti, a merchant (?), disciple of Nayakīrti, caused to be erected the statues of the 24 Tīrthankaras.
80.	Towards 1160	Grants by the minister Huḷḷarāja.
81.	1171.	Grants by the merchant Gomatasetti.
82.	1362.	Grants by Irugapa.
83.	1723.	Gifts by Doḍḍa Krisnarāja, prince of Mysore.
84.	1634.	Cāmarāja, prince of Mysore, discharges the mortgage with which the grounds of the temples at Beḷgoḷa, were encumbered.

No.	Date A.D.	Object.
85.	Towards 1180	Panegyric of Gomata.
86-87.	„ 1196	Grants by the merchants.
90.	„ 1181	Grants by the minister Hullarāja.
91-92.	„ 1181 (?)	Grants by the merchants,
93-97	1273-1274(?)	-do-
98.	1826	Grant by a member of the court of Krisnarāja, prince of Mysore
105.	1398	List of Jaina masters from Kunda kunda.
108.	1433	Death of Śrutamani. List of Jaina masters.
109.	Towards 983	Achievement of the Cāmundarāya
111.	1373	Vardhamānasvāmin pays homage to a tomb of Samayamalladeva,
112.	1375	Death of Hemacandrakirti
114.	1376 (?)	Death of Padmanandin, of the Pustaka gaccha.
118.	1648	Grant to the temple of the 24 Tirthankaras.
122.	Towards. 1180	Constructions by Nāgadeva.
124.	1182	Gift by the king Vira Ballāla II
128.	1266	Settlement of accounts.
130.	1196	Nāgadeva constructs a temple.
132.	Towards 1390	Construction of a temple.
136.	1368	The king of Vijayanagara, Bukkarāya I, reconciles the Jains and the Visnuites.
138.	1160	Construction of a temple of Hullarāja.
140.	1634	Analogous to the number 84.
143.	1130	Grants by the merchants.

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E. HULTZSCH. *South-Indian Inscriptions*. ,Vol. I, (Archaeological Survery of India, New Series, Vol. III). Madras, 1890.

P. 88. The note 5 identified the Ājīvikas with the Jains .

Jaina inscriptions.

No.	*Locality.*	*Date*	*Object.*
66.	Tirumalai near Polur	year 21 of the king Rājarāja-deva	A certain Gunaviramāmunivana Constructs a sluice to which he gives the name of a Jaina master Ganiśekhara Maru—Por-uri-yan
70.	-do-	year 12 of Rājanārāyana Sambhuvarāja	Erection of a statue.
73.	-do-		Installation of the image of one *Yakṣini.*
75.	-do-		Repair and erection of the statues of a *Yakṣa* and of a *Yakṣī.*
152.	Vijayanagara	Śaka 1307	Construction of a temple at Vijayanagara by the minister Irugappa—Religious genealogy of the Digambara master Siṃhanandin, of the Nandi Sangha, Balātkāra gaṇa and Sarasvati Gaccha.
153.	-do-	Śaka 1348.	Construction of a temple in honour of Parśvanātha by the king Devarā-ya II.

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G. BÜHLER. *New Jaina inscriptions from Mathura.* (Wiener Zeitschrift fur die Kunde des Morgenlandes, Vol. IV, Pp. 169—173). Wien, 1890.

Review on the inscriptions discovered at Mathura, in 1890, by Dr. FUHRER. These are short inscriptions recalling some grants. They concern the period between the years 5 and 86 of the Indo-scythian (Śaka ?) era, may be 83—164 A.D. They mark out the following schools :

Vārana gaṇa' with two of his *kulas*, the Aryyacetiya and the Puśyamitriya; Kottiya gana, and his subdivisions, the Thāniya *kula* and the Vairā *śakhā*, of one part, and the Brahmadāsika *Kula* and the Ucenāgari *śakhā*, of other part. These inscriptions prove, besides, the existence of nuns in the Jaina community.

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G. BUHLER. *Further proofs of the Authenticity of the Jaina Tradition* (Wiener Zeitschrift fur die Kunde des Morgenlandes. Vol. II, Pp. 141—147, Vol III, Pp. 233—240, Vol. IV, Pp. 313—331). Wien, 1888-1890.

I. A new Jaina inscription, dated in the year 7 of Kaniska. Facsimile out of text, transcription and translation of an inscription of Mathura.

Date. 7th year of the reign of Kaniska, that is to say (if the question is of the Śaka era) end of the year 85 A.D. It is a Jaina inscription which proves the existence in this period at Mathura, of the Uddeha *gana* and of the first branch of this school, the Nāgabhūta *Kula*.

II. Four new Jaina inscriptions from the Kankāli Tilā. Text, transcription and historical study of 4 inscriptions coming from Mathura.

2. Śaka 84 (A.D 162) Mention of the Kottiya gana sthāniya *Kula*, Vairā *Śakhā* and Sriguha *sambhoga*.

3. Śaka 95 (A.D. 173). Same statements as in the preceding inscriptions, except the *sambhoga*.

4. Without date Mention of the Vārana gana. Kaniyasika *Kula*. These informations on the Jaina schools have been reconciled with the information furnished by the *Kalpasutra*. Besides, the inscription in No. 2 shows that the cult of Sarasvati was considered as orthodox by the Śvetāmbaras in the 2nd century. At last the identification of the era of the Indo-Scythian kings with the Śaka era is regarded by BUHLER as "perfectly possible"

III Statistic of the Jaina inscriptions brought to light at Mathura upto 1890.

Information furnished by these inscriptions on the organisation of the Jaina order. General comparison with the ideas of the "Kalpasūtra". Systematic list of the schools, monks and nuns, whose names have been quoted in the inscriptions. General deducations.

1. Importance of the Kottiya gaṇa often mentioned.

2. The inscriptions recall always a series of successive Jaina masters, that proves how much the tradition was respected in tne community.

3. The names quoted in the inscriptions offer the most perfect resemblance with those of the "*Kalpasūtra*".

4. At last it is confirmed that the Jains admitted the nuns in their order

5. Considerations on the laic adepts of the Jainism, the names that they bear and the casts to which they belong.

6. Cult of Sarasvatī among the Jains.

7. Cult of the Tīrthankaras.

8. Adoration of the *stūpas*.

9 Remarks on the language of the inscriptions.

10. At the commencement of the Christain era, the Jains were already divided into Śvetāmbaras and Digambaras.

1. Śaka 22 (A.D.100). Mention of Vāiana gana, Petivāmika *Kula*.

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J. F. FLEET. *Sanskrit and old Canarese Inscriptions.* (Indian Antiquary, Vol. IV-a—XX). Bombay, 1875—1891.

Introduction.

Importance of the inscriptions collected in the Canara districts for the history of the country since the middle of the 5th century A.D. upto about 14th century

As regards the language, these inscriptions form three groups·

1. Inscriptions in Sanskrit, 5th—9th centuries ,

2. Inscriptions mixed with Sanskrit and old Canara, with predominance of the latter; 9th—11th centuries.

3. Inscriptions in old Canara , 11th century and following

Jaina inscriptions.

No.	Origin.	Date A.D	Language	Object.
1.	Belgāmi	Śaka 970 (Mysore)	V.C.	Free gift to a Jaina temple. A facsimile out of text reproduces this inscription
	Belgami Bankāpur	Śaka 977	V.C.	Grant of land to a temple.
	-do- -do-	Śaka 1042	V.C.	Different grants to a temple.

No.	*Origin.*	*Date*	*Language.*	*Object.*
13	Aihole	Śaka 507	Sk.	Erection, by a certain Ravikirti of a temple in honour of Jinendra. Facsimile out of text.
20. 26.	Halsi		Sk.	Seven inscriptions recalling some grants made to the Jains by the ancient night of the Kādamba dynasty. 1 Grant of land. 2. Construction and endowment of a temple 3. Grants ; rugulations for the practice of the Jaina cult. 4-5. Grants of land. 6-7. Grants of villages. The facsimiles of these inscriptions are reproduced out of text
35.	Devagiri		Sk	Grant of estate at Triparvata by Devavarman, son of the Kâdamba Krishnavarman.
38.	Lakṣmeśwar		Sk.	Mass of three inscriptions : 1. Grant of lands by Mārasiṃha, of the Gaṅgā dynasty to a Jaina priest named Jayadeva, in Śaka 890. 2. Grant of land in favour of a Jaina temple at Puligere.

No.	Origin.	Date	Language.	Object.
				3. Inscription of Vikramāditya II (ancient Cāluk-ya), in Śaka 656 ; recalls that some Jaina temples of Puligere were repaired, embellished and endowed.
36-37.	Devagiri		Sk.	Grants by Mrigeśavarman, son of Śāntivarman. Facsimiles out of text.
39.	Laksmeśwar		Sk.	Mass of four inscriptions · 1. The first is mutilated. 2. Gift of a village to a Jaina temple of Puligere by temple of Puligere by Vijayāditya (ancient Cālukya), in Śaka 651. 3. Gift of land to the same temple in Śaka 800, by Mārasimha (Gaṅga). 4. Analogous to the second inscription . Śaka 608.
44.		Śaka 411	Sk.	Grant, by Samiyara, feudatory of the king Pulikesin I, of territories and of villages to a Jaina temple which he had constructed at Alakatakanagar List of Digambara masters from Kanakopāla upto Jinanandin.
55.	Aihole	Śaka 556	Sk.	Important inscription recalling that in Śaka 556, under the reign on Pulikeśin II, one named Ravikīrti constructed a temple of stone,

No.	Origin.	Date.	Language	Object.
				in honour of Jinendra at Aihole.
56.	Aihole	12th or 13th centuuy.	V C.	"*Niśidhi*" of a certain Rāma-setti, belonging to the Balāt-kāra gana.
98.	Hunaśikatti (Belgaum)	Śaka 1052	Sk.	Gift of land.
120	Ādūr (Dhāiwād		V C & Sk	Gift of a field and lands to a Jaina temple. The inscription is not dated, but it related to the reign of Kirti-varman I, of the dynasty of the ancient Cālu-kyas (Śaka 489).
128.				Information relating to Amoghavarsa I according to the Jaina works 1 The *Uttarapurāna*, the *praśasti* of which gives a list of masters of the Śyena gaccha, among which Virasena, Jina-sena and Gunabhadra. The Jaina *Mahāpurāna* is the work of Jinasena, who wrote a part of the Ādipurāna, and of Gunabhadra, who finish-ed the *Ādipurāna* and composed the *Uttarapu-rāna*. 2. The *Praśnottararatnamālā*, a manuscript of which attributes the composition to one Amoghavarṣa.

Nos.	Origin.	Date.	Language.	Object.
132.	Hattii-Mattur (Dhārwād)	Śaka 838	V.C.	Grant of a village to an establishment probably Jaina.
151.	Byānā	Samvat 1100	Sk.	Eulogy of the Śvetāmbara master Maheśvarasūri of the Kāmyaka gaccha.
173.	Guḍigere	Śaka 998	V.C	Eulogy of a master of the name of Śrīnandipandita. Acquisition of estates at Gudigere by this Jaina master
183	Kabbhāvi	Śaka 261	Do.	Construction and endowment of a temple at Kummudavāda (Kalbhavi?). List of masters of the Kāreya gana ; Gunakīrti, Nāgacandramunīndra, Jinacandra Śubhakīrti, Devakīrti.
188.				Facsimile out of text. Information concerning the town of Pottalakere, today Dandanāyakanakere. This town was formerly the most important Jaina centre and counted 20,000 saints and 700 temples. The King Jayasiṃha III (Cālukya) renounced the Jainism for the Śivaism.

Nos.	Origin.	Date.	Language.	Object
190.	Honwāḍ	Śaka 976	Sk. and V. C.	Construction and endowment of temples in honour of Pārśvanātha and of Śāntinātha at Ponnavāḍa (Honwad), under the reign of Cālukya Someśvara I.—Āryasena, Brahmasena and Mahāsena have been cited as Digambara masters of the Pogari gaccha, Śyena gana.

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G. BUHLER. *New Excavations in Mathura.* (Wiener Zeitschrift fur die Kunde des Morgenlandes Vol V, Pp 59—63). Wien, 1891.

Study of some inscriptions of Mathura

I. Inscription of Śaka 78 (156 A. D) recalling the gift of a statue of the *Arhat Nandiāvarta* which was erected at Mathura, to the *stūpa* "Built by the Gods" "*thupe devanirmite*", by order of Vriddhahastin, of the Koliya (Kottiya) gana, Vairā (Vajra) sākhā.

The *Arhat Nandiāvarta* must be the Tirthankara Aranātha, thus designated by its particular symbol, the diagram "*nandyāvarta*". This inscription is important because it bears witness to the cult of the *stūpas* to the Jains from a period so remote that already, at Mathura, it was lost into the legend.

II. Another inscription mentions a king of the name of Huksa (perhaps Huviska or Huviksa).

III In a third inscription, probably of 430 A D., the name of the monk Datilācārya, and that of the Vidyādhāri śākhā of the koṭṭiya gaṇa have been raised again.

Remarks on some other epigraphical fragments.

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G. BUHLER. *Dr. Fuhrer's Excavations at Mathura.* Wiener Zeitschritf fur die Kunde des Morgenlandes, Vol. V, Pp. 176—180). Wien, 1891.

Study of several Jaina inscriptions discovered at Mathura in January and February, 1891.

I. Inscription in ancient Prākrit and dating about 150 years before the Christian era. It recalls the gift of a monumental arch to a temple.

II. Inscription from the commencement of the Christian era, commemorating the construction of a temple.

The first of these documents show that a Jaina temple constructed at Mathura 150 years before the Christian era, but it would be unjust to conclude that this temple was one of the two discovered under the Kankāli Tilā.

III. A third inscription furnished the proof that it was worked at Mathura from one era previous to the Śaka era. It quotes, besides, the name of a royal lady, Āyavatī or Āryavatī, which is to be met with again in the Jaina legends

IV. Mention of the Vacchaliya *Kula*, branch of the Koḍiya gana (?).

V. Menition of the Vārana gana and of the Nāḍika or Nādik *Kula* corresponding undoubtedly to the Mālijta *Kula* of the "*Kalpasūtra*".

VI. Mention of an 'Ayyabhyista *Kula*' of the Vārana gana.

VII & VIII. Inscriptions relating to some statues of Tirathankaras Concise description of some sculptures. One of these represents some Kinnaras and some Suparnas adoring a *stūpa*.

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Epigraphia indica, Calcutta. Volume I (1892).

XVII. *The Jaina inscription in the temple of Baijnāth at Kīragrāma.*— G. BÜHLER.

Two lines of inscription, in Jaina-nāgarī characters on the pedestal of a statue of Mahāvīra, given by two merchants, Dolhana and Ālhana, and consecrated by Devabhadra, disciple of Abhayadeva,, of the spiritual issue of Jinavallabha, Saṃvat 1296.

XVIII. *On the pedestal of an image of Pārśvanātha, in the Kangra Bazar.* G. BÜHLER.

Mutilated inscription of eight lines, recalling the descendance of a *sūri* of the name of Abhayacandra. 854 A.D. (?)

XIX. *Inscriptions from Khajurāho*. F. KIELHORN.

3. Inscriptions from a Jaina temple of the year 1011. Eleven lines in Sanskrit and in Nāgarī characters. The inscription, mixed with verse and with prose, is found

in the temple of Jinanātha at Khajurāho. It recalls the gifts made by a certain Pāhila.

6—8. Three inscriptions from images in the Jaina temples—(a) A single line recalling a name, Sanskrit in Nāgarī characters (b) A line, recalling diverse names, Sanskrit in Nāgarī characters, samvat 1205. (c) Same characters. Saṃvat 1215. Recall the erection of a statue.

XXXVII *Praśasti of the temple of Vādīpura—Pārśvanātha at Pattana.* G. BUHLER.

Inscription of 52 lines in ordinary Jaina-Nāgarī characters. The language is of the incorrect Sanskrit mixed with Guzerati and with some Arabic and Persian words. In prose, except the commencement. Saṃvat 1651.

The lines 4—40 constitute *paṭṭāvali* of the Kharatara sect. Twenty-four religious chiefs of this school have been enumerated, from Uddyotanasūri to Jina chandrasūri, sixth of the name.

XLIII. *New Jaina inscriptions from Mathura.* G. BUHLER.

Text and translation of 57 inscriptions diseovered at Mathura.

These inscriptions belong to the Indo-Scythian period that is to say to the first two centuries of the Christain era. Remarks on the characters with which they are written.

Language : mixed dialect, consisting of Prākrit and Sanskrit ; grammatical and historical remarks relating to this dialect.

Reviews on the contents of the inscriptions, very important for the history of the sects, sub-sects, of Jaina schools.

XLIV Further Jaina inscriptions from Mathura. G. BÜHLER

Text and translation of seven other inscriptions analogous to the precedents

These two series of inscriptions studied by BUHLER have been reproduced in facsimiles out of the text due to Dr. FÜHRER.

Volume II (1894).

V. Inscriptions from Northern Gujarat. J. KIRSTE. Several of these inscriptions mention some pontiffs of the Tapā gaccha. One finds among others the following series .

Hiravijaya (Samvat 1642).
Vijayasena.
Vijayadeva.
Vijayasiṃha.

List of the Jaina inscriptions.

No.	*Date.* (*Samvat*)	*Locality.*	*Object.*
1.	1358	Bhilri	Consecration of an image.
3.	—	Bhilri	—
4.	1295 (?)	Dilmal	Consecration of a statue of Pārśvanātha.
10.	1217	Palampur	Gift to the temple of Mahāvīr at Khimvānā.
12.	1259	Roho	—
14.	1299	Roho	Consecration of a statue of Neminātha.
20.	1689	Sarotra	Gift to a temple. Mention of the pontiffs Vijayadeva and Vijayasimha.
21.	Do.	Sarotra	Construction of a chapel in the temple of Mahāvira.
22.	Do.	Sarotra	Erection of a temple in honour of Pārśvanātha
23. 26.	Do.	Sarotra	Gift to a temple.
29.	1642 (?)	Taranga	Repair of the temple (?) mention of Hiravijaya.

VI. *The Jaina inscriptions from Śatrunjaya.* G. BÜHLER.

Text and analysis of 118 inscriptions of the Jaina temples of the Śatrunjaya, These inscriptions are divided in two series, extending respectively.

From Saṃvat 1587 to Samvat 1710, and from Saṃvat 1783 to Saṃvat 1943. They are of high interest in this that they contain some information on several schools of Jaina monks and on certain subdivisions of laic adepts.

A. Jaina schools.

1. Paṭṭāvalī of the Kharatara gaccha (Inscr. No. 17).

2. Paṭṭāvalī of the Tauā gaccha (Inscr. No. 12).

3. Pattāvalī of the Añcala or Vidhipaksa gaccha (Inscr. Nos. 21 and 27).

4. Pattāvalī of the Sagara gaccha (Inscr No. 91).

5. Pattāvalī Digambara (Inscr. No. 30). Religious issue of Kuṇḍakuṇḍa, of the Sarasvati gaccha.

B. Laic sects

1. Oswāls, with three principal subdivisions · Vrddhaśākhā, Laghuśākhā, and Addaiśākhā.

2. Śrīmalis, comprising the two branches Vṛddhaśākhā and Laghuśākhā.

XIV. *Further Jaina inscriptions from Mathura.* G. BUHLER. Facsimiles, text and translation of 41 inscriptions proceeding from the excavations of Dr. FUHRER. at Mathura. The results furnished by the study of these inscriptions, concerning the history of the Jainism, are the following :

1. The Jains were established at Mathura before the 2nd century of the Christian era.

2. There existed at Mathura, in 167 A D., an ancient Jaina *stūpa* the real origin of which was forgotten.

3. The inscriptions mention of one part, the Vacchaliya *Kula* and the Vidyādhāri *Śākhā* of the Kottiya (Kotika) gana; of another part, the Nātika *Kula* and the Samakāsiyā *Śākhā* of the Vārana gana.

XVIII. *Dubkund stone Inscription of the Kachchhapaghata Vikramasimhar* F. KIELHORN.

Text and study of an inscription in Sanskrit, of Samvat 1145, discovered at Dubkund. It recalls the foundation and the endowment of a Jaina temple, by the prince Vikramasimha, of the Kacchapaghāṭa family.

XIX. *Pabhasā Inscriptions.* A. FUHRER. Pabhasā is a village at the south-east of Allahabad. It possesses a modern Jaina temple and three statues carved in the rock, of naked Jinas A grotto, equally hollowed in the rock, contains two inscriptions probably Jainas, which commemorates the origin of them.

Another inscription, in the same village, recalls the consecration of a statue of Pārśvanātha in Saṃvat 1881.

Text, translation and facsimiles out of text of the three inscriptions.

XXIV. *Specimens of Jaina sculptures from Mathura.* G BÜHLER. Reproduction and description of four sculptural designs coming from Mathura.

I. *Āyāgapaṭa*, "tablet of homage", the central figure of which represents really Pārśvanātha.

II. (a) The conception of Mahāvīra; episode of Naigameṣa. Study of the myth of Naigameṣa to the Jains.

(b) Ornamental frieze. On one side of the Suparṇas and of the Kinnaras adoring a *stūpa*. On the reverse, a pilgrimage to a Jaina sanctuary.

III. Fragment of a *toraṇa* with varied figures.

IV. A *dharmachakra* supported by a trident resting on a lotus, with feminine figures worshipping the sacred symbol.

Volume III (1894-95)

25. Spurious Sudi copper-plate. Grant purpoting to have been issued by Butuga in Śaka—Saṃvat 860. Inscription in Sanskrit written in old Canara characters. Gift of territory, by the prince Butuga, of the Gaṅga dynasty, to a Jaina temple, which his wife had caused it to be constructed at Sūṇḍi (Sūḍi) Śaka 860. Facsimile out of text.

26. Śravana Belgoḷa Epitaph of Mallisheṇa, after, Śaka—Saṃvat 1050. E. HULTZSCH. This inscription bears the No. 54 in the collection of the "Inscriptions at Śravana Belgola" of M. Lewis RICE.

The characters are Canaras. The language is Sanskrit except the last two lines which are in Canara. It recalls the death, as a result of prolonged fasting, of the Jaina master Mallisena or Malladhāri, in Śaka (1050=(1129 A D.). It contains the list of 40 Digambara masters, from Mahāvīra upto Malliṣena himself. Facsimile out of text.

27. *Kolhapur inscription of the Silahara Vijayāditya.* Śaka—Saṃvat 1065. F. KIELHORN.

Inscription in Sanskrit and old Canara. Old Canara characters. Gift in favour of the Jaina sanctuary of Hāviṇa Heritage, district of Ājiragekhoḷḷa,

This temple had been founded by a certain Vāsudeva, disciple of the chief priest of the temple of Kolhāpur, Naghanandin, of the Deśigaṇa. Pustaka gaccha.

28. *Bamani inscription of the Silahara Vijayaditya*, Śaka-saṃvat 1073. F. KIELHORN.

Inscription in Sanskrit and old Canara. Old Canara characters. Gift in favour of the Jaina sanctuary of Maḍalūr,

Volume IV (1896-97)

2 Śravaṇa Belgola Epitaph of Prabhāchandra. J. F. FLEET. Grand inscription in Sanskrit (L RICE, Inscriptions at Śravana Belgola No. 1) commemorating the death of a Jaina master of the name of Prabhācandra, the date has not been indicated, but it could not be more remote than the year 750 A.D Facsimile, transcription and translation

14. *Jaina rock inscriptions at Pañchapāṇḍavamalai.* V VENKAYA. Two inscriptions engraved in a grotto of the hill called Pañcapāṇḍavamalai at the south-west of Aroct. They are both in Tamoul The one recalls that the image of divinity was carved in the rock, and the second mentions a gift A plate out of text reproduces the sculptures of the grotto.

15. *Jaina rock inscriptions at Vallimalai.* E. HULTZSCH Four inscriptions in a grotto with Jaina sculptures, at Vallimalai in the northern district of Arcot.

1. Inscription in Canara and in *grantha* characters. Recalls the foundation of a Jaina sanctuary by a king of the name of Rājamalla, of an unknown dynasty. Without date.

2. Inscription in Canara characters and in Canara language mentions the sculptures of an image.

3. Inscription in *grantha* characters and in Canara language. Indentifies and engraved image.

4. Like the previous one, this inscription identifies an image. It is in Canara language and characters. A plate out of text reproduces the sculptures of the grotto.

Some facsimiles of an inscription of Pañcapāṇḍavamalai and of two of Vallimalai have been given in another plate.

44. *Three inscriptions for Northern India.* F KIELHORN. The first only of these three inscriptions is Jaina. It comes from a temple of Deogarh, in the central

India. It is in Sanskrit and recalls that the plllar on which it is engraved was created near a temple of Śāntinātha by Deva, disciple of Kamaladeva, in Saṃvat 919.

49. *Kadaba plates of Prabhutavarsha.* H. LUDERS. Inscription in Sanskrit discovered at Kadaba in the district of Tumkur.

Gift to the Jaina master Arkakīrti, by she King Prabhutavarṣa (Govinda III), of the village of Jalamaṅgala in favour of the temple of Jinendra at Śilāgrāma. Śaka 735.

Volume V (1898-99).

18 *Śravana-Beḷgoḷa Epitaph of Mārasiṃha II.* J.F. FLEET. N. 38 of the Inscriptions at Śravana Beḷgoḷa of M Lewis RICE. Inscription in Sanskrit and in Canara characters. Panegyric of the prince Mārasiṃha, of the Gaṅga dynasty, who abdicated the throne, made himself religious Jaina and let himself die of starvation at Bankāpur, in the district of Dhārwāḍ. The date, not mentioned, perhaps placed in 975 A.D. Facsimile out of text, transcription and translation.

25. Inscriptions at Ablur. J.F FLEET. Two inscriptions in Canara of the year about 1200 A.D. and coming from Ablur, district of Dhārwāḍ, are particularly interesting

They are the inscriptions indicated by the letters E and F. They contain some information on the origin of the Lingāyats and on the controversy of the Jains with the promoter of this sect, Ekāntada Rāmayya

A facsimile of E has been given out of text

Volume VI (1900-01)

1 *Aihole inscription of Pulikesin II* F. KIELHORN Inscription of Śaka 556, in the temple called Meguti at Aihole. Sanskrit in characters of the south. This inscription is a poem in which Ravikīrti recalls that he founded the temple in honour of Jinendra, and makes panegyric of the Cālukya dynasty, and in particular of the king Pulikeśin II, under whom he was living.

Facsimile, transcription and translation.

2. *Konnur spurious inscription of Amoghavarsha I.* F. KIELHORN Text and translation of an inscription in Sanskrit and in old Canara characters, coming from *honour,* in the district of Dhārwāḍ. Śaka 782. This inscription comprises two parts. The one recalls a gift from the king Amoghavarṣa Ist in the year 860 A.D The second part glorifies the Jaina religion in the persons of Meghacandra Traividya and of his son Vīranandin.

Volume VII (1902-03).

14. *Inscriptions on the three Jaina Colossi of Southern India.* E. HULTZSCH.

Study of the inscriptions engraved on the three colossal statues of Gomateśvara, at Śravana Belgoḷa, Kārkala and Yénūr.

I. Statue of Śravana Belgoḷa.

I. Three lines, the first and the third of which are in Canara and in Canara choracters. The third line is the Tamoul translation of the first. The inscription recalls that the minister Cāmundarāya had the statue created and that Gaṅgarāja had the neighbouring sanctuaries constructed.

II. Two lines in Marathi written in Nagari characters. The contents are the same as those of the previous inscription.

II. Statue of Karkāḷa

I. Inscription of 15 lines in Sanskrit. Canara characters Recalls the erection of the statue, in Saka 1353-1432 A. D by Vira Pāndya or Pāndyarāya, son of Bhairavendra.

II. Inscription analogous to the precedent, but in Canara in Canara characters, and in Sanskrit in Nāgari characters.

III. Canara language and alphabet. The inscription recalls the erection of pillar, by Vira Pāṇḍya, in Śaka 1338-1436 A. D.

III. Statue of Yenur

I. Sanskrit verse in Canara characters. Erection of the statue in Śaka 1525-1604 A.D by Timmarāja, of the family of Cāmunda.

II. Two Canara verse in Canara characters Inscriptions analogous to the precedent All these inscriptions have been translated and the text of them is given. Besides, three plates out of text represent the colossal statues and give the facsimile of the two inscriptions, of Sravana Belgoḷa.

15. *Two Jaina inscriptions of Irugappa.* F. HULTZSCH.

A Inscription in Tamoul and in *grantha* characters, engraved in the temple of Vardhamāna at Tirupparuttikkunru near Conjeeveram. It recalls that the minister Irugappa made gift of a village to this temple. The dates corresponds to 1382 A. D.

B. Inscription of the same origin as the precedent. In Sanskrit verses and *grantha* characters. Recalls that some constructions were added to the temple by the same Irugappa. The date corresponds to 1387-88 A.D. Text in transcription and translation.

25. *Kaluchumbarru grant of Vijayāditya Amma II.* J.F. FLEET. Inscription in Sanskrit and the charaeters of the South, without date Recalls the gift of the village of Kalucumbarru, in the province of Attilinandu, by the King Chālukya Amma II, to a Jaina master named Arhanandin and belonging to the Valahari gana, Addakali gaccha. Transcription and translation

Volume VIII.—Parts I-III (1905).

4. *Śravana-Belgoḷa inscription of Irugappa.* H. LUDERS. Inscription in Sanskrit and in Canara characters. Date . 1422 A D.

It recalls that the minister Irugappa, whose genealogy has been related, made a gift of the village of Belgoḷa in honour of Gomateśvara, and in presence of the ascetic Śrutamuni.

Text and translation

10. *Kārkaḷa inscription of Bhairava II.* H. Krishna ŚASTRI. Inscription in Sanskrit and in Canara. Canara characters. Śaka 1508.

On the advice of Lalitakirti, of the Deśigana, the king Bhairava II (Santara) constructed and endowed the temple called *Caturmukha-basti* at Kārkala. A plate out of the text represents this temple.

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J.F FLEET. *Bhadrabāhu, Chandragupta, and Śravana-Belgoḷa.* (Indian Antiquary, Vol. XXI, Pp. 156-160) Bombay, 1892.

The traditions of Śravaṇa Beḷgoḷa show a relation evident between the name of this locality and the names of Bhadrabāhu and of Candragupta.

Analysis of the inscriptions of Śravana Belgoḷa where there is a talk of Bhadrabāhu and Candragupta. Critical study of the identifications of M. Lewis RICE, relatively to Bhadrabāhu and Candragupta Examination of the historical information contained in the inscription No. I of Śravana Beḷgoḷa.

Conclusions : 1 Bhadrabāhu of the inscriptions of Sravana Beḷgoḷa is not the *Śrutakevalin* of this name, but Bhadrabāhu II (53 B.C.) , 2. Candragupta is not the Emperor, but Guptigupta, still called Arhadbalin or Viśākhācarya, disciple of Bhadrabāhu II, and who became pontiff in 31. B.C. ; 3. The emigration of Ujjain towards the south is undoubtedly a historical fact ; but this emigration had not taken place under the direction of Bhadrabāhu II.

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F. KIELHORN. *A note on one of the Inscriptions at Śravaṇa Beḷgoḷa* (Wiener Zeitschrift fur die Kunde des Morgenlander, Vol. VII, Pp. 248-251). Wien, 1893.

Comparison of the inscription No. 54 of Śravana Beḷgoḷa (Lewis RICE) with an analogous manuscript text.

The manuscript reaction is much more correct than the epigraphical text. It is, also, permitted to believe that both of them are the copies of a previous original manuscript.

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E. LEUMANN *Prabhācandra's Epitaph, the oldest Digambara inscription.* (Wiener Zeitschrift fur die Kunde des Morgenlandes, Vol. VII, Pp. 382-384). Wien, 1893.

Critical article on the inscription No. I of Śravana Beḷgola, published by M. Lewis RICE

I. Corrections to the text.

II. Analysis of the inscription

The latter recalls two events which belong to some absolutely different periods :

1. The Jains emigration towards the south, on the advice of Bhadrabāhu. It has made only reference to this first event. It is a matter of historical introduction which is found in other inscriptions

2 The suicide of Prabhācandra Properly speaking this second part constitutes the subject of the inscription. Prabhācandra was without any doubt an ascetic of high authority. Perhaps the question is of the Digambara author who lived towards 780 A. D and whose merits were praised by Jinasena.

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A collection of Prākrit and Sanskrit Inscriptions. Bhavnagar, (1895).

Pages. Jaina Inscriptions.

112-113. Inscription in Sanskrit on a statue, in a Jaina temples near the village Nāgadā. Recalls the grant by the merchant Mokala, of the statue in question which was consecrated by Sāgarasūri. Samvat 1494.

Pages

113-117. Inscription in Sanskrit, relating to the construction of a *Vihārā*, and engraved on a pillar of a Jaina temple at Rāṇapura, district of Jodhpur. Saṃvat 1496.

134-140. Inscription in Sanskrit in the temple of Ādiśvara, on the Śatruñjaya Mentions some repairs executed to the temples by a merchant of the name of Karmā. Saṃvat 1587.

Jaina Inscriptions.

140-143. Inscription in Sanskrit in the temple of Ādinātha, at Nāralāi. Recalls the erection of a statue of Ādiśvara which was consecrated by Iśvarasūri of the religious issue of Śāntisūri. Saṃvat 1597.

171-184 Inscription in Sanskrit near the temple of Ādinātha, on the mount Abū. Mentions the reparations and additions made to this temple by the two Jaina ministers Vastupāla and Tejahpāla, whose eulogy is recalled. Saṃvat 1267

218-224. Inscription in Sanskrit in the same temple of Ādinātha, on the mount Abū. Commemorate the construction of a temple of Neminātha by Vastupāla and Tejahpāla. Saṃvat 1287.

227-233 Inscription in Sanskrit in the temple of Pārśvanātha at Cambay. Recalls the construction of this temple. Saṃvat 1352.

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G. BÜHLER. *Epigraphic discoveries at Mathura.* (Wiener Zeitschrift fur die Kunde des Morgenlandes Vol. X, Pp. 171-174) Wien, 1896.

Study of an inscription of Mathura recalling the erection of a statue of Mahāvīra, but important specially from the chronological point of view. (The same study is also found in the Journal of the Royal Asiatic Seciety of Great Britain and Ireland for 1896, Pp. 578-581).

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H. DHRUVA. The Nadole Inscription of King Alhanadeva, v. s. 1218 (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XIX, Pp. 26-34). Bombay, 1897.

Text, translation and historical commentary of an inscription, discovered at Nadole, and dated Saṃvat 1218-1162 A.D. It recalls a grant made by the king Alhanadeva, of the Cahmana dynasty, to the temple of the Sandora gaccha at Nadole, in honour of Mahāvira.

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Lewis RICE. *Epigraphia Carnatica. Vol III-IV.* Inscriptions in the Mysore District. Banglore, 1894-1898

Part I—Introduction.

The introduction is devoted to the historical study of the inscriptions. Among the special reviews that it includes, the following relates particularly to the Jainism.

Pages.

5 Note. Critical discussion relating to the identification of Bhadrabāhu and of his disciple Candra Gupta in the inscriptions of Śravana Belgoḷa

35. The old temple of Rāmeśvara, at Varuna, in the district of Mysore, possesses a frieze adorned with sculptures in the ancient Jaina style

36 Note on the colossal statue of Gomateśvara, at Śravana Gutta, near Yelwal, it resembles to that of Yenur in the southern Canara

Jaina Inscription

District	*No*	*Dates A.D*	*Object.*
Mysore	6	About 750	In memory of a Jain of the name of Govapayya.
Mysore	25	About 750	Grant of land.
Mysore	40	About 980	In memory of apriest.
Seringapatam	144	1383	Eulogy of Sakalacandra, disciple of Vāsupūjya, Digambara of the Karnur gana, Tintini gaccha, Kundakund anvaya
Seringapatam	147	About .	Evidence of the sojourn of Bhadrabāhu and of Candragupta on the mount Kalbappu (Katavapra) at Śravana Belgoḷa.
Seringapatam	148	900 (?)	
Mandya	50	1130	Erection and endowment of a temple by Mallinātha, of the Deśi gaṇa, Pustaka gaccha.

District.	*No.*	*Date A.D.*	*Object.*
Malavalli	30	909	Grant.
Malavalli	31	1117	Grant to Meghacandra, of the Kanur gana, Tintini gaccha.
Malavallı	48	1699	Construction of an oil mıll by a laic dıscıple of Ādınātha paṇḍıtadeva, of the Tintini gaccha.
Tirumakūdlu-Narasipur	105	1183	Important ınsctiption recallıng the death of Candraprabha, whose religıous descent is indicated from Mahāvıra. Eulogy of the success masters of the anvaya Aruṅgala branch of the Nandi gaccha.
Nanjangud	43	1371	Death of Meghacandra, and erection of a monument in his memory by hıs disciple—Manikadeva.
Nanjangud	64	1372	Eulogy of Śrutamunı and of his dısciples , he belonged probably to the Pustaka sect
Nanjangud	133	About 1170	Ajitasena becomes āchārya , he belonged undoubtedly to the Aruṅgala anvaya.

Part II—Introduction.

Pages.

4. The "*Brhatkathākośa*" composed ın 931 A D. by Harisena, said that, when Bhadrabāhu felt his end approachıng he persuaded the Jaina emigrants to proceed to Punnāta, in the south of the dıstrict of Mysore. This event took place in the 3rd century B.C.

7. A Jaina master, Siṃhanandin, helped the founders of the Gaṅga dynasty of Mysore to acquire power,

16 The ancient kings Caṅgaluvas professed the Jaina faith. Four temples, at Panasoge, were attributed by them to the Digambara masters of the Pustaka gaccha.

19. Viṣṇuvardhana restored some Jaina temples.

24 Melugote must be an ancient Jaina locality, since it bears still the name of Vardhamānaksetra.

Jaina Inscriptions.

District.	*No.*	*Date A.D*	*Object*
Chāmarāj-nagar	83	1117	Erection of a temple and grant of land.
Chāmarāj-nagar	146	About 1813 (?)	Eulogy of Bhattākalaṅka, Jaina Master of Maleyūr, of the Deśi-gana, Pustaka gaccha.
Chāmarāj-nagar.	148	1518 (?)	In memory of Municandra, of the Kalogra gana, by his disciple Ādidāsa.
Chāmarāj-nagar	149	1674	In memory of Laksmisenamu-niśvara, by Vijayapadiyya.
Chāmarāj-nagar	150	1813	Death of Bhattākalanka, chief of the Deśi gana
Chāmarāj-nagar.	151	About 1400	Erection of a statue of Chndra-prabha, by Candrakirti, disciple of Śubhacandra (Deśi gana Pus-taka gaccha)
Chāmarāj-nagar.	153	1355	Erection of a statue of Vijaya-deva, by Ādideva, disciple of Hemacandra--Kirti (Pustaka gaccha, Kundakunda anvaya), and Lalitakīrti, disciple of Lali-takirti
Chāmarāj-nagar.	156	About 1630 (?)	Erection of different statues.
Chāmarāj-nagar	157	About 1380 (?)	Eulogy of Bahubalipaṇḍitadeva, such of Nayakirtima (Pustaka gaccha, Kuṇḍakuṇḍa anvays).

District.	*No.*	*Date A.D*	*Object.*
Chāmarāj-nagar.	161	About 1518 (?)	Analogous to No. 148.
Gundlupeta	18	1828 (?)	Erection of a statue at Candraprava, by the prince Krsṇarāja.
Gundlupeta	27	1196	Different grants to the Arungala anvaya of the Nandi gaccha.
Gundlupeta	96		Mutilated inscriptions.
Yedatore	21	About 1025 (?)	Temple of the Pustaka gaccha Deśi Gana
Yedatore	22	About 1060 (?)	Erection of a temple of the Pustaka gaccha.
Yedatore	23	About 1080 (?)	A relative of Damanandibhatta master of Divākaranandi siddhantadeva, of the Deśi gana, Pustaka gaccha, Kuṇḍakunda anvaya, is at the head of the temples at Panasoge.
Yedatore	24	1099	Eulogy and religious descent of Pūrnacandra, of the Kuṇḍakuṇḍa anvaya.
Yeḍatore	26	About 1100 (?)	Erection and endowments of temples of the Desi gana.
Yedatore	27		Analogous to No. 23.
Yeḍatore	28	About 1100 (?)	Religious genealogy of Śridharadeva, of the Pustaka gaccha, different grants.
Yeḍatore	36	1878	Erection and endowment of a sanctuary at Silāgrāma.
Heggaḍave-vankote.	1	1424	Grant of a village.
Heggaḍave-vankote.	51	1829	Grant of land

District.	*No.*	*Date A. D.*	*Object.*
Hunsūr	14	1303	Padmanandin, disciple of Bāhubali Maladhārideva, of the Deśi gana, Pustaka gaccha, Kunda-kunda anvaya, governs the temple of Honneyanahalli.
Hunsūr	123	1384	Erection of a monument at Śrutakīrtideva, by his disciple Ādidevamuni and all the Sruta gana.
Krsnarāja-peta.	3	About 1125	Viṣnuvardhana constructs a temple and gives it to Śubhacandra, of the Pustaka gaccha, Kundakuṇḍa anvaya
Nāgaman-gala.	19	1118 (?)	List of masters of the Surastha-gana.
Nāgaman-gala.	20	1167	Repair of a temple at Bindigana-vile.
Nāgaman-gala.	21	About 1130 (?)	Construction of a monument in honour of two women, disciples of Prabhācandra, of the Pustaka gaccha, Kuṇḍakuṇḍa anvaya.
Nāgaman-gala.	32	1184	Erection of temples and grants to Devacandra, disciple of Devakīrti of the Desigana.
Nāgaman-gala.	43	About 1680	Erection of a sanctuary on the advice of Lakṣmīsenabhaṭṭāraka.
Nāgaman-gala.	70	1178	Construction of a temple in honour of Pārśvanātha, by Vīra Ballāḷa II, of the Hoysala dynasty. Mention of a master of the Kuṇḍa Kuṇḍa anvaya, Gunacandra, one of the disciples of whom was Dāmananditraividya.

District	No	Date A. D.	Object.
Nāgamangala.	76	1145	List of some masters belonging to the Kundakuṇḍa anvaya.
Nāgamangala.	94	1142	Construction of a sanctuary in honour of Pārśvanātha.
Nāgamangala.	100	1145	Eulogy of different Jaina masters.
Nāgamangala.	103	About 1120	List of some masters of the Drāviḷa. sangha.

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Lewis RICE. *Epigraphia Carnatica.* Vol. V. *Inscriptions in the Hassan District*, Mangalore, 1902

Introduction.

P. XLII. Review on two temples at Bastihalli, near Halebid. The one was constructed in 1133 in honour of Pārśvanātha, the other in 1192 in honour of Śāntinātha.

Jaina Inscriptions

District.	No.	Date A D	Object.
Hassan	57	1155	Grant of territory by the wife of Cavimayya, general and minister of Narasiṃha I (Hoysala), his wife was laic disciple of Nayakīrti, of the Kuṇḍakunda anvaya.
Hassan	119	1173	Būcimayya, minister of Vīra Ballala II, constructs a temple and gives a village to Vāsupūjya, disciple of Śrīpāla, of the Drāviḷa sangha, Aruṅgala anvaya.
Hassan	130	1147 (?)	Grant of land by Narasiṃha I. List of some Jaina masters.
Hassan	131	1117 (?)	Death of Puṣpasena, disciple of Vāsupūjya (Nandi gaccha, Aruṅgala anvaya).
Belur	9	About 1120 (?)	Incomplete inscription relating to the king Viṣṇuvardhana.

District.	*No.*	*Date A.D.*	*Object.*
Belur	17	1136	List of masters of the Drāvila Saṅgha.
Belur	124	1133	Eulogy of the minister Gangarāja who favoured the Jaina religion. His son, Boppa, raised in his memory a magnificent temple which was consecrated by Nayakīrti, disciple of Nemicandra.
Belur	128	1638	Different grants.
Belur	129	1192 (?)	Gift of a temple in honour of Śāntinātha. Eulogy of Bālacandra of the Deśigana, Vakra gaccha.
Belur	131	1274	Eulogy of Bālacandra.
Belur	132	1274 (?)	Eulogy of Bālacandra
Belur	133	1279	Eulogy of Abhayacandra, disciple of Bālacandra.
Belur	134	1300	Eulogy of Rāmacandra Maladhāri, other disciple of Bālacandra.
Belur	139	1255 (?)	Gift of a temple
Belur	235	About 1060 (?)	Probably a grant to the Drāviḷa Sangha
Arsikere	1	1169	List of masters of the Arungala anvaya from the Nandi gaccha up to Śrīpāla and his disciple Vāsupujya. Erection of a temple in honour of Pārśvanātha , grants by Vāsupūjya and his disciple Puspasena.
Arsikere	3		Erection of a monument in memory of a woman, disciple of Amaracara (Kuṇḍakuṇda anvaya).
Arsikere	77	1220	Vira Ballāla II constructs a sanctuary at Arsikere.
Arsikere	141	1159	Religious genealogy of Śrīpāla, the famous logician, disciple of Malliṣeṇa Maladhāri.

District.	*No.*	*Date A. D.*	*Object.*
Chanarāya-patna.	146	1174	Grants of Vīra Ballāla II, in honour of Pārśvanātha ; eulogy of Nayakīrti and of his disciple Bhānukīrti (Kuṇḍakuṇḍa anvaya).
Channarāya-patna.	148	1094	Grants by the king Ereyanga (Hoysala) to the master Gopanandin, whose genealogy has been related.
Channarāya-patna.	149	1125	Different grants to Śrīpāla by the king Visnuvardhana. The religious genealogy of Śrīpāla has been recalled.
Channarāya-patna.	150	1182	Vīra Ballāla II makes to Nayakīrti, of the Kundakunda anvaya, a grant in order to construct a temple in honour of Pārśvanātha.
Channarāya-patna.	151	About 1200	Different grants.
Channarāya-patna.	198	About 1130	Different grants
Channarāya-patna	248	1134	A nephew of Gangarāja constructs some Jaina temples at Belgola.
Hole-Narsipur	16	About 1080	Grant of land.
Arkalgud	12	1248	Reconstruction of a temple of Śāntinātha and different donations by the king Hoysala Someśvara
Arkalgud	96	1095	Mutilated inscription.
Arkalgud	97	About 1095.	Erection of a temple.
Arkalgud	98	About 1060 (?)	Eulogy of Gunasena, of the Nandi gaccha, Aruṅgala anvaya.
Arkalgud	99	1079	Construction of a temple and different grants. Eulogy of Prabhācandra.
Manjara-bad.	67	About 970	Inscription on the pedestal of a Jaina statue in metal ; this inscription however does not interest the history of the Jainism, it is reproduced in facsimile, Pl. XI.

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Lewis RICE *Epigraphia Carnatica. Vol. VI. Inscriptions in the Kadur District.* Bangalore, 1901.

Introduction.

Pages.

10. The princes Śāntaras of Mysore were Jainas.

19. The princes of the realm of Karkala were probably Jainas.

21. Remarks, according to BUCHANAN, on the kings of Tuluva, the Bhairasas, who, of all the Jaina Kings of the region, was the most powerful ; they descended from the kings of Vijayanagara by Jaina women.

28. Reviews on the beauty of the sculptures in the Jaina temples of Sosevūr or Aṅgaḍi (about 11th century)

Jaina inscriptions.

District.	*No.*	*Date A. D*	*Object.*
Kadur	1	971	In memory of a laic adept of the Deśi gana, Kundakunda anvaya.
Kadur	36	1203	Construction of a temple in honour of Śāntinātha by Vīra Ballāḷa II.
Kadur	69	1160	Construction and grant of a temple by a laic belonging to the Aruṅgala anvaya, and whose religious genealogy has been indicated.
Kadur	174-181		In memory of several Jaina devotees
Chikmagalur.	2	1280	In memory of laic adept of the Pustaka gaccha, Kuṇḍakuṇḍa anvaya.
Chikmagaḷūr.	75	towards 1060 (?)	Construction and endowment of a temple by a laic disciple of the Deva gaṇa, Pāṣāṇa anvaya.

District.	*No.*	*Date A.D.*	*Object.*
Chikma-gaḷūr	160	1103 (?)	Eulogy of two Jaina ministers of the king Visnuvardhana, Mari-yane and Bharateśvara.
Chikma-galūr.	161	1137	Inscriptions relating to the same ministers.
Mudgere	10	About 1100 (?)	Funeral inscription.
Mudgere	12	1172	Grant to the temple of Honnangi
Mudgere	17	1062	Funeral inscription.
Mudgere	18	About 1040 (?)	Funeral inscription by Ravi-kīrti
Mudgere	22	1129	Construction and grant of a temple by one adept of the Pus-taka gaccha, Kundakunda anvaya
Mudgere	67	1277	Mixed grant to the Jains and to the Sevaites.
Koppa	3	About 1090 (?)	Māra, prince Śāntara raises a monument commemorative to his master Ajitasena
Koppa	47	1530	Grants to a Jaina temple by a princess of Kārkala
Koppa	50	1598	Grants to a Jaina temple of Koppa.

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LEWIS RICE. *Epigraphia Carnatica.* Xol. XI. *Inscriptions in the Chitaldroog District.* Bangalore, 1903.

Jaina inscriptions.

District	*No*	*Date A.D.*	*Object*
Davana-gere.	13	1271	Kucirāja, general of the prince Rāma-candra, of Devagiri, constructs at Betur a temple in honour of Pārśvanātha. He makes grants to this temple.

District.	*No.*	*Date A.D.*	*Object.*
Davana-gere.	90	1128	Construction and endowment of a temple in honour of Pārśvanātha, at Sembanur. List of masters of the Nandigaccha from Samanthabhadra up to Śrīpāla.
Hiriyur	28	Towards 1410	Mutilated inscription at Dharmapura. Nothing hardly remains but the commencement, where there is a talk of Devarāya I, king of Vijayanagara.
Holalkere	1	1154	Repair and endowment of the temple of Śantinatha at Holalkere.
Do.	2	1214(?)	Other grants to the same temple.

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D. R. BHANDARKAR. *Epigraphic notes and questions.* (Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XXI, Pp 392-412). Bombay, 1904.

Pp. 399-905. Excursus on the Ājīvikas, who appear to have been in close communication with the Jains.

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H. LUDERS. *Epigraphical Notes.* (Indian Antiquary, Vol. XXXIII Pp 33-41, 101-109, 149-156). Bombay, 1904.

Series of notes concerning the lessons and the interpretation of the most ancient Hindu epigraphical documents. The numbers 1-7, 10, 13-19, 21-23, 27-28 and 31-33 relate to the different Jaina inscriptions of Mathura

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LEWIS RICE. *Epigraphia Carnatica* Vols VII-VIII. *Inscriptions in the Shimoga District.* Bangalore, 1902-1904.

Introduction. PART—I

P. 46. Review on two Jaina statues at Belgāmi.

P. 47. Review on the Jaina temple of Bandaḷike.

Jaina inscriptions.

District	*No.*	*Date A.D.*	*Object*
Shimoga	4	1122	List of masters of the Krānur gana Construction and repair of temples.
Do.	10	1085 (?)	Construction of temples and grants.
Do	57	1115	List of masters of the Krānūr gana. Construction of a temple.
Do.	64	1112 (?)	Constuction of a temple.
Do.	65	1204 (?)	Grants by the kind Vīra Ballāḷa II.
Do	66	1227 (?)	Death of the master Bālacandra.
Do	97	1113	Construction of a magnificent temple at Bannikere
Do.	103	1211	Grants.
Do.	114	950 (?)	Construction of temples and grants.
Shikārpur	8	About 1080 (?)	Erection and endowment of a temple.
Do.	120	1048	Grant of land.
Do.	136	1068	The king Someśvara I, of the dynasty of the Cālukyas reconstructed the temple of Śāntinātha at Baligāma.
Do	148	1166 (?)	Voluntary death of the wife of a Jaina merchant.
Do.	196	1212 (?)	Voluntary death of another laic adept.
Do.	197	1182 (?)	List of Jaina masters up to Nayakīrti, among others Municandra Construction of a magnificent temple in honour of Śāntinātha, at Magudi.
Do.	200	About 1190	In memory of a disciple of Nayakīrti.
Do.	202	1211 (?)	Funeral inscription.
Do.	219	918	Grants.

District	No.	Date A.D	Object
Shikārpur.	221	1075	Grants to the temple of Śāntinātha at Bundalike
Do.	225	1204	Different grants for the service of the temple of Śāntināthat at Bundaḷike,
Do.	226	1213	In memory of Śubhacandra, of the Krānūr gana, Sintini gaccha
Do.	228	About 1100	Metrical compositions in honour of the Jinas.
Do.	232	About 1200	Recalls the death of a disciple of Subhacandra
Do.	311	About 1100	Construction of a temple.
Do.	317	About 1205	Do
Honnali	5	About 1160 (?)	Erection and endowment of a temple at Diḍugur

PART--II

Introduction.

Pages

6 Remarks on the connections of the kings Gangas with the Jains

8 Review on Cattaladevī, wife of Vijayāditya I, of the Kadambas of Goa, at whose instigation numerous Jaina temples were constructed Important list of Jaina masters from Mahāvīra upto Śrīvijaya

9 The Śāntaras, who at the commencement were Jainas, became afterwards attached to the Lingāyat sect

13-14 Review on Vidyānandasvāmin his biography and his religious progeny after Mahāvīra.

16 Review on the Jaina temples of Humcha, now in ruin.

District	*No.*	*Date A.D.*	*Object*
Sorab	28	1208 (?)	Construction of a temple in honour of Śāntinātha and grants.
Do.	51	1405	Eulogy of a laic adept.
Do.	52	1394	Invocation to the Jina.
Do.	101	1295	Death of a laic disciple of Devanandin (Sūrastha gana, Kundakunda anvaya).
Do.	102-125		Commemorative inscriptions.
Do.	127	1131	Death of Mādhavasena disciple of Candraprabha (Śyena gana, Pogari gaccha)
Do.	140	1198	Construction of a temple in honour of Śāntinātha and grants.
Do	146	1388	In memory of Munibhadra, whose genealogy has been recalled.
Do	149	1129	Commemorative inscriptions.
Do.	152	1380	
Do.	153	1400	
Do.	196	1379	
Do.	198	1292	
Do.	199	1372	
Do.	200-201		
Do.	233	1139	Grant to Bhānukīrti of the Tintini gaccha.
Do.	260	1367	Death of Devacandra of the Deśigana, disciple of Śrutamani.
Do	261	1408	Funeral inscriptions.
Do.	262	1077	Religious genealogy of Padmanandin (Tintini gaccha, Kuṇḍakunda anvaya).
Do.	263	1342 or 1402	Death of Candraprabha
Do.	329	1415	Commemorative inscription.
Do.	330	1465	Voluntary death of a disciple of Devacandra (Pustaka gaccha).
Do.	331	1456 (?)	Commemorative inscription.

District	No.	Date A D.	Object
Sorab	345	1171	Grants, Eulogy of Municandra (Tintini gaccha).
Do.	384	1237	Different grants, Eulogy of Bhānukīrti, disciple of Municandra.
Sagar	55	About 1560	Inscription of a great historical interest; ideas on the kings Sāluvas of Vijayanagara, and on a family of merchants who constructed several Jaina temples.
Do	60	1472-1473	Different grants.
Do.	159	1159	Construction of temples and different grants.
Do.	161-162		Commemorative inscriptions.
Do.	163	1488	Grant by the king Sāḷuvendra for the construction of a temple.
Do.	164	1491	Grant by the king Sāḷuvendra.
Nagar	35	1077	Construction of temples by the Queen Cattaladevi. List of Jaina masters from Mahāvīra upto Śrīvijaya and his disciples.
Do	36	1077	Construction of the temple called Pancabasadi by Cattaladevi. List of Jaina masters.
Do.	37	1147	Inscription analogous to the precedent. List of Jaina masters from Mahāvīra upto Śrīpāla
Do	39	About 1077	Same object as the inscriptions 36 and 37. The Jaina masters of the Aruṅgala anvaya (Nandi gaccha) from Hemasena upto Śreyāṃsa.
Do.	40	1077-1087	Grants of Chattaladevī
Do	41	1120 (?)	Mutilated inscription.
Do.	42	1098 (?)	Illumination of Lakṣmīsena, death of Pārśvasena.

District.	*No.*	*Date A.D*	*Object.*
Nagar	43	1296 (?)	Voluntary death of Gunasena.
Do.	44	1255	Death of Puspasena and of Akalanka.
Do.	46	Towards 1530	Eulogy of Vidayānandasvāmin, his religious genealogy.
Do.	47	1062	Construction of several temples by Vīra Śāntara.
Do.	53	1255 (?)	Voluntary death of a laic adept of Bālacandra (Deśigana).
Do.	54	Towards 1220 (?)	Commemorative inscription.
Do.	55	1268 (?)	Construction of a temple.
Do.	56	1248	Voluntary death of Pārśvasena.
Do	57	Towards 1077	Taila, son of Vīra Śāntara, makes a grant to a temple.
Do.	58	1062	Grant of Vīra Śāntara.
Do.	59	1066	Other grant of Taila.
Do	60	897	Vikramāditya Śāntara constructs and endows a temple of the Kundakunda anvaya.
Tīrthahalli	121	1417 (?)	Voluntary death of a laic adept of Gunasena.
Do.	166	1610	Construction of a temple by a laic disciple of Viśalakīrti (Balātkāra gana).
Do.	191	1180 (?)	Death of a laic disciple of Padmaprabha.
Do	192	1103	Construction of temple—List of Jaina masters from Mahāvīra up to Ajitasena of the Aruṅgala anvaya.
Do.	197	1363	Settlement of a discussion relating to the temple of Pārśvanātha at Tadatāla.
Do.	198	1090 (?)	Commemorative inscription.
Do.	199	1093 (?)	Death of Śubhacandra, of the Pustaka gaccha.

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LEWIS RICE. *Epigraphia Carnatica.* Vol. XII. *Inscriptions in the Tumkur District.* Bangalore, 1904.

Jaina Inscriptions.

District.	*No*	*Date A.D.*	*Object*
Tumkur	9	1151	Eulogy of a chief of the name of Gulibachi under the Hoysala dynasty, he showed himself liberal towards all religions and constructed several Jaina temples
Do.	38	Towards 1160	Repair and endowment of a Jaina temple by the care of the wife of a chief, under the Hoysalas.
Gubbi	5, 6 & 7	Towards 1200 (?)	Epitaphs Mention of Bālachandra disciple of Abhayacandra (Deśi gana, Pustaka gaccha Kundakunda anvaya).
Do.	8	1219 (?)	Decoration of a sanctuary by a laic adept of Padmaprabha Maladhārideva (Deśi gana, Pustaka gaccha, Kundakunda anvaya).
Tiptur	93	1174 (?)	Epitaph of a laic adept
Do	94	Do	Epitaph of a laic adept of Candrāyanadeva of the Kundakunda anvaya
Do.	101	1078	Grants to a temple
Chiknaya-kanhali	21	1160	A laic disciple of Candrāyanadeva constructs a temple in memory of his wife
Do	23	1163	Epitaph of Meghacandra, disciple of Mānikyanandin, of the Kuṇḍakuṇḍa anvaya.
Do.	24	1297	Epitaph of Candrakīrti, son of Maladhāri Bālacandra and disciple of Tribhuvanakīrti of the Deśigana
Sira	32	1277	Grant to a temple of Tailangere, by a disciple of Tribhuvanakīrti.
Maddagiri	14	1531 (?)	Grant.
Pavugada	52	1232	Construction of a temple. Mention of Padmaprabha Maladhāri, disciple of Vīranandin of the Kundakuṇḍa anvaya.

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Lewis RICE. *Epigraphia Carnatica.* Vol. IX. *Inscriptions in the Bangalore District.* Bangalore, 1905.

Introduction

Pages.

4. Śrīvijaya, general of the king Gaṅga Mārasiṃha, constructed at Mānyapura (Manne) a Jaina temple, the great priest of which was Prabhācadra, disciple of Puspanandin

11. This temple was, a little later, endowed by the Rāstrakūta Gobinda III.

20. Religious toleration—proof of which was made by Visnuvardhana and his successors (Hoysalas).

24. Bukkarāya I, king of Vijayanagara, reconciles the Jainas and the Visnuites.

Jaina Inscriptions

District	*No.*	*Date A.D.*	*Object*
Bangalore	82	1426	Grant by a laic adept of the Kunda-kunda anvaya. A part of the inscription has been effaced
Nelaman-gale	60	797	Construction and endowment of a Jaina temple at Manne, by Śrīvijaya, general of Mārasimha (Gaṅga). Prabhācandra, disciple of Puspanandin, himself disciple of Toranācārya of Kundakunda anvaya, was placed at the head of this temple.
Do.	61	802	This very temple is favoured with a village by Govinda III.
Do.	84	Towards 1140	This inscription recalls that some temples were constructed by Visnuvardhana in favour of different religions (Śivaite, Jaina, etc.)
Magadi	18	1368	The king Bukkarāya I pacifies a dispute between the Jains and the Visnuits, by granting some fixed temples to the one or the others.

District	*No.*	*Date A.D.*	*Object*
Coorg	34	1064	Death of Gunasena, disciple of Puspasena of the Nandigaccha.
Do.	35	1058	Grants by a king Caṅgāluva.
Do.	36	Towards 1070	Effaced funeral inscriptions.
Do.	37	,, 1050	Construction of a temple.
Do.	38	Do	Grant.
Do.	39	1390	Repair of a temple. Mention of the Kundakunda anvaya
Do.	40	1216	Funeral inscription.
Do.	41	Towards 1030	Imprinted with the feet of Puspasena *guru* of Gunasena
Do.	42	Towards ,, 1050	Inscription relating to the same Gunasena.

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LEWIS RICE. *Epigraphia Carnatica* Vol. X *Inscriptions in the Kolar District* Mangalore, 1905.

Jaina inscriptions

District	*No.*	*Date A.D*	*Object*
Malur	72	425 (?)	A king Gaṅga of the name of Mādhava on the advice of his preceptor, Vijayakīrti, makes a gift of a village to a temple founded by Candranandin, and endows another temple with a sum of money.
Do.	73	Towards 370	The same prince on the advice of Vīradeva, gives a village and some estate to the Jaina temple of Perbbolal.
Chikball-apur	29	Towards 750	Recall of the construction and repair of a temple (Cf Introduction P IX.).

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J. F. FLEET. *Epigraphic Researches in Mysore.* (Journal of the Royal Asiatic Society of Great Britain and Ireland for 1905, Pp. 289—312). London, 1905.

P. 299. The Jaina master Simhanandin can be considered as a historical personage He should have been contemporary of the prince Ganga Śivamara I, that is to say he should have lived towards 755 A.D.

P. 306 The Jaina master of the name of Prabhācandra, whose death is recalled in the grand inscription of Śravana Beḷgoḷa would be the well known Digambara writer.

P 307. Another inscription of Śravana Beḷgola dated 1803 A.D. would make the death of Mahāvīra date back to the year 663 B C.

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J. F. FLEET. *Note on a Jain inscription at Mathura.* (Jounral of the Royal Asiatic Society of Great Britain and Ireland for 1905, Pp. 635—655). London, 1905.

Historical study of a Jaina inscription, without date, in Prākrit mixed with Sanskrit, found at Mathura and published by BUHLER in the *"Epigraphia indica Vol. I"*. The probable date of this inscription would be 14-13 B.C. It recalls a homage to Vardhamāna from the part of Simitra, wife of Gotiputra, who should have been a Śvetāmbara to the polemic redoubtable against the Digambaras and the Buddhists.

700

F. KIELHORN. *'Bijoli Rock Inscription'* . *'The Uttamaśikhara-purāna'.* (Journal of the Royal Asiatic Society of Great Britain and Ireland for 1906, Pp. 700-701). London, 1906.

Review on an inscription in Sanskrit and engraved on rock in the vicinity of Bojoli (Rajputana) in Samvat 1232. This inscription consists of a Jaina poem of 5 cantos and 294 verses, entitled 'Uttama-śikhara-purana'. It was composed by Siddhasūri. This work, in all probability, must also exist in manuscript.

701

H. LUDERS. *'Jaina Inscriptions at the Temple of Neminātha on Mount Abū.* (Epigraphia Indica, Vol. VIII, No. 21). Calcutta, 1906.

Edition of 32 inscriptions in Sanskrit, springing from the temple of Neminātha, more known under the name of temple of Vastupāla and Tejahapāla, in mount Abū.

The most important of them are the first two, dated Saṃvat 1287-1330 A.D They commemorated the construction of the temple by the minister Tejahapāla, whose genealogy has been traced back They are reproduced in facsimile and the first is translated.

The others recall the embellishment that Tejahpāla brought without cessation to the same temple. They are dated Samvat 1288, 1290 and 1297

702

B GEIGER '*Chirwā-Inschrift aus der zeit des Guhila Fursten Samarasimha*' '*Wiener z itschrift fur die Kunde des Morgenlandes*, Vol. XXI, Pp. 143-162) Wien, 1907.

Text and study of an inscription of about 51 in Sanskrit, dated Samvat 1330-1373 A D and arising from Chīrwā, in the north of Udaipur

This inscription recalls the reconstruction of two temples dedicated to Śiva It is not there Jaina but the *praśasti* of it was composed by Ratnaprabhasūri, of the Chaitra gaccha (sect of Chitor). The genealogy of this master is recelled in the following manner Bhadresvara, Devabhadra, Siddhasena, Jinesvara, Vijayasimha, Bhuvanachandra and Ratnaprabha who had himself for disciple Pārśvachandra

703

F. HULTZSCH. '*Maliyapundi grant of Ammaraja II*' (Epigraphia Indica, Vol. IX, No. 6). Calcutta, 1907.

Study of an inscription in Sanskrit, discovered at Madanur in the district of Nellore, and dated Śaka 867 (945 A D).

Ammaraja II (Vijayāditya VI), of the Chālukyas of the East, at the request of Durgarāja, superintendent of the royal camp (Katakarāja), made gift of the village of Maliyapundi to a Jaina situated in the south of Dharamapuri This temple had been founded by Durgarāja, and the management of it belonged to Śrimandiradeva, disciple of Divākra, himself disciple of Jinanandin, on the Nandi gaccha and chief of the Kotimaduva (?) gana in the Vāpaniya sangha

Facsimile, text and analysis.

704

F. KIELHORN. '*The Chahamanas of Naddula*' (Epigraphia Indica, Vol. IX, No 9) Calcutta, 1907.

Study, according to four inscriptions, on the genealogy of the Cahamanas of Nadula or Nadol, in the State of Jodhpur (Rajputana). This branch of the

Cahamanas was founded by the prince Lakṣmana, belonging to the family of Śakambhari

Inscription A. Inscription in Sanskrit, discovered at Nadol, and dated Saṃvat 1218 (1161 A.D.). It recalls the gift, by the prince Ālhanadeva, of a sum of money, to the temple of Mahāvīra, founded at Nadol and belonging to the Sanḍeraka gaccha. Text and analysis.

Inscription B Arising from Nadol. In Sanskrit. Date : Saṃvat 1218. Gift, by Kīrtipāla, son of Ālhanadeva, of a sum of money to the temple of Mahāvīra built in the village of Naddulai. Text and analysis

Inscription C Inscription in Sanskrit found on the mount Sundhā, to the north of Jaswantapur, in Rajputana. Date . Saṃvat 1319 (1262 A.D.). This inscription was composed by Jayamaṅgala, belonging to the Brihad gaccha, and disciple of Rāmachandra, hisself disciple of Devāchārya. It commemorates diverse pious works of the prince Cacigadeva, whose genealogy has been traced back since the founder of the dynasty Lakṣmana Text and analysis

Inscription D Sivaite inscription in the temple of Achaleśvara on the mount Abū.

705

F. KIELHORN *Mount Abū Vimla temple inscription of (Vikrama) Samvat 1378.* (Epigraphia Indica, Vol. IX, No. 18). Calcutta, 1907.

Facsimile, text and analysis of an inscription in Sanskrit, engraved on stone in the said temple of Vimala, on the mount Abū

This inscription recalls that the temple in question was constructed in honour of Riṣabha (Ādinātha), in Saṃvat 1088 by Vimala, minister of the King Chālukya Bhimadeva Ist.

In Saṃvat 1378, the 9th day of the dark fortnight of Jaiṣtha (10 mai 1322 A.D.), this temple was restored by Lāllā (Lāliga) and Vijaḍa, who belonged to an ancient family of pious laic adepts. The dedication was accomplished by Jinachandrasūri, successor of Amaraprabhasūri, in the line of masters founded by Dharmasūri, who bore still the name of Dharmaghoṣa and was victorious of Vādichandra and of Gunachandra.

706

KIELHORN, F. *Two verses from Indian Inscriptions*. (JRAS, 1907, Pp. 175-177).

Pp. 175-176 Paramāra Dhārāvarsa of Chandravatı is eulogised in two verses in a Mount Abū inscription.

707

HAIG, T.W *Some inscriptions in Berar* (EIM, 1907-8, Pp 10-21)

P. 21. Sirpuı Sırpur ın the Basın District has a fine temple of Antarıkṣa Pārśvanātha belonging to the Digambara Jain community. It has a Sanskrit inscription with a date which has been read as Saṃ 1334 (A D. 1406) COUSENS believes that the temple was built at least a hundred years before that time.

708

BHANDARKAR, D. R. *Ghatiyala Inscription of* Kakkuka, Samvat 918 (EI, IX, 1907-08, Pp. 277-281).

Inscription contained in an old Jain structure, now called Mātāki-sāl.

709

E. HULTZSCH. '*Tirumalai rock inscription or Rājendra Chola I* (Epigraphia Indica, Vol. IX, No 31). Calcutta, 1908.

Facsimile, text and translation of an inscription in Tamil, engraved on rock at Tirumalai, in the district of North Arcot. M. HULTZSCH had already published it in his '*South Indian inscription*', Vol. I, Pp. 95-99. No. 67).

The 13th year of the reign of Rājendra-chola (1st) (1025 A.D), the wife of a merchant made diverse oblations in favour of the Jaina temple constructed on the Mount Tirumalai

710

H. Krishna ŚASTRI. '*Anmakonda Inscription of Prols*' (Epigraphia Indica, Vol. IX, No. 35). Calcutta, 1908

Facsimile, text and translation of an inscription in Sanskrit and Canarese, issuing from Hanumkondı (Anmakonda). near Warangal in the State of the Nizam. This is dated of the year 42 of the era of Vikramachālukya, corresponding to the year Hemalambı, may be then Śaka 1039-1117 A.D (KIELHORN). It recalls the

construction and the endowment of a temple in honour of the Jaina goddess Kadalāya, by Mailama, wife of Beta, minister of the King Prola of the Kākatiya dynasty.

711

A. GUERINOT. *'Repertoire d'epigraphie Jaina, precede d'une Esquisse de l'histoire du Jainism d'spres les inscriptions'*. (Publications of the "Ecole francaise d' Extreme—Orient, Vol X). Paris, 1908.

Introduction : Sketch of a history of Jainism according to the inscriptions.

I. List of the monarchs who have professed the Jaina faith or have favoured Jainism · summary of the inscriptions relating to each of them.

II. Geography of the inscriptions. Chronological classifications of the inscriptions concerning each of the Jaina sanctuaries: mount Abū, mount Śatrūnjaya, Śravana-Beḷgola, mount Girnār etc.

III. The sects mentioned in the inscriptions Essay of chronological classification of the masters belonging to each of these schools. Epigraphical repertory. Analysis of 850 inscriptions classified according to the chronological order. Indications of the courses List of the localities from where come the inscriptions. General index.

712

GUERINOT, A. *Repertoire D' Epigraphie Jaina. Precede d'une esquissa de l' histoire du Jainisme d'apre's les inscriptions.* Paris, 1908.

Pp. 1—311. Entries 1—850. Introduction contains articles on Royal Dynasties principal sanctuaries, succession of *Āchāryas* and *Samghas*.

713

BANERJI, R.D. *The Discovery of Seven New—dated Records of the Scythian Period.* (JPASB, v, 1909, Pp. 271-277).

Records in the Archaeological section of the Luknow Provincial Museum :

(1) An inscribed Jain image, the year 9.

(2) An inscribed Jain image, the year 12.

(3) An inscription on the base of an image of Sambhavanātha, the forty eighth year of Huvikṣa.

(4) An inscribed Digambara image, the year 71.

(5) An inscribed Chaturmukha from Rāmnagar, the year 74.

(6) An inscribed image of Risabhanātha, the year 84.

714

RICE, B L. *Mysore and Coorg from the inscriptions*. London, 1909,

Pp. 3-10. Chandragupta Maurya

Jain inscriptions and traditions relating to Bhadrabāhu and Chandragupta. *Brihatkathākośa* by Harishena, *Bhadrabāhu Charita* by Ratnanandi, *Rājāvali-kathe* by Devachandra *Sallekhanā*

P. 13. Aśoka, first a Jain

Pp. 31-32. Simhanandi, a Jain Āchārya, who made the Gaṅga Kingdom, is named as a great poet by Indrabhuti, in his *Samayabhūsaṇa*. First Gaṅga King Mādhava (Kongunivarmma)

Pp. 34-35. Avinīta, a Jain, his preceptor Vijayakīrtti, his grants to Jain temples at Urnur and Perur.

P. 37 Duruvinīta, his tutor Pujyapāda, author of *Śabdāvatāra* Mushkara or Mokkara—from his time the State adhered to the Jain religion.

P. 39. Śrīpurusha, his grand-daughter of Pallavādhirāja and wife of Parama Gula, the Nirggundarāja

P. 41. Govind erected a Jain temple in Kummadavada (now Kalbhani, Belgaum).

Pp. 46 & 72. Indra-Rāja, the last of the Rāstrakūtas, starved himself to death by the rite of *Sallekhāna*. Mārasimha ended his days in religious exercises at the feet of Ajitasena.

P. 47. Rāchamalla Satyavākya IV, efforts to revive influence of Jainism erection of the colossal Gomata statue by his minister and General Chāmunda. See ibid P. 193

P 79. Bijjala (Kalachuria), a Jain by religion.

P. 90. Rājādhirāja, the wicked Chola, burnt Jain temples in Belvola Country erected by Gaṅga Permadi (Gaṅga).

P. 95. The Hoysaḷas were Jains, their origin; story of the Jain Yati Sudatta or Vardhamāna-Munīndra.

Pp. 99-101. Biṭṭi Deva—exchanging Jaina faith with Visnuvardhana. His first wife Santala Devi and his General Hulla were some of the foremost upholders of Jainism.

P. 106. Narasiṃha III (Hoysaḷa) visited Vijaya Pārśva temple at Halebid, and read his genealogy.

Pp. 113-114. Bukka Rāya—his reconciliation of the Jains and the Vaisnavas, the latter persecuting the former.

P. 138. Jainsdatta, founder of the Santara Kingdom; Jain goddess bestowed on him the power to transmute iron into gold. The rulers on this line eventually became Lingāyatis, but had Jain wives.

Pp. 141-142. The Changalvas first met with in Jain inscriptions at Panasoge or Hanasoge. Rāma (son of Daśaratha, brother of Lakṣhmana and husband of Sitā) erected 64 *basadis* at Panasoge. Jain priests of the *Hottage* (or Pustaka) gachcha claim jurisdiction over these *basadis* and at Tale-Kaveri (in Coorg). One of the *basadis* set up by Rāma had been endowed by the Gangas and was rebuilt by King Nanni Changalva.

P 145. The Kongalva Kings were Jains. Grants by Sugani Devi (Kongalva) to *basadis* at Mullur (in Coorg).

P. 146. Punnata, an ancient Kingdom and Jain migration.

P. 148. The Senavaras were Jains; their inscription in West Kadur district.

P. 152. The Saluvas (or Salvas) originally Jains. Sangitapura (Haduvalli).

P 168. Priests played prominent part in political affairs and their advice ever deemed of importance Megasthenes says of the *Sarmanes* (the Jain Śramanas) who live in the woods that kings consult them regarding the causes of things. In the second century A.D. the Jain Āchārya Simhanandi made the Ganga Kingdom. In eleventh century a Jain Yati put the Hoysaḷas in possession of their Kingdom.

P. 180. Kayadala chief supported all creeds including Jainism.

P. 185. The Jain vow or *Sallekhanā* was the orthodox mode of emancipation from the body when life could no longer be endured, and the instances of its performance are numerous, especially at Śravana Beḷgoḷa, from the earliest times.

Pp. 196-201. The Jains were the first cultivators of the Kannada language. Samantabhadra, author of *Gandhahasti-mahābhāṣya*; Pujjyapāda alias Devanandi,

authot of *Jainendera* (grammar), *Sarvārthasiddhi*, *Samādhi-Śataka*, *Nyayakumuda-chandrodaya*, *Śabdāvatār*. Rāmasena, Meghachandra, Jinachandra, Śrutamuni, Vakragriva, author of *Nāvaṣabdavāchya*; Vajranandi, author of *Navaśtotra*; Sumati of *Sumatiśatakam*; Chintāmani of the *Chintāmani*, Śrīpāla, expounder of the Tattva; Bhaṭṭa-Akalanka's grammar, the *Karnāṭaka-Śabdānuśāsana*; Śrīvarddhadeva also called Chūḍāmaṇi and Tumbalurāchārya, author of *Chūḍāmani*, a commentary on the *Tattvārtha-mahāśāstra*, there is also one Jain work *Chintāmani* the greatest epic poem in the Tamil language. Durvvinīta, the Ganga King have had his preceptor Pūjyapāda and he is said to have walked according to the example of his *Guru* Umāsvāti (Gridhrapinchhāchārya) author of Tattvārtha, Gunanandi, a logician, grammarian and poet, Śrutakīrtti wrote *Rāghava-Pandavīya*; Śrīpāla alias Vadībhasimha, the commentator, Anantavīryya and his *Vritti* to *Akalankaṣūtras*; Dayāpāla, his Prakriyā to the *Śabdānuśāsana*; Lokāchārya, a grammarian and astrologer, Sampūrnachandra, an astronomer, Śrīdhara skilled in *mantras* and medicine, Indranandi, author of *Pratiṣṭhā-Kalpa* and *Jvālini-Kalpa*, Śivakotisūri illustrated the *Tattvārtha-sūtra*, Śrutamuni, a poet and grammarian, Vidyānanda illustrated *Āptamīmamsā* and composed *Ślokavārttikālankāra* and *Budhesabhavanavyākhyāna*, Akalanka, his *Bhāṣya* to *Devāgamastotra* ; Prabhāchandra, wrote the *Mārttanda*, Nemichandra, author of *Trilokasāra* , and Devachandra author of *Rājāvali-Kathe*.

P. 203 Jainism prevailed in Mysore before the third cent. B.C. and it continued a popular faith during more than a thousand years of the Christian era. It was the State creed in the time of Gangas, of some of the Rāshtrakūtas and Kalachuryas and of the early Hoysalas. Also of the minor states of Punnata, of the Santaras, the early Changalvas and the Kongalvas. But the Chola conquests in 1004, the conversion of the Hoysala King in 1117 and the assasination of the Kalachurya King in 1167 were severe blows to its influence. In an endeavour to accomodate itself to the age, Jina is described in 1151 as Siva, Brahma, Buddha and Vishnu, and for a generation following we find chieftains who were supporters of all the four creeds.

List of Jain hierarchy and the succession of Jain *Gurus* according to the inscriptions (mentioned) arranged according to date of the first, fifth, eleventh, twelfth, fifteenth and sixteenth centuries.

P. 204. Arhadbali formed four divisions of the *Sangha*—the Sena, Nandi, (Tridivesa or) Deva and Simha *sanghas*.

Mallishena Maladhāri, a disciple of Ajitasena.

There were no Brahmanas in the South in the time of Mukkanna Kadamba, the third cent.

P. 206. Śankarāchārya opposed the Jains and revived Śiva worship but in the middle of the twelfth century was established the Lingāyit faith and into this great number of Jains were merged, while Jain images and temples were converted to *Linga* use.

P. 207. Conversion of King Biṭṭi Deva (Hoysaḷa) from Jainism to Vaiṣṇavism by Rāmānuja. Bitter animosity continued to exist against the Jains and in 1368 they complained in a body to King Bukka-Rāya of the persecution by the Vaiṣṇavas.

P. 208. From the Vīra-Saivas, who had largely superseded the Jains in the west, the latter were exposed to violent opposition. In 1638 an over zealous Lingāyat official stamped a Linga on the pillars of the principal Jain temple at Halebid.

P. 209. The Jain disputant Vidyānanda and his success in various royal courts and his destruction of the Christian faith at Seringapatam.

P. 210. Inscription of 812 mentions the Yāpanīyas, a Jain unorthodox sect. (E.I. vol. IV, P 338).

715

KARNA RAM *Bijapur Inscription of Dhavala of Hastikundi*, Vikrama-Samvat 1053. (EI. x, 1909-10. Pp. 17-24).

The stone was originally fixed in Jain temple situated about 2 miles from the village of Bijapur in the Bāli dist of the Jodhpur State. It was subsequently removed to the *dharmaśālā* belonging to the Jain *mahājans* of Bijapur. A grant to a Jain temple by Vidagdharāja (Rāstrakūṭa)—Practically there are two inscriptions of dates, Sam. 1053 and 996.

716

SASTRI, H. Krishna. *Two Nolamba Inscriptions from Dharmapuri of the 9th century A. D.* (EI. x, 1909-10 Pp. 54-70).

Invocation to the doctrine of the Jinendras. Erection of a Jain temple in Tagaḍūru (Dharmapuri, Salem Dist.) by the merchants Nidhiyaṇṇa and Chandiyaṇṇa grant made to Kanakasena pupil of Vinayasena of the Pogariya-gana, Sena-anvaya and Mūla-samgha. See note 1, P. 69 also.

717

PATHAK, K. B. *Pimpari plates of Dharavarsha-Dharmarāja*, *Śaka-Samvat 697*. (EI. x, 1909-10 Pp. 81-9).

P. 83. Jaina Sena's *Harivaṃśā* quoted and discussed for the identity of Śrīvallabha of the inscription.

Śravaṇa Beḷgoḷa epitaph of Malli-shena quoted and discussed.

718

BANERJI, Rakhal Das. *New Brahmi Inscriptions of the Scythian Period* (EI. x, 1909-10, Pp. 106-121) (with illustrations).

(1) Inscription on a coping-stone. (2) Inscribed Digambara Jain image, the year 9 (Kushāna era). (3) Inscribed Jain image, the year 12, excavated from a Digambara Jain temple at Rāmnagar. (4) Inscribed image of Sambhavanātha, the year 48. Jain images of the Scythian period cannot pe identified unless the names are mentioned in their inscriptions. Distinctive symbols were assigned to the Jains at a much later period. (5) Inscribed Jain image, the year 58. (6) Inscription on a Jain image from Mathura, the year 71 (7) Inscribed *Chātuṛmukha* from Rāmnagar, the year 74. (8) Inscribed image from Mathura, the year 80. (9) Inscribed bas—relief from Mathura, the year 99, this is an image of Pārsvanātha with a seven-hooded snake on the head.

719

SASTRI, H Krishna. *Danavulapadu Pillar Inscription of Srivijaya.* (EI x, 1909-10, Pp. 147-153).

Engraved on the three faces of one of the Jain pillars at Danavulapadu, Cuddapah district. Records that general Srivijaya voluntarily resigned this world and took *Samnyāsa* in order to attain eternal bliss In the second part of the inscription is an invocatory clause proclaiming glory to the prosperous doctrine of the Jina King Nirpatunga also called Atiśayadhavala and Amoghavarsa, identical with the Rāstrakūta Amoghavarsa I (A D 814-5 to 877-8)—Srivijaya mentioned in the Śravana Beglola epitaph of Mallisena, was one of the Jain teachers of great learning, a successor to Hemasena and a contemporary of an unspecified Ganga king.

720

FLEET, J. F. *The Hāthi-Gumphā Inscription.* (JRAS, 1910, Pp. 824-828).

P. 825. The inscription is a Jain record, in somewhat imperfectly spelt Prākrit, beginning with the formula :—*Namo Arahantanam namo sava-sidhana.* It contains a brief account of the career of Khāravela from his birth to the 13th year of his reign

721

BHANDARKAR, D. R *The Chahamanas of Marwar.* (EI. xi, 1911-12, Pp. 25-79).

Pp. 30-31. Inscriptions noted : (4) Savadi (Samipati) stone inscription of Kaṭukarāja ; Chahamana v. s. 1172 mentions Shanderaka gachchha. (6) Sevadi

stone inscription of Kaṭudeva ; (Kaṭukarāja) (simha) Samvat 31 (v. s. 1200)-(7) Nāḍatai (Nadūlaḍāgikā) stone inscription of Rāyapāla Chahamana (v. s.) 1189. (8) Nāḍlāi stone inscription of Rāyapāla ; (v. s. 1195). Grant by Rājadeva of the Guhila family. (10) Nāḍlāi stone inscription of Rāyapala ; (v. s. 1200). (11) Nāḍlāi stone inscription of Rāyapāladeva ; (v. s. 1202). Forbidding the slaughter of living beings on the 8th, 11th and 14th days of both the fortnights & threatening with capital punishment those who killed or caused others to kill living beings. The word *amāri-rudhi* occurring in it means "the edict of the non-slaughter (of animals)". (12) Kirāḍū stone inscription of Ālhaṇadeva ; (v. s. 1209). (13) Sānderāv stone inscription of Kelhaṇadeva ; (v. s. 1221)—grant by Analadevi, Queen mother of Kelhaṇadeva. (15) Lālrāi stone inscription of Kelhaṇadeva , (v. s 1233). (16) Lālrāi stone inscription of Lākhanapālạ and Abhayapāla , (v. s. 1233). (17) Sānḍerāv stone inscription of Kelhanadeva , (v. s. 1236) (18) Jalor stone inscription of Samarasimhadeva , (v. s. 1239) found in an old mosque which was constructed of materials supplied by demolishing Jain shrine. (19) Jalor stone inscription of Samarasimhadeva , (v. s. 1242) found in the same mosque. (22) Junā stone inscription of Samantasimhadeva ; (v. s. 1352). (23) Jalore stone inscription of Sāmantasimhadeva , (v. s. 1353). (24) Koṭ-solankiyā inscription of Vanavira , (v s. 1394). (25) Nāḍlāi stone inscription of Ranaviradeva , (v. s. 1443). The above inscriptions refer to the grants made to the Jain temples.

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LUDERS, H. *On some Bhahmi Inscriptions in the Lucknow Provincial Museum.* (JRAS, 1912, Pp. 153-179).

Interpretation of certain inscriptions in some Jain images preserved in the Museum, quoting Mr. R. D. BANERJI's readings thereon (It is a comment on Mr. BANERJI's paper in the J. A. S. B., ns., Vol. V, 1909. Pp. 243 f., 271 ff.).

723

LUDERS, H. *A list of Brahmi Inscriptions* (EI. x, appendix, 1912).

I. Northern Inscription.

Mathura (Kankāli Tilā, now Lucknow Provincial Museum). 16. S. 4.—Jain image inscription, 1892, 1904. 17. S. 5.—Jain image inscription, 1892, 1904. 18. S. 5.—Jain image inscription of the time of *devaputra* Kaniṣka, 1891, 1904. 19. S, 5.—Jain image inscription, 1873, 1887, 1890, 1904. 20. S. 5.—Jain image inscription, 1873, 1900. 21. S. 7.—Jain image inscription of the time *Mahārājārājātirāja*

devaputra Shahi Kaniska, 1888, 1891, 22. S. 9.—Jain image inscription of the time of Mahārāja Kaniṣka, 1878, 1887, 1904. 24. S. 15.—Jain image inscription, 1891, 1901. 25. S. 18.—Jain image inscription, 1891, 1892. 26. S. 18.—Jain image inscription, 1891, 1892, 1904. 27. S 19.—Jain image inscription, 1891. 28. S. 20.—Jain image inscription, 1873, 1887, 1889, 1891. 29. S. 20—Jain image inscription, 1891. 30. S. 22 —Jain image inscription, 1873, 1891. 31. S 22.—Jain image inscription, 1889, 1891. 32 S. 25.—Jain image inscription, 1891, 1904. 34. S. 29.—Jain image inscription of the time of Mahārāj shka, 1891, 1903. 35. S. 29.—Jain image inscription of the time of Mahārāja *devaputra* Huviska 1891, 1892, 1903, 1904. 36 S. 31.—Jain image inscription, 1892 37. S. 32 – Jain image inscription, 1892. 39. S. 35.—Jain image inscription, 1891 41. S 38—Jain elephant capital inscription of the time of *Mahārāja devaputra* Huviska, 1873, 1874, 1898, 1904. 42 S 44.—Jain image inscription of the time of Maharaja Huviska, 1891, 1892. 44. S. 45.—Jain image inscription, 1891 45. S 47.—Jain image inscription 1873, 1887, 1891. 46. S. 48.— Jain stone inscription of the time of Mahārāja Huviska, 1873, 1904. 47. S. 49.—Jain image inscription, 1891, 1892 1894, 1901, 1903, 1908. 48. S. 4.—Jain image inscription 1891, 1904, 1908. 49. S. 50—Jain image inscription, 1892. 50. S. 50.—Jain image inscription 1891, 1892 53. S. 52 —Jain image inscription, 1892, 1904. 54. S. 54—Jain image inscription 1889, 1891, 1901, 1904. 55. S. 57.—Jain image inscription, 1877, 1880, 1885, 1892 56. S 60—Jain image inscription of the time of *Mahārājarājātirāja devaputra* Huviska, 1891, 1892, 1904. 57. S. 62—Jain image inscription, 1885, 1887, 1891, 1904 58 S. 62.—Jain image inscription, 1892 59. S. 72.—Jain image inscription on sculptured stone-slab of the time of *Swāmi Mahāksatrapa* Sodāsa, 1891, 1892, 1895, 1901 66. S 80—Jain image inscription on image of the time of *Mahārāja* Vāsudeva, 1891. 67. S. 81.—Jain image inscription, 1892 68. S. 83.—Jain image inscriptioon of the time of *Mahārāja* Vāsudeva, 1870, 1873, 1890, 1904. 69 S. 73—Jain image inscription, 1873. 70. S. 86.—Jain image inscription, 1891 71. S. 87. (?) —Jain image inscription, 1891 72 S. 87.—Jain image inscription of the time of *Mahārājarājātirāja Shahi* Vāsudeva, 1873, 1904. 73. S. 90—Jain image inscription, 1873, 1887, 1892. 74. S 93.—Jain image inscription, 1892. 75. S. 95.—Jain panel inscription, 1889, 1890, 1892. 76. S. 98.—Jain image inscription of the time of *rājan* Vāsudeva, 1873, 1887, 1888, 1904. 77. S. 98 —Jain image inscription, 1892. 78 S. 99.—Jain stone inscription of the time of some *Mahārājarājātirāja*, 1896. 80.—Jain image inscription of the time of *devaputra* Huviska, 1892. 81.—Jain image inscription of the time of *Mahārājarājātirāja*, 1892. 83 —Jain image inscription of the time of Mahārājā Mahākshtrapa Ma ..., 1892. 84.—Do, 1891. 86—Do., 1891. 87.—Do., 1891. 93.—Jain stone inscription, 1891, 1892, 1901, 1905. 95.—Jain inscription on carved panel, 1891, 1904. 96.—Jain image inscription, 1892. 97.—Jain stone nscription, 1874, 1877, 1880, 1904. 99.—Jain inscription on sculptured *torana*, 1891,

1892. 100—Jain tablet inscription, 1892, 1901. 101—Jain frieze inscription, 1891, 1894, 1901. 102.—Jain inscription on sculptured slab, 1885, 1901, 1904. 103.—Jain inscription on sculptured panel, 1892, 1901. 104.—Jain inscription on sculptured panel 1892. 105.—Jain inscription on sculptured 1892, 1894, 1901 106—Jain inscription on sculptured panel 1892, 1901. 107—Jain inscription on sculptured 1891, 1901 108.—Jain inscription on sculptured pillar, 1891, 1901, 1904 110—Jain image inscription, 1891, 1892. 112.—Jain image inscription, 1891. 113.—Jain image inscription, 1889, 1891. 114.—Jain image inscription, 1891. 115.—Jain image inscription, 1891, 1904 116.—Jain image inscription, 1891. 117.—Jain image inscription 1891, 1892, 118.—Jain image inscription, 1892. 119.—Jain inscription on a large slab, 1892 120.—Jain image inscription, 1892. 121.—Jain image inscription, 1891, 1892. 1900. 122—Jain image inscription, 1892, 1901. 123.—Jain image inscription, 1877, 1880, 1892, 1904 124.—Jain inscription, 1889.

II—Southern Inscriptions :

966—Junāgadh (now State Printing Press, Junāgadh) Jain (?) stone inscription, of the time of *rājan Mahākṣatrapa swāmi*-Rudrasimha, 1876, 1895, 1908.

1345.—Udayagiri cave (Hāthigumphā) inscription of the Kalingadhipati Khāravela, 1825, 1837, 1877, 1880, 1885, 1895, 1898, 1910.

1346.—Udayagiri Jain cave (Svargapuragumphā) inscription, 1837, 1877, 1880, 1885.

Additions and Corrections. I—Northern Inscriptions. Lucknow Provincial Museum, Jain Inscriptions :

22 a. (1363). S. 9.—Inscription, 1909, 1910, 1911, 1912. 23a. (1364) S. 12.—Inscription, 1909, 1910, 1911. 45 a. (1366) S. 48.—Inscription of the time of Mahārāja Huviṣka, 1909, 1910, 1911, 1912 51— ..and read 'Jain (?) instead of 'Buddhist 58 a. (1368). S. 71.—Inscripion, 1909, 1910, 1912, 59a. (1369) S. 74—Inscription, 1909, 1910, 1912.

Mathura Museum Jain Inscriptions ;

69a. (1373) S. 84.—Balabhadra Kund Jain image inscription of the time of *Mahārāja rājātirāja devaputra shāhi* Vāsudeva, 1909, 1910. 81a. (1374). Inscription of the time of some Mahârâja, 1910 89 c. (1377). S. 97 (?)—Inscription, 1910,

Lucknow Provincial Museum Jain Inscriptions : 107a. (1382)—Inscriptions, 1910. 107. (1383)—Kankāli Tīlā, Jain tablet inscription, 1894, 1910. 107c. (1384).—stone-slab inscription 1910, 1912, 107d. (1885)--Do, 1910, 1912.

Mathura Museum Inscriptions :

107e. (1386).—Jain statuette inscription, 1910. 107f (1387).—Do, at Math, 1910. 107g. (1388) —Jain image inscription at Kankālī Tīlā, 1910. 107h. (1389).—Do, 1910.

Lucknow Provincial Museum Inscriptions : 1248. (1390),—Jain (?) stone inscription, 1910, 959 ...and—read 'Rajgir (sonbhāndār) Jain' instead of 'Rajgir (Sonbhandar,) Buddhist.

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RICE, B. Lewis, *Coorg Inscriptions*, (Epigraphia Carnatice, vol. i Archaeological Survey of India, New Imp Series, xxxix) Madras, 1914.

P. 2. The Jain faith was at first exclusively the State religion.

Pp. 2-3. Kadambas Death of the Kadamba king Nīti-Mahārāja with the performance of the Jain rite of *sannyāsanam*.

Pp. 3-12. Gangas Foundation of the Ganga dynasty by two Jain princes of the Iksvaku (Solar) race. Help of the Jain *āchārya* Simhanandi Jain traditions representing Chandragupta as ending his life at Śravana Belgola in Mysore—Gift made by the Ganga king Konganimahādhirāja (Avinīta) to a Jain priest. Donation of the village of Badaneguppe to the Śrivijaya Jain temple of the Talavana-nagara (Talakād) by the minister of Akālavarsa Pṛthuvi-Vallabh. The Jain *Harivamśa* composed by Jinasena in 783 A. D. Jain immigrants in the Punnata country in the 4th century B. C. Harisena's *Brihatkathākoṣa* composed in 931 A. D. Jinasena of the Brihat-Punnāta-sangha. Donation to a Jain priest the twelve hamlets of Biliur for the Satyavākya. Jina temple of the Penne-Kadanga. A Jain priest of Śravaṇa Belgoḷa acquiring possession of Perggadūr-*śāsana* of the *basadi* (or Jain temple) of Perggadur. Nandiśvara, an island in the Jain cosmography Nandiśvara temple erected by the Jain in Delhi—fifty-two Jain temples in the island of Nandiśvara *Trilokasāra* and *Nandiśvarabhakti*. Close connection between the Jains of Coorg and those of Śravana Belgoḷa in Mysore—Sripui, a place where a Jain temple is said to have been erected in the *Devarhlti plates*.

Pp. 13-16. Changālvas : Changālvas or Changāluvās, originally Jains. The Jain priests of the *Hottage* (or *Pustaka*)-gachchha claiming exclusive jurisdiction over *basadis* at Panasoge and at Tale-Kāveri in Coorga. One of the *basadis* or Jain temples at Panasoge set up by Rāma endowed by the Ganga king Mārasimha, 961-974. Kopana-tīrtha, a great sacred place of the Jains. Ganga Rāja's restoration of ruined Jain temples throughout Gangavāḍi.

Pp. 16-18. Kongālvas : The Kongālvas were Jains. Gunasena—Paṇḍita, *guru* of Rājādhirāja—Kongalva and his mother Pochabbarasi.—Restoration of a temple in 1390, by a Jain priest.

Pp. 18-19. Hoysaḷas : Vidyādhara Būchidevarasa, a Jain priest.

Pp. 30-50. 1. Copper plates of Avinīta Kongani found in the Treasury at Mercara, Date 466 A. D. 2. A stone inscription of Satyavākya at Biliur (in Kiggaṭnād). Dated 888 A D. 4. A stone inscription of Satyavākya at Peggur (same nāḍ). Dated 978 A D. 10. The Añjanagari Jain stone inscription. Date 1544 A. D. 30. On a stone at Nallur (Hattugattu-nād) in a hittal west of Titaramādu Mādayya's house Date about 1050 A. D. 31. On a stone on the tank bund at the same village, near Titaramadu's house. Date about 1050 A. D. 31. On a stone on the tank bund at the same village, near Titaramādu's house. Date about 1050 A. D. 34. Mullur stone epitaph of Gunasena, west of the Pārśvanātha *basti* in the *Basti* temple. Date 1064 A. D. 35. Mullūr pillar inscription of Rajendra-Kongālva and Rājādhirāja-Kongālva's mother. Date 1058 A. D. 36. A memorial perhaps of Prithuvī-Kongālva's queen. Date 1070 A. D. 37. On the north wall of the same Pārśvanātha *basti* of Śrī-Rājādhirāja Kongālva's mother Pochabbarasi. Date about 1050 A. D. 38. On the basement of the same *basti* of Rājendra. Rājendra Chola—Kongālv's son Kongālva. Date about 1050 A. D. 39. On a stone near the Chandranātha *basti* in the same *basti*. Date 1390 A. D. 40. On a stone near the *maṇḍapa* in front of the Chandranātha *basti*. Date 1216 A. D. 41. On the footprint stone in front of the Śantiśvara *basti*, in the same *basti*. Date about 1030 A. D. 42. On a stone in the north-west angle of the enclosure of the same *basti*. Date about 1050 A. D. 56. On the tomb of Prabhāchandra at Doḍda Kangālu, in the Ganda's field, Date 1044 A. D.

Pp. 51-72. Translations.

Pp. 73-100. Text as in the original.

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BHANDARKAR, D. R. *Chitorgadh Praśasti*. (JBRAS, xxiii, 1914, Pp. 42-60).

Descriptive account of the work *Chitrakūṭa-durge Mahāvīraprasāda praśasti*, occuring in the list of Jain Mss. given in Prof. KATHAVATE's for the years 1891-95,

This *praśasti* of the temple of Mahāvīra on the fort of Chitrakūṭa was composed by Sri Charitraratnagaṇi. It was copied in Sam. 1508 in the *prajāpati* cycle year.

The divine Vāsudeva in the opinion of Pātanjalı, is different from the Kṣatriya Vāsudeva. (J.B.B.R.A.S., xxiii, 1914, Pp. 96-103).

P. 101. Pānini's two aphorismes condensed into one by the Jaın grammarian Śākatāyana—Hemachnadra borrowed same

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THOMES, F. W. *Notes on the Edicts of Asoka.* (JRAS, 1915, Pp. 97-112).

P. 110. The word Samsarana in connection with the terrace (*alinda*) reminds one, of the *Samosaranas* of the Jain Tīrthankaras which are illustrated and considered in Dr. HUTTEMANN's "*Miniaturen zum Jinacarita*" (Baesler Archiv., iv., 2, 1913) and in Dr. COOMARASWAMY's '*Notes on Jaina Art* (Journ. of the Indian Art and Industry, xvi, no. 127, 1914).

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FLEET, J. F. *A new Ganga Record and the Date of Śaka 380* (JRAS, 1915, Pp. 471-485).

Pp. 474-481. Points for and against the acceptance of the date of Śaka 380, A. D. 458, put forward in *Lokavıbhāga*, a Digambara Jain work on cosmography, foı a Pallava king Siṃhavarman.

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BARNETT, L. D. *Two inscriptions from Belgaum, now in the British Museum* (EI, xiii, 1915-16).

Pp. 15-36. Engraved on large stone tablets. The stones belonged originally to the three Jain temples, the remains of which stand in the fort at Belgaum, Bombay. Record that the temple was founded about A. D. 1200 by Bichana or Bīchırāja, an official of Ratta prince Kārtavīrya IV, and was named *Raṭṭ-Jınālaya*, ("The Jain temple of the Rattas")

A. Grant by Ratta Prince Kārtavīrya IV, A. D. 1204. Given to Śubhachandra, a disciple of Nemichandra, disciple of Maladhārıdeva and belonged to the Pustaka Gachcha, Deśigaṇa, Koudakunda-anvaya, Mūlasangha. An assignment of land at Venugrāma i. e., Belgaum.

Records that Bichana founded the *Raṭṭa-Jinālaya* temple at Belgaum—donations for the upkeep of the Jain temple named *Raṭṭa-Jaināalaya* at Belgaum. The composer of the record is Bālachandra-deva, styled *Kavi-Kandarpa*, a disciple of Mādhavachandra.

B. Of the same time and date.

The Jain doctors Maladhārideva, Nemichandra and Śubhachandra. Records grant of the village of Umbaravāṇi and certain lands for the benefit of the *Raṭṭa-Jinālaya* Jain sanctuary in Belgaum, dated A. D. 1204.

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BANERJI, R. D. *Inscriptions in the Udayagiri and Khandagiri Caves.* (El, xiii, 1915-16, Pp.159-167).

1. Inscription on the Manchapuri cave—Mentions temple of the *Arhats* & caves for the Śramanas of Kalinga 2. Inscription in Manchpuri cave—Lower storey, front wall. 3. Inscription in Manchapuri cave—Lower storey, side wall. 4. Inscription in the Sarpagumphā, to the left of the doorway. 5. Inscription in the Sarpagumphā, over the doorway. 6. Inscription in the Haridas Cave. 7. Inscription in the Bagh Cave. 8. Inscription in the Jambesvara Cave 9. Inscription in the Choṭa Hāthigumphā. 10 Inscription in Tatwagumphā No II. 11. Inscription in the Anantagumphā, mentions cave of the monks of Dohada. 12 Inscription in Anantagumphā 13. Painted inscription in Tatwagumphā No. I 14. Inscription of Udyotakesari in the Navamuni Cave (of about the 13th century A. D) 15 Second inscription in the Navamuni cave. N. B.—Both Nos. 14 & 15 mention Khalla Śubhachandra, disciple of Kulachandra, who belonged to Grahakula, of the Arya congregation & belonged to Desigana. 16. Inscription of Udyotakesari in Lalatendu-Kesari's cave of about to 10th century A. D. mentions setting up of the images of the twenty-four Tirthankaras. 17. Inscription in the Ganeśagumphā.

730

FLEET, J. F.—*Some Records of the Rāshṭrakūṭa kings of Malkhed* (concluded from VII, P. 231). (EI, xiii, 1915-16, Pp. 190-194).

Pp. 190-194. K. Mulgund inscription of the time of Krisna II—A. D. 902-903. Found at Mulgund. Dhārwār district in a Jain temple. Some officers of the Rāṣṭrakūṭa king Krishnavallabha II, granted fields for the Jain temple to a Jain teacher named Kanakasena of the Sena lineage, a disciple of Vīrasena who was disciple of Āchārya Kumārasena.

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GUPTE, Y. R.—*Two Talesvara Copper plates.* (EI, xiii, 1915-16, Pp. 109-21).

P. 117. note 9. Prof. V.V. SOVANI thinks that the word *Kaṭuka* might mean a sect of the Jains. According to Mr. GUPTE a reference to the Jains in particular is not very clear.

732

SHASTRI, H. Krishna. *South Indian Inscriptions, vol. ii Madras,* 1891-1917. (Archaeological Survey of India, New Imp. Ser vol. x).

P. 5, n. 4—The Chālukyas, patrons of the Jains

Pp. 6, 12. Śramanas same as the Jains.

P. 48. Measurements of the villages of Palaiyur and Arappar including Jain temples and the land enjoyed by the community of Jain teachers (*ganimurruṭṭu*)—Paḷḷi, meaning a Jain temple.

P 52, 2 , 390 n 2. *Paḷḷichchandam,* meaning a giftt to a Jain temple

P. 60. Measurement of the village of Ku(ruv)-āniyakkudi including a Jain temple.

Pp. 376, 388, 389n. Land belonging to the Digambara Jains The *Kshapanakas,* same as the Digambaras.

Pp. 380, 387 The Ganga family obtaining increase through the might of the Jain teacher Simhanandi.

Pp. 381, 387. Identity of Amoghavarsa, the contemporary of Prithivīpati I, with the Rāstrakūta king Amoghavarsa I (A D. 814-15 to 876-78).

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JAYASWAL, K. P.—*Hāthi-Gumphā Inscription of the Emperor Khāravela. 173 B. C.—160 B. C.* (JBORS, iii, 1917, Pp. 425-472).

P. 425. Entry of Jainism into Orissa within 100 years of the death of its founder Mahāvīra.

Pp. 428-429. Eight auspicious symbols of the Jainism called *Aṣṭamangalas* :— 1. Svastika. 2. Mirror. 3. Kalaśa (jar). 4. Bhadrāsana (hour-glass-shaped cane-seat). 5. Fishes. 6. A flower garland 7. A hook. 8. A crown like symbol.

P. 447. Jainism was more a philosophy than a religion of dissenting Hindus.

P. 452. Mauriya-kāla and Jainism. Jain books and inscriptions claim Chandra·gupta as a Jain Imperial ascetic.

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BANERJI, R. D. *Note on the Hāthi-Gumphā Inscription of Khāravela.* (JBORS, iii, 1917, Pp. 486-507).

P. 490. Reference to certain canonical text of the Jains out of use during the reign of the Mauryas.

P. 491. Acts done by Khāravela to promote the Jain faith.

P. 503. Khāravela, a Jain.

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SAHNI, D. R. *Chandravati Plates of Chandra-Deva,* v. s. 1150 & 1156. (EI, xiv, 1917-18, Pp. 192-209).

Reference to two Jain temples at Chandravati—Erection of a Svetāmbara Jain temple on the site of Chandramādhava.

736

RICE, Lewis. *Penukonda Plates of Madhava* II (III). (EI, xiv, 1917-18, Pp. 331-340).

P. 334. *Lokavibhāga*, a Digambara Jain work in Sanskrit, treating of Jain cosmography. Its contents first delivered by the Arhat Vardhamāna. Its translation by the Risi Simha Sūri from Prākrit to Sanskrit. A copy of it made by Muni Sarvanandin in Pātalika in the Pāṇaraṣtra—Date, the 22nd years of Simhavarman, the lord of Kanchi, and in 80 beyond 300 of the Śaka years.

737 (i)

JAYASWAL, K. P *A Note on the Hāthi—Gumphā Inscription.* (JBORS, iv, 1918, Pp. 96-98).

P. 97. Employment of the terms *nisidhi* and *nishiḍhi* by the Jains to denote ornamental tombs of their saints.

P. 98. *Arhat-Nisidiya*, a resting place for the *Arhats* or advanced saints of Jainism.

737 (H)

JAYASWAL, K. P. *Hathi-Gumpha Inscription revised from the rock.* (JBORS, iv, 1918, Pp. 364-403).

P. 366. Presence of contrast of Jainism with Buddhism.

Existence of the Images of the Jinas or Tirthankaras as early as 460 B. C.

Worship by the Jains of the remains of their prophets and erection of monuments on the relics called *nishidi*.

Pp. 366, 367. *Yapa (Yapana)* sangha, an early Jain school arising after the death of Bhadrabāhu, a contemporary of Chandra Gupta.

P 383 Usage of *nikas*, *nikal* by the Jains of upper India

Pp 385-386. Interpretation of the expression 'Kalingan Jina'

P. 388. *Bhadrabāhu-Charita*, a work on the history of Jainism.

P. 390. Jiva-Deva-Sri, a former king of Kalinga, was a patron of Jainism

Amongst the Jains *Chakra* symbolises the spread or conquest of religion.

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RANGACHARYA, V. A. *Topographical List of the Inscriptions of the Madras Presidency.* (Collected till 1915). With notes & References 3 vols., Madras, 1919.

P. 25. Anantapur Dist. Penukonda *taluk.*

167. Penukoṇda ; (Kanarese). Slab placed by the side of the well in the Pārśvanātha temple. Records that it is the tomb stone of Nāgaya, the lay disciple of Jinabhūsanabhaṭṭāraka-Deva.

P. 29. Anantapur dist. Tādpatri *taluk.*

203. Tādpatri (Kanarese)—On the north-west corner of the *prākāra* of the Rameśvara temple, first stone. A Jain record of Udayāditya, son of Somideva and Kānchelādevi, in Ś. 1120 expired, *Kālayukta*. The donor resided at Tātipara Tādpatri. Dr. HULTZSCH suggests that the stone was probably transferred from some Jain building, of which no traces remain.

P. 56. Arcot North dist. Arni *tāluk.*

210. Pūṇḍi (Tamil) · On the west wall of the Jain temple of Ponninātha. A record of Sambuvarāya. Records the building of a Jain temple called Vīravīra-Jinālaya and the gift of a village to it.

P. 57. Arcot North dist., Arni *tāluk.*

216. Vilappakkam (Tamil) : On a slab lying in front of the Nāganāthesvara temple. A record in the 38th year of the Chola king Mandiraikoṇḍa Parakesarivarman (Parāntaka I). Records the sinking of a well by the female disciple of Ariṣṭanemipidarar of Tiruppanmalai i.e., Pañchapāndavamalai), the preceptor of the local Jains.

P. 69. Arcot North dist., Cheyyar *tāluk.*

308, Ukkal (Tamil) : A record of the Chōla king Kō-Rājarājakesarivarman alias Rājarājadeva I, dated in this twenty-fourth year, It deals with defaulters of land revenue in village held by the Brāhmans, the Vaikhānaras and Jains in the Chōla, Pāndya and Toṇḍamandalam countries and authorizes the villagers to confiscate and sell the lands if taxes were unpaid for two full years.

P 79 Arcot N. Dist., Polur *tāluk.*

383 Tirumalai : (Grantha and Tamil). On the top of the Tirumalai rock. A record in the 12th year of the Chōla king Ko-Parakesarivarman, alias Udaiyar-Rājendra-Chōladeva I (conqueror of Jayasimha). The first part of the inscription describes his conquests. The second part records gift of money for lamp and offerings to a Jain temple on the hill by the wife of a merchant of Malliyūr in karaivali, a subdivision of Perumbānappādi. The Jain temple was evidently founded by Kundavi, the king's aunt, and was in the pallichchandam of Vaigāvūr, in Mugaināḍu, in Pangalanādu, Jayangonda chōlamandalam.

384 On a buried rock between the *Gopura* and the painted cave. A record in the 12th year of the same Chōḷa princess and Pallava Queen.

P 80.385. Do Do. On a buried rock in front of the *Gopura.* A record in the 21st year of the Chōla king Korāja-Rājakesarivarman, alias Rājarājadeva I. Records that a certain Gunavīramunivar built a sluice called after a Jain teacher Gaṇiśekhara maru porchūriyan, the pure master who is said to have been skilled in the elegant arts.

[It is difficult to say who this Gunavīra Munivar was. Tamil literary tradition speak of (1) Guṇasāgar who composed *Yapparungalagārigai* whom the Abhidan

attributes to Ś.300 ; (2) Gunabhadra, the teacher of Maṇḍalapurusa, the author of the *Chūḍāmaṇi Nigaṇṭu* who was the contemporary of the Rāṣṭrakūṭa Kriṣṇa III ; and (3) Guṇavīra Paṇḍita, the author of *Nemināthā* and *Vachchanandimalai*. The last of these was the contemporary of Tribhuvanavīra or Kulottunga III]

388. On the walls of a mantapa at the base of Tirumalai rock. A record in the 12th year of Rājanārāyana Sambuva-rāja, regarding the setting up a Jain image (*Arhan*) by a lady of Ponnūr.

391. In a small shrine below the painted cave. Records that one Arishṭanemi āchārya of Kaḍaikottūr, a pupil of Paravādimalla or Tirumalai, caused the image of a *Yakṣa* to be made.

393-94 Doorway of the painted cave. A record of the king Viḍukāḍalagiya Perumāl (Vyāmuktaśravanōjvala), the Adigaman of the Chera race and Lord of of Takata (Tagadur). He was the son of Rājarāja and descendant of Yavanika, king of Keraḷa or Ealini, king of Vanji. Records the repair of a *Yakṣa* and *Yakṣi*, the presentation of a gong and the construction of a channel.

P. 108. Arcot North Dist., Walajapet *tāluk*.

631. Panchapāndavamalai (near Arcot) also called Tiruppanmalai :

(Tamil) On a boulder, A record in the 50th year of the Pallava king Nandipottarasar, saying that the images of a *Yakṣi* named Poniyakkiyār and a saint Nāganandin which are preserved to the present day were cut out of the rock by Nāranan, the son of Maruttuvar of Pugalālaimangalam. *Yakṣas* and *Yakṣis* were guardian deities of Jain temples, see Des. Cat Sans Mss. XVI. Pp. 6367-8 for a work on their method of worship.

710 B. (Kanarese in Grantha characters). On the rock. A record of the Ganga King Rājmalla. Records the founding of a Jain shrine.

710 C. (Kanarese Grantha characters). On the same rock. The record of a Bāna king. Records the setting up of the image of Devasena, the pupil of Bhavānandin and the spiritual preceptor of the king. (The teacher Bhavānandin who figures here is apparently different from the author of the *Bhavānanda*, a treatise on *Nyāya*, to whom Dr. HULTZSCH refers in his Rep. Sans. Mss. No. 1631).

710 D. (Kanarese). On the same rock. Records the setting up of a Jain image, "by the Jain preceptor Āryanandin". The erection of the image in the above epigraph is also attributed to this saint.

710 E. (do), do. A damaged record,

P. 123. Arcot North District., Wandiwash *tāluk*.

742. Vedal : (Tamil). A record in the fourteenth year of the Pallava king Nandi. Mentions Vidāl and Vidārpaḷḷi (probably) the Jain temple at Viḍāl.

743. A damaged record. Mentions Mādevi Arindamangalam also spelt Mādevirandamangalam.

744. A record in the 14th year of the Chōḷa king Rājakesarivarman. Mentions Kanakavīra-Kuratti, a disciple of Kuṇakīrttibhattārar.

P. 115. Arcot North Dt., Wandiwash *tāluk*.

Melpadi : This place, 6 miles north of Tiruvallam, figures in the Karkād plates of the Rāstrakūta Krisṇa III as the place of his encampment in 959 and is thus ancient. According to tradition its ancient temple was Jain but made Śaivite by the Devāram saints.

P. 119. Arcot North Dist., Wandiwash *tāluk*.

708. Tellaru : (Timil). See North Arcot Manual, II. P. 445 which refers to the local mud fort of Nanda Rāja and Jains.

Pp. 119-20. Arcot North Dist., Wandiwash *tāluk*.

Vallimalai (near Tiruvallam) : The following epigraphs show the importance of this place as a Jain centre. The tradition connecting it with Vaḷḷi and God Subrahmanya of Tiruttaṇigai is of later origin.

710. Rock inscription in a Jain cave on the hill. A record of the Ganga king Rājamalla (I), the son of Ranavikrama, grandson of Śrīpurusha (725-776), and great-grandson of Śivamāra (1,679-713 circa). Rājamalla was the excavator of the

P. 175. Arcot South District, Gingee *tāluk*.

389. Singavaram . (Tamil). On a rock in the Tirunātharkunru. Records the *nisidika* of Ilaiyappadarar who fasted for 30 days. The reference is to the Jain habit of religious suicide.

390. (Archaic Vaṭṭeluttu). Records the *nisidika* of Chandranandi-acharya who fasted for 57 days.

P. 178. Arcot South Dist., Tiṇḍivaṇam *tāluk*.

407. Olakkur : (Tami). In Archaic characters of the Pallava or the early Ganga-Pallava period. On a slab set up in the Brāhman street in village Olakkūr : Records that the much worn image at the top of the slab was caused to be cut by the king. The image itself, perhaps, represents Pividivividanga-Kurati. The inscription show that Jainism was under royal support in the district. Nandivarman cut out, for example, a similar image at Pañchapāndavamalai near Arcot.

P. 179. Perumandur : (A Jain centre in ancient period).

414. (Tamil). The shrine of Chandranātha. A record in the fourteenth year of the Chōḷa king Kulottunga-Chōḷadeva (III ?), granting land to the image of *Yakṣi* by Rājarāja Sambuvarāyan.

415. (Tamil). The shrine of Risabhanātha. A record in the nineteenth year of the 'Ganga Pallava' king Vijaya—Nandivikramavarman. Records gift of paddy.

416. Do. do. A record in the 15th year of the Choḷa king Kulottunga-Chōḷadeva (III ?). Gift of land by Rājarāja—Sambuvarāyar.

P. 182. Arcot South District., Tindivanam *tāluk*.

Siramur (Sittamur) : Important Jain centre in the Dist

443. Inscription in Tamil. Temple of Pārśvanātha A record in the seventeenth year of the Chōḷa king Rājakesarivarman Gift of a lamp

444. Shrine of Malainātha Do. in the tenth year of Chōla king Rājādhirājadeva. Gift of land.

445. Shrine of Malainātha. Mentions Kādavarkōnpāvai, the queen of a Chōḷa king.

Pp 225-236. Arcot South Dist, Tirukkōyitur *tāluk*. Tirunarungondai

The Jain temple referred to in the following inscriptions were famous in mediaeval history as a stronghold of learning.

Inscriptions in Timil :

921. The Chandranātha shrine in the Appandanātha temple. A record in the 9th year of the Chōḷa king Tribhuvana Chakravartin Kulottunga-Chōḷadeva. Gift of taxes.

922. Do. in the 3rd year of Tribhuvanachakra-vartin Kōnērinmaikondān. Gift of land,

923. Do. A record in the 13th year of the Chola king Tribhuvanachakravartin Rājādhirājadeva. Gift of money.

924. Do. in the 6th year of Tribhuvanachakravartin Konerinmaikoṇḍan.

925. Do. in the 17th year of the Chōḷa king Rājarāja I. Gift of land.

925. A. Do. in the Ist year of Kulottunga-Chōḷadeva. Temple of Pārśvanādhesvāmi.

P. 240. Arcot South Dist , Villupuram *tāluk*.

963. Koliyanūr. Inscriptions in Tamil : On the east wall of the shrine of the ruined Jain temple. Records the building of a portion of the temple by a merchant.

964. Do Records in *Kālayukta*. Gift of land.

P. 249. Arcot South Dist , Villupuram *tāluk*

Villupuram : The ancient name of this place was Jananāthachola-chatturvedimangalam and it belonged to Tirumunaippāḍināḍu. It was associated to a certain extent with Jainism, as is proved by the ruins of Jain temples and Jain figures available therein.

P. 258. Bellary Dist., Alur *tāluk*.

31. Chippigiri . The place is an important Jain centre and was first fortified by Bijjala Kaḷachūri of Kaḷchūri dynasty.

P. 269. Bellary Dist., Bellary *tāluk*.

113. Kurugodu : (Kanarese) In the ruined temple. Dated in the reign of the Vijayanagara king Vīrapratāpa-Sadāśivarāya—Mahārāya. Records in Ś 1267. Vaiśvāvasu, Gift of land to the Jain temple by Rāmarājayya, elder brother of Aliya-Lingarājaya, and grandson of Rāmarāja Odeyar, for the merit of his father Mallarāja Odeyar.

Inscriptions in Kanarese :

P. 282. Bellary Dist., Hadagalli *tāluk*.

187. **Kattebennur** : (Kanarese). On the base of the column left of entrance into the Āñjaneya temple in the same village. Records in Nandana, Phālguna, sudi. 5, Monday, that a certain mason named Āloja brought materials from the ruined temple of Bhogeśvara at Koṇḍadakaṭṭi which belonged to a Jaina basti and built this temple for Hanumappa.

Pp. 283-284. Bellary Dist., Hadagalli *taluk.*

189. Kogali : In the Rangamadhya-mantapa of the Jain *basti.* Gift of

190. Kogali : On the pedestal of the smaller Jina-image in the same *basti.* Registers in Paridhāvi, Chaitra, sudi. Chaturdaśi, Sunday, the construction of the image by a certain Obeyama-śetti, a lay pupil of Anantavīryadeva.

192. In the *basti.* The Hoysaḷa king Pratāpcha-kravartin Vīra Rāmanāthadeva. Records in Yuvan gift of gold to the Jain temple of Chenna—Pārśva at Kogali.

193. Do. Do. on another pillar.

194. Do. The Western Chālukya king Trailokyamalla (Someśvara I). Gift of land.

195. Do. The Western Chālukya king Āhavamalladeva (I of Taila II) refers in Ś 914, Nandana, to a victory over the Chōḷa king.

196. Do. The Western Chālukya king Trailokyamalla (Someśvara I. 1042-68) records in Ś. 977 Manmatha, a gift by the Jain teacher Indrakīrti. The *basti* had been built by Durvinīta.

P. 291. Bellary Dist., Hadagalli *taluk.*

237. Sōgi On a fragment lying before Vīrappa's house in the same village. The Hoysaḷa king Vishnuvardhana Vīra Ballāḷa seems to record in Kārttika, badi, 5, Thursday, a gift of land to a Jaina Institution.

Pp. 311-313. Bellary Dist., Hospet *taluk.*

384. Vijayanagar : (Inscription in Sanskrit). On a lamp pillar in front of the Gangagitti temple.

A record of Harihara (II), dated Feb. 16, A. D. 1386, saying that Iruga, caused a temple of Kunthu Jinanātha to be built at Vijayanagara which belonged to Kuntala *Vishaya* in Karnāta country. A Jain teacher Simhanandin and his apostolic pedigree is given in the inscription.

399. Do. of Devarāya II. dated Ś. 1348. Records building of a *chaityālaya* to Pārśvanātha in the Pansupari street.

409. Vijayanagar : In the Jain *Basti* South of Hampi.

422. Vijayanagar: (Kanarese). On a rock near the Jain temple in the same village. Mentions in Iśvara, Bukkayave, the queen of Vīra Harihararāya (Harihara II).

P. 317. Bellary Dist., Rāyadrug *tāluk*.

456. Rāyadrug : (Kanarese). On the pedestal of the Rasasiddha images in the same village. Records the construction of a *Nisidhi* of 8 persons, some of these were Chandrabhūti of the Mūlasangh and Chandrendra, Bādayya and Timmaṇa of the Āpanīya (i e., Yāpanīya) sangha.

P. 317. Rāyadrug *tāluk*.

458. Rāyadrug : Kanarese (Sanskrit). On pedestal of a Jain image kept in the *tāluk* office of the same village. A damaged record of the Vijayanagar king Harihara (I), dated Ś. 1277, Manmatha, Mārgasira, Purṇimā. Records that a Jain merchant named Bhogarāja consecrated the image of Santanarāja Jineśvara. The merchant is said to have been a pupil of Maghanandivartin, the disciple of Amarakīrti of Mūla-Sangha and Kundakundānvaya.

P. 375. Chingleput Dist., Conjeevāram *tāluk*.

450. Tirupparuttikkunru : North wall of the store room in the Jaina temple. A record of Rājarājadeva, dated in his 20th year.

451. Tamil and Grantha : A record of Irugappa, son of Dandanātha Vaichaya, dated Dundubhi year (Ś. 1305). Records that Irugappa made to the temple a grant for the benefit of Bukkarāya (II), the son of Harihara II. Dr. HULTZSCH points out that the chief is the same as the Iruga, son of Chaicha, who built the Jain temple at Vijayanagar in Ś. 1307.

452. Grantha. do. A record in Prabhava year (1387-8), records that the *maṇḍapa* was built by the same General Irugappa at the instance of his preceptor Puṣpasena.

453. A record of Tribhuvanachakravartin Kulottunga-Choladeva, dated in his 21st year.

454. A record of Rājarājadeva dated in his 18th year.

455. A record of Vijayanagara king Kriṣṇadeva, dated in Ś. 1440.

456. Tamil. Jain temple of Trailokyanātha. A record of the Vijayanagar king Kriṣṇarāya, gift of a village by the king to the temple.

457. Tamil (verse). On a stone built into the platform in the same temple.

P. 448. Chingleput Dist., Saidapet *taluk*.

1056. Tiruvorriyūr : (Tamil). A damaged record of the Chōḷa king Mandiraikonda Parakesarivarman (Parāntaka I, 905-47), dated in his 26th year. Mentions a quarter of Tiruvorriyūr called Śūraśulā-manipperunderu (Śūḷāmaṇi reminds one of the celebrated Jain work of that name by Tōlāmbolitteva. It has been suggested that it was written in the reign of the Pāṇḍya king Jayanta, son of Māravarman Avanichūlāmani and grandson of Kadungon (about A.D. 620) Tamil Studies P. 219).

P. 480. Chittoor Dist., Kalahasti *taluk*

64. Kalahasti : Tamil. A record in the 3rd year of the Choḷa King Tribhuvanchakravartin Kulottunga Chōḷadeva (III). Records a grant by a daughter of the Ganga King Śiyagang a of Kuvalālapura (Kolar). The inscription is of value in literary history as Pavanandi, the author *Nannul*, was in this chief's court. See No. 22 above.

P. 539. Coimbatore Dist., Erode *taluk*.

190. Tingalur : (Tamil). In the Pushpanātha Jaina temple. A record in Ś. 967., fortieth year of the Kongu-Chōḷa king Vikrama Chōladeva (A.D. 1004-45). Records the building of the *mukhamaṇṭapa* of the temple which is called Śandiravasadi. The king has the epithet Kōuāṭṭān.

P. 545, Coimbatore Dist., Erode *taluk*.

248. Vijayamangalam : (Tamil). In the Chandranātha Jain temple. A damaged record of the Vijayanagara King Vīra-Harihararāya-Udaiyar (III), son of Vīra Devarāya-Udaiyar (Devarāya I), in Ś. 1334, Nandana. Gift of land.

249. (Grantha and Tamil). The stone (commemorating the (*nisidhikā* of Pullappa, younger sister sister of Chamuṇḍarāja, who might be the same as the minister of the two Ganga kings Mārasimha II and Rāchamalla II, who set up the Jain colossus at Śravaṇa Beḷgoḷa.

Pp. 555-56. Coimbatore Dist., Kollegae *taluk*.

Mudigondam : It was formerly a Jain centre.

339. Mudigondam : (Kanarese). A mutilated record in Ś.1031. Records gift of a village in Hadi-nāḍu to the temple of Nakhara-Jinālaya at Muḍigoṇḍa-chōḷapura, dedicated to Chandraprabhasvāmi, for repairs and worship.

Pp. 589-90. Cuddapah Dist., Jammalamadugu *taluk*.

148. Damavulapadu : (Sanskrit in Kanarese). On a pedestal in front of the Jain image in the ruined temple. Record of the Rāshtrakūta king Nityavarsha. The king caused the pedestal to be made for bathing ceremony of a Jain saint Śānti.

149. (Kanarese). Records the *niśidhi* of a merchant of Penugonde, whose preceptor was the Jain teacher Kanakakīrtideva.

150. (Kanarese poetry & Sanskrit). Of the time of the Rāshrtrakūta king Indra III (915-17). Records a *praśasti* of the Dandanāyaka Śrivijaya, who belonged to the Balikula and bore a title *Anupamkavi*.

Inscriptions in Kanarese :

151. Records the *niśidhi* of a Vaiśya woman from Penugonda.

152 Records the *niśidhi* of a Jain teacher. Mention Kumāri.

153. Sanskrit & Telugu. A damaged record dated in Ś. 1319. Iśvara. Seems to be the *niśidhi* of a merchant.

154. A fragment of record. Mentions Kumāri Rattagulla.

155. Records the *niśidhi* of a merchant from Penugonde and of his wife.

P. 632. Cuddapah Dist., Pulivendla *taluk.*

625. Parnapalle : Telugu. On a rock. Registers in Ś.1318. Dhatri that an irrigation channel was restored under the orders of Mallappa-Vodeya, son of Irugappa-Dannāyaka (Irugappa was evidently the Jain author & minister of Bukka II).

P. 793. Guntur Dist., Ongole *taluk*.

397. Malliyapundi : A grant of the Eastern Chālukyan king Ammarāja (II) issuing an order to the residents of the *vishaya* Kommanāndu and recording the gift of the village of Malliyapundi to the Jain temple *Katakābharana*, constructed by Duggarāja. This temple was presided over by a Jain saint named Dhiradeva, disciple of Divākara, first disciple of Jinnandi of the Śri Yāpaniya Sangha and of the Nandigachcha. The date of the grant was a certain Uttarāyana which should have been after Ś. 867.

P. 848. Kanara (South) Dist.

2. A Copper plate recording a grant of land by a prince named Kinniga Bhupāla for the purpose of maintaining the worship in a Jain temple, Ś. 1513 (A.D. 1591), Khara.

P. 850. Kanara (South) Dist., Coondapoor *tāluk*.

27. Basrur : A record of Devarāya II, (1422-49) in the same year relating gift of one *Kolaga* of paddy on every bullock load coming from other places to Basrur for the benefit of the Jain *basti*, by the Chaṭṭis of Basrur, etc.

P. 852. Kanara (South) Dist., Coondapoor *tāluk*.

62. Koteśvara : Echappa is identical with the Jain chief of Gairsappa who married a daughter of the last Karkal king Bhairasu Udaiyar about 1560.

P. 855. Kanara (South) Dist., Mangalore *tāluk*.

93. Mulki : (Kanarese). On the south face of the *Mānastambha* in front of the Jain *basti*. Records five verses, arranged in 25 squares and praising the Tīrthaṅkaras.

Pp. 856-860. Kanara South Dist., Mudabidri *tāluk*.

Mudabidri, formerly called Bidire of Venupura of Vamśapura and belonged to the province of Tuludēśa. The earliest inscription in it belongs to the Āḷupa king Kulaśekhara, dated in A.D. 1205. The remaining belong to the Hoysaḷa and Vijayanagar dynasties. The members of the local Jain dynasty called the *chautars* even now receive pension, and have got a ruined palace.

Inscriptions in Kanarese :

103. Hosabasti. A record of the Vijayanagar king Vīra-Devarāya (II) in Ś. 1351.

104. Do. of the Vijayanagar king Prauḍha-Devarāya (II) in Ś. 1373. Refers to the building of a *manṭapa*.

105. Do. in the reign of the Vijayanagar king Virūpākṣa in Ś. 1394. Gift of land.

106. Do. in Ś. 1409. A gift of land.

107 Do. in Ś 1383, gift of money.

108. Do. of the Vijayanagar king Devarāya (II) in Ś. 1351, Building of the *basti*.

109. Do. in Ś. 1384. Gift of Paddy.

110. Do. a list of merchants who built the second storey of the *basti*.

111. Do. the names of merchants who built the third storey of the *basti*.

112. Do. in praise of the Mahāmaṇḍaleśvara Sāḷva-Malla.

113 Do. five verses in praise of the Tīrthankaras.

114. Do. of the Vijayanagar king Virūpākṣarāya (II, 1465-86) in Ś. 1398.

115. Do. Ś. 1493, a gift of land and mentions the *Chautar* family which had its seat at Mūḍabidri.

116. Do. of the Vijayanagar king Vīra-Bukkarāya (II, 1399-1406), son on Harihara (II, 1377-1402) in Ś.1329. Gift of land.

117. Do. in the reign of the Vijayannagar king Vīra-Krisṇarāya in Ś. 1437. Gift of paddy.

118. Do. in the reign of the Hoysaḷa king Vīra-Ballāla (III), son Vīra-Nārasimha (III), in Vishu, a gift.

119. Do. of Ś. 1460. Building of the *Maṇṭapa*.

120. Do. records the death of a Jain teacher named Chandrakīrti and the building of the *maṇṭapa* (i.e., the Nayi *basti*) in his memory. A chandrakīrti under the date A.D. 1605 is mentioned as one of the teachers of the Sarasvati gachcha and Balātkāragana in the *Jaina Siddhānta Bhāskara*.

121. Do. On a stones built into Jain tombs.

126. In a field. Records in the reign of the Vijayanagar king Vīra Harihararāya (II), in Ś. 1312. A gift of land to the Gurugala *basti* at Bidire.

128. Kanara (South) Dist., Mūḍabidri *tāluk*.

Venur (Sanskrit). On the right side of the colossal statue of Gummata on the hill. Records in Ś. 1525, Śobhakrit, the setting up of the image of Bhujabalin (i e Gommateśvara) by Timmarāja of the family of Chāmuṇḍa, at the instance of the family teacher Chārukīrti of Beḷgoḷa,

133. Records that a merchant set up the *mānastambha*, a big monolithic column in front of the *basti*. From the fact that almost all of them are known as *settarabastis* it is inferred that the Jain merchants constructed them.

134. Tirthankarabasti—Śāntiśvarabasti. Records in Ś. 1544, the gift of land.

135. Śānteśvara basti. Records in Ś. 1459, the construction of the 24 Tirthankaras in the *basti*.

A record dated in Ś. 1411 ; mentions a chief of Puñjalyarājya.

P. 868. Karkala (Sanskrit & Kanarese).

207. Chaturmukhabasti. Records in Ś. 1508. The building of the *basti*.

Pp. 868-9. Kanara (South) Dist., Udipi *tāluk*.

208. Karkala : (Sanskrit). Records in Ś. 1353. Virodhikrit, the setting up of the image of Bāhubalin (Gummateśvara) by Vira-Pāndya son of Bhairava of the lunar race.

209-216. Chaturmukhabasti—Inscriptions in the sides of the colossal statue of Gommata. Setting up of the image of Bāhubalin (Gommateśvara) by Vira-Pāṇḍya. Name of the image as Gommata. Jinapati-Tirthankarabasti Ś. 1397. Gift of money by *Śrāvakas* for the study of the *Śāstras* Ś. 1501 Gururāvabasti Ś 1514 Hirenenūśvarabasti. Gurugalabasti Ś. 1379. Śāntināthabasti Ś. 1256.

P. 876. Kanara (South) District, Uppinangadi *tāluk*.

300. Kadaba : A copper plate grant of the Rāshtrakūta king Prabhūtavara (Govinda III) made at the request of a Ganga chief Chagirāja to a Jain Sage Arkakirti, disciple of Vijayakirti.

P. 877. Kistna Dist , Bandar *tāluk*.

5A. Masulipatam Bandar A record of Amma II (945-70) or Vijayāditya. It records a gift by the king to two Jains (temples at Vijayavātikā (Bezwāḍa). For other references to Ammarāja's patronage of Jain religion, see Kalachamburu and Malayapundi grants in Ep. Ind. Vol. VII, Pp 177-92 and Ibid. Vol IX. Pp. 47-56.

P. 896. Kistna District, Gudivada *tāluk*.

Gudivada, a place containing Buddhistic and Jain antiquities.

P. 907 Kistna Dist., Tanuku *tāluk*.

394. Kalachumbarru : A copper plate grant of Amma II., called also Vijayāditya VI., recording the grant of the village Kalachumbarru in the Attilınāṇḍu province to a Jain teacher named Arhanandin of the Valahāri-Gana and Aḍḍakali Gachcha for repairing the dining hall of a Jain temple called Sarvalokasraya Jinabhavana. The grant was made at the instance of Chamekamba of the Paṭṭavardhika lineage, a pupil of Arhanandin.

P. 953. Kurnool Dist., Nandikotkur *tāluk.*

452. Śrīśailam (Sanskrit). Record of Ś.1433. Linga, the son of Santa, who was evidently a Vīraśaiva, one of his pious acts being the beheading of the Jains.

P. 987. Madras Dist.

324. (Kanarese). On the base of Śāntināthadeva image of the temple Yeraga *Jinālaya*, founded by the Mahāpradhana Brahadevana.

325 (Kanarese and Sanskrit). On the base of a Jaina image. Records that King Salvadeva got an image of Śānti Jina made according to rule and set it up.

P. 993. Madura Dist., Madura *tāluk*.

13-20. Anaimalai · Vatteluttu and Tamil. On a rock with sculptures overhanging a natural cave in the same village. Mentions Narasingammangalam, Ajjanandi, Ten-Kaḷavalinādu Porkodu, Tinaikalattar, Venbaikudi-nādu. (For Ajjanandin, see N.A. 710 D.).

Pp. 995-96. Madura Dist., Madura *tāluk*.

39. Kiḷakkuḍi. In the natural cave called Settippodavu near this village are Jain images and beds described in Ep. Rep. 1910. On the pedestal of one of the Jain images in cave Śettippodavu. The image was cut at the instance of Gunasenapperiyaḍigal, the pupil of Varttamānava Panditar who was the pupil of Guṇasenadeva.

40. On the pedestal of another Jain image on the hill. The image was cut at the instance of a pupil of Guṇasendeva who was incharge of this *palli* (Kurandi Tirikāṭṭamballi Venbunāḍu).

41. Do. do, in the same place. A damaged record. Mentions Guṇasenadeva who presided over this *palli.*

42. Below the Jain image cut on the boulder outside the cavern. Abinandan Bhatāra caused this image to be cut. It also refers to Kurandi Tirukkāṭṭamballi.

Pp. 1003-4. Madura Dist., Madura *tāluk.*

96-98. Mulluppatti (hamlet of Vadapalangy) : (Brahmi). On the pillow side of a stone-bed on the hill and on a boulder of the same hill. Unread. For the description of the Jain images and beds, see Madr. Ep. Rep. 1910.

99. (Vaṭṭeluttu). On the same boulder below a Jain figure. Kanakavīr Periadigal, a disciple of Gunasenadeva who was a disciple of Kuraṇḍi-Attaupavāsi-Bhattara of Venbu-nādu, caused this image to be cut in the name of the inhabitants of Kuyirkudi (Modern Kilakkudi).

100. (do.) In the same place Records that Māganandi, a disciple of Kuraṇḍi Ashta-upavāsi, caused this image to be cut in the name of the inhabitants of the district.

Pechchi-pallam The findings in this place are akin to those at Kongar-Puliyangulam, Kiḷakkudi etc. Foundation of ruined buildings and Jain relics are still to be seen here. There is a large courtyard in front of a rock which bears a row of Jain sculptures all facing east. Five of these are standing naked figures. The following inscriptions have been copied

101. (Vatteluttu)—Below a Jain figure. Records that Gunamatiyar, mother of Ajjanandi, caused this image to be cut.

102. Do. In the same place. Records that the image was caused to be cut on behalf of a certain Āchchān Śiipālan, nephew of Anattavan. Māśenan, a disciple of Gunasenadeva who was in charge of this *paḷḷi.*

103 Do Do , by Kandan Porpattan of Śirukaḍaippuram, a pupil of Gunasenadeva.

104. Do. Do., an behalf of Velan śadaiyan a Shepherd of Parur in Milalai-Kurram by his wife.

105. Do. Do., by Kanakanandi, a servant of Tirukkurandi of Venbunāḍu.

106. Do , on behalf of his younger brother by Araiyangavidi, pupil of Guṇasenadeva, who was in charge of this *palli.*

Pp. 1006-7. Madura Dist., Melur *tāluk.*

120-129 Alagarkovil . (Brahmi). On the roof of the cavern called Panchapāṇḍavar-paḍukkai. The inscriptions are neither Pāli nor Draviḍian , and are difficult of interpretation. The numerous Jains figures and beds and the Brahmi records in the caverns once occupied by the Buddhists, were in a subsequent period appropriated by the Jain assetics

130. Karungālakkuḍi : (Brahmi). Not read.

131. (Vaṭṭeluttu). Below the pedestal of a Jain image. Records that this image was caused to be made by the glorious Ajjanandi.

134. Kāḷavaḷavu : (Vatteluttu). On a boulder of the Panchapāṇḍavamalai near Melūr. Records that a certain Sangaran Sirivallavam caused an image to be cut on the rock and gave thirty sheep for a lamp and endowment for daily offering. They are remnants of a Jain temple or hermitage as at Settippoḍavu and Pechchi-ppallam.

Pp 1019-20. Madura Dist., Palni *tāluk.*

228-235. Aivarmalai. (Vatteluttu and Tamil). Below the image cut out near Aiyamhalaiyam. Mention Ajjanandi (No. 692), Indrasena (No. 694) and Mallisenappiriyar (No. 697).

236-239. Vatteluttu Above the natural cove in the same place. Mention Pārśvapaḍāra (No. 700), Puvvanandukkuratti, the female pupil of Pattinikurattiyār of Perumbattiyūr (No 701) and Ayiraimalai (No. 702).

242. Do. do. Records in Ś. 792 and eigth year of the Pāṇḍya king Varaguna that Śāntiviraguraguravar, pupil of Kuṇavirakkuravadigal, renewed the images of Pārśvapaḍārar at Tiruvayirai and the *Yakshis.*

P. 1036. Madura Dist., Periyakulam *tāluk.*

368. Uttamāpālaiyam : (Vaṭṭeluttu). Above the first three images first row, on the Karuppaṇṇasāmi rock. A damaged record of the Pāṇḍya king Sadaiya-maran, dated 20th year.

369-377. Do. Below the same images. Mention Veṇbaikudi-nāḍu (No. 723), Arattanēmipperiyār, pupil of Attopavāsigal (No. 725), Śengudi-nāḍu (No. 728 & 731) and Ajjanandi (No. 729).

P. 1038. Madura Dist., Tirumangalam *tāluk.*

389. Kongar-Puliyagulam : (Vaṭṭeluttu). Below a Jaina image on the hill. Contains the syllables—*Śri-Ajjanandi.*

393. Madura Dist., Tirumangalam *tāluk.*

Kuppālnattam. (Vaṭṭeluttu). On rock near the Jaina images on the hill. Damaged record, referring to the cutting of the images.

P. 1611. Rāmnād Dist., Aruppukkōttai *tāluk.*

17. Kōvilangulam . (Tamil). On the west and south bases of the Ambalappasvāmi temple. A record in the forty-eighth year of the Chōla king Tribhuvanachakravartin Kulottunga-Chōladeva (I ?) A golden *vimāna* with a *maṇṭapa* to Mukkudaiyar was constructed by 25 Jains at Kmbanur in Sengattirukkai a subdivision of Venbu-valanāḍu. Two copper images of "the god of the three umbrellas" and *Yakshi* were also presented. It is also stated that land for a temple site and a watershed for the use of Jain devotees were given Unique literary style.

P. 1163. Pallimaḍam . This place, called in inscription Tiruchchuliyal Pallimaḍai, was a *devadāna* village in Paruttikkudināḍu.

30. (Tamil, Vatteluttu). On the north base of the Kalānāthasvāmin temple. Records gift of 50 sheep by Sattangari for a lamp to the temple of Tirukkāttamballideva at Kuranḍi in Venbunāḍu Kunanḍi was evidently a very important Jain centre in the south of the peninsula. See Md. 99, 100 and 105.

P. 1196. Rāmnāḍ Dist., Tiruvadanai *tāluk*.

279. Hanumantaguḍi : (Tamil). On stones lying in front of the Malavanātha (Jaina) temple A fragment of record in Ś 1455, expired, of the Vijayanagara king whose name is lost. One of them mentions Jinendramangalam alias Kuruvadimidi... in Muttooru-kurram and Añjukottai in the same Kurram

Pp. 1211-12. Salem Dist., Dharmapuri *tāluk*

Dharmapuri ; Known in the 9th cent. as Tagadūr. It was a famous city with rich temples, pleasure-gardens and high enclosure walls, a centre of Jainism and Śaivism. The still attractive temple of Mallikārjuna, the Jain sculptures in the Rāmakka tank and Adhamankottai and the archaic epigraphs show its importance in antiquity in the age of the Chera kings. Till about 931 A. D. it was the capital of the Nolambas.

74. (Kanarese). On the four faces of a pillar built into the floor of the *maṇṭapa* in front of the Mallikārjuna temple. A record of king Mahendrā-dhirāja-Nolamba in Ś. 815, Paridhavin. Records a grant to a Jain *basadi* by a certain Nidhiyanna and Chanḍiyanna The former received from the king the village of Mūlapalli which he made over to Kanakasena Sidhānta Bhatāra, pupil of Vinayasena Siddhānta Bhaṭṭāra of the Pogarīyagana with the Senānvaya, Mūlasangha etc. for the repairs of the *basti*.

75-76. Do A record of the Pallava king to the same *basadi*.

81. Do. On four sides of a broken pillar lying in the Mariyamman temple in the fort. A record of the Pallava Mahendra Nolamba, dated in Ś. 800, Vilambin, apparently making grant to a Jain temple. It was the Mahendra who conquered Mahābali Bāṇa Rāya about A.D. 890 and gave his name Mahendramangalam to Adhamankōttai).

Pp. 1254-55. Tanjore Dist., Kumbakonam *tāluk.*

142. Tirunāgēśvaram (Anakkudi). Tamil. On a pillar lying in a *mantapa* at the end of the street in front of the Naganāthasvāmi temple. A record in the second year of the Chōla king Rājakesarivarman. Records gift of vārāvaikal (?) collected by the perunagarattar of Kumāramarttandapuram (homlet of Tirunāgēśvararam) for the renovation of the *Gopura* and the tiruchchurrailai called Kumāramārttandam in the Miladudaiyar *paḷḷi* (temple) of that village, which is stated to have been situated in Tinkarai-Tiraimur-nādu. (The Chōḷa king was evidently Āditya I. The name Milādudaiyār *paḷḷi*, again, suggests a Jain shrine. This, together with the Jain images round the shrine of the goddess in the Naganāthasvāmi temple, shows that this place must have been an early Jain centre. Again Milādudaiyār is another name for saint Meyapporulnāyanār and if we suppose that the *paḷḷi* was a school or *maṭha* built in his honour, the present epigraph can be said to give a clue to his date, i e., that he was prior to Āditya I. He was connected with the Chedi chief of Kiliyūr (S. Arcot Dist., also S. I. I. Vol. II, P. 166, for a reference to the saint).

P. 1263. Tanjore Dist., Kumbakonam *tāluk.*

Tiruvalanjuli. The local temple is well-known for its delicately chiselled stone work. Some of the figures are Jain. See Tanj. Gazr. Vol. I, P. 223 for details. The place was so called becausethe Kāvēri was prevented from submerging into the nether world by the self sacrifice of Varaganda *muni.*

P. 1361. Tanjore Dist., Papanasam *tāluk.*

1003. Marutturakkudi : (Tamil). Airavatesvar temple. A record in the sixteenth year of the Chōḷa king Tribhuvanachakravartin Śri-Kulottunga-Chōḷadeva (III). Records gift of land. Mentions Śivapādaśekharanallūr, which was a nēlvēttappēru and refers to two Jain temples (*paḷḷi*) at Jananāthapuram called Chēdikulamāṇikkapperumballi and Gangarulasundarapperumbaḷḷi.

P. 1399. Tanjore Dist., Tanjore *tāluk.*

Sendalai (or Mannarsamudram) : The ancient name of this place was Chandralekhai-chaturvēdimangalam. It was in the district of Ārkattu-Kūrram.

1293. (Tamil). On a stone built into the wall of the outer *gopura* of the Sundareśvara temple, left of entrance. A fragmentary record twelfth year of the Chōḷa king Parakesarivarman. Mentions Kanakasenabhattāra, probably a Jain. See Md. 42.

Vol. 2. P. 1431. Tanjore District, Tirutturaippuṇḍi *tāluk*.

Tirutturaippūndi · (Tamil). Marundiśvara temple. Registers grant of land and a tank by the residents of the *devadāna* village of Śāttamangalam and those living in the *Paḷḷichchandam* (i.e., property of Jain temple) portion of the same village.

P. 1515. Trichinopoly Dist., Kulittalai *tāluk*.

Palaiyasangaḍam A hamlet of Mahādānapuram containing some Jain remains.

P. 1623. Pudukkoṭṭai State.

Ammāsatram · At the entrance of the natural cave east of the rock known as Aḷuruttimalai. A Tamil record of Tribhuvanachakravartin Sundara Paṇḍya, mentioning one Dharmadeva Āchārya, the pupil of Kanakachandra Paṇḍita (who was evidently a Jain teacher).

P. 1665. Vizagapatam District, Bimlipatam *tāluk*.

2. Bhogapuram : (Telugu and Sanskrit). On a slab in the village. Records in Ś 1109, 11th year of the eastern Ganga king Anantavarmadeva that the merchant Kannamanayaka constructed the Jain temple called Rājarāja *Jinālaya* at Bhogapura and gave two *puttis* of land to that temple with the consent of the Deśi-Rattaḍlu (i.e., the villagers who belonged to the mercantile class).

P. 1672. Vizagapatam Dist., Srungavarapukota *tāluk*.

4. Lakkavarapukōta · (Hindi, Nāgari). On the pedestal of a mutilated Jain image preserved in the Vīrabhadra temple. Dated Sam. 1548. Refers to the image of Bhattāraka Jinachandra of Mūla-Sangha.

P. 1696. Travancore State.

2. Chitaral : In the Tiruchchānattumalai (i.e., the mountain of the *Chāraṇas*, Śramanas or Jains), later on the centre of a Bhagavati temple. A record in Timil language and Vatteluttu character belonging to the 28th year of the reign of Vikramāditya Varaguṇa, saying that Gunandāngi Kurattigal, the desciple of Arittanēmi Bhaṭāra of Pērāyakkuḍi, gave some golded ornaments to the Goddess,

R. 1705. Travancore State.

102 Nāgercoil (Ancient Kōṭṭaru) Tamil. On a pillar. Records in K A 692 gift of land at the request of two Jain priests *Guru* Vīra Paṇḍita and Kamalayāhana Paṇḍita

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NAHAR, P.C *Jaina Inscriptions, containing index of places glo sary of names of Shrāvaka castes and gotras of Gachhas and Āchāryas with dates* Pt. I Calcutta, 1918 (Jaina Vividha Sahitya Shaśtra Mala, No 8)

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BANERJI SASTRI Anantaprasad *Early Inscriptions of Bihar and Orissa* Patna, 1927

Pp 1 6 Muriyakāla in the Kharavela inscription. This Maurya epoch to be distinguished from dynastic or regnal years, Mauriyakāla an epitome of the Indian sense of history

P 10 Hinduism a synthesis of the inner spirit of Brahmanism, Buddhism and Jainism

P. 12 Hindu age a problem of culture—assimilation—Buddhist and Jain in its youth received Brahmanical in its prime, Hindu (i e Brahmana—Buddhist—Jain) in its fulfilment inscriptions of Kharavela preach Jainism

P 30 Chandragupta Maurya a Jain , *Vrisala* means—one foreign-born or professing a non-Bhahmanic religion

P 34 Buddhist and Jains regarded as one common non-Brahmanical faith, Asoka a Jaina according to Kalhana (*Rājatarangini*, I, 102 , viii, 13391) and Aini-Akabari

Pp 35 36 The term Jina in Rajatarangini, (I, 102) might mean Buddha In the time of Lakṣmaṇasena of Bengal the Buddhist and Jaina cultures were merged into each other , Bhuvaneśwara inscriptions show the final stage of amalgamations of Buddhism, Jainism and Brahamanism in one comprehensive and all embracing outlook

Pp 124 131 In the 6th century B C India was passing through a period of religious enthusiasms The Upaniṣadic Brahmanas were laying down rules of life in the *Dharmasūtras* Vardhamāna and Gautama were preaching their respective view points of salvation in Jainism and Buddhism. It was at this epoch, Gośāla founded his sect of Ājīvikas, noted for their dislike of austerities bordering on fanaticism , Vardhamāna, Gautama and Gośāla all against the Brahmanas ,

they used the language of and drew disciples mostly from the mass ; the Brahmana looked on and ignored them ; in the Maurya days (4th-3rd century B.C.) he lacked political prestige ; origin of the Ājīvika sect ; Gośāla and the Jains ; Mahāvīra exhorted all his followers never to hold any inter course with the heretical Gośāla and the Ājīvikas ; this Jain Ājīvika hostility divided counsel crippled Jainism at the start.

Pp. 131-39. Present Barābar Hill (Old Goradhagiri, 2nd century B.C. ; Kharatika Hill, 3rd and 2nd century B.C. , and Prayara hill, 6th-7th century A.D.) is situated 15 miles north of Gaya. The inscriptions in the caves mention grant of those caves to the Ājīvikas ; in three cases the word Ājīvikehi has been deliberately chiselled off according to the views of Mr A. BANERJI-SASTRI, Khāravela as a pious Jaina, attempted to wipe out old scores by oblitrating the hated name of the imposter Goaśāla's Ajīvika followers ; the crocodile and elephant motif (in the facade of the Lomasa Ṛsi cave)—the crocodile design is hardly even found in the North, it was an importation from the South) and the Goradhagiri facade end inscriptions are intimately connected with the Udayagiri (Khāravela) inscriptions and facades both done by a Jaina who signed his creed in the mutilation of the letters *Ājīvikehi* ; *Makara* (crocodile), Svastika, trisula and fish are Jain symbols.

P. 167. Khāravela's invasion of Magadha in the 2nd century B. C. was associated with sectarian of religious ascendency of Jainism; (note-JAYASWAL's explanation of *Pīthuda-prithula*, 'large' is unconvincing in the line 11 of the Khāravela inscriptions. *Pithuda Pithumda* i. e. Ptolemy's Pitundra at the mouth of the Godavari and the Kistna).

P. 171-note. The inscriptional records of Bihar and Orissa are such necessary symbols of Buddhist, Jain and Hindu ways through which the Indian mind was gradually approximating to its cherished ideal of synthetic unity.

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JAYASWAL, K. P. *The Muruṇḍa Dynasty and the date of Pādalipta* (Malaviya Commemoration Volume, Benares, 1932, Pp. 185-7).

P. 185. Jaina texts mention a Muruṇḍa ruler at Pātaliputra who sends his envoy to Purisapura (Peshwar).

P. 186. Religious inscriptions of the Jaina teacher Pādalipta to the Murunda of Pātaliputra noted in several Jaina texts, ineluding the *Prabhāvaka-carita*. Medieval Jaina monks give his date about 484 A.M. (43 B.C.) (J.R.A.S., 1925, P. 86)—the actual date should be middle of 3rd century A D.

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AIYANGAR, S. K. *Gangaikona Chola* (Sir Ashutosh Mukerjee Silver Jubilee Vol. III, Pp. 542-587).

P. 551. A Jain inscription of the year 62 of the Kushana era refers to the country of Rāḍha, from which the monk responsible for this record, came.

P. 552. References to Rāḍha in the Jaina *Bhagavati* sūtra and the Ācārānga Sūtra.

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BARUA, B. M. *Minor old Brahmi inscriptions in the Udayagiri and Khandagiri caves* (Ind. Hist. Qu. Vol. XIV, No. 1. Cal. 1938) Pp. 158-166.

Pp. 158-159. Inscriptions in the Udayagiri caves, with texts and translations. (1) Inscription of Khāravela's chief queen in the Vaikuṇṭhapura cave. Mention—Lalāka Hathisiha.

P. 160 (2) Inscription of Kūdepa in the Pātālapura cave.

P. 161 (3) Inscription of prince Vadukha in the Yamapura cave.

(4) do. do. Bharti the town judge in the Vyāghragumphā.

P. 162 (5) Inscription of Kamma, Halakhinā and Cūlakamma.

P. 163 (6) Inscription of Chulakamma in the Pāvanagumphā.

(7) Inscription of Mahāmada and Nākiya in Jambeśvara cave.

P. 164 (8) Inscription of Ātmasukhapradāta in the chotā Hāthigumphā.

P. 164 Inscription in the Khaṇḍagiri caves with texts and translation.

(9) Inscription of Kusuma in the Tattvagumphā.

P. 165 (10) Inscription of Kusuma in the Anantagumphā.

P. 166 (11) Painted inscription in the Tattvagumphā No. 1.

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B. M. BARUA. *Hathigumpha Inscription of Khāravela* (Revised edition) (Ind. Hist. Quat. Vol. XIV, No. 3. Calcutta, 1938).

Pp. 459-485. Text, readings with notes and translation.

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Dinesh Chandra SIRCAR. *Select Inscriptions bearing on Indian History and Civilisation*, Vol. I. Calcutta, 1942.

P. 58. n. 4 —Third Pillar—Edict of Aśoka; Delhi Topra verson.

In line 4 पासिनव means परिसव of Rock—edict X (Girnār version). It is the same as the Jain term अण्हय which is derived from आस्नु and indicates a variety of sin.

P. 68. n. 2.—Seventh Pillar—Edict of Aśoka; Delhi-Topra. आजीविकेसु i. e. the followers of Mankhaliputta-Gosāla, a staunch fatalist and a contemporary of Mahāvira and Buddha.

P. 68 n 3 —निगंठेसु =निर्ग्रन्थेषु (=जैनेषु) i. e., the followers of Nigrantha Nātaputta i. e. Vardhamāna Mahāvira.

P. 71. n. 5.—Nigāli Sagai Pillar—Inscription of Aśoka. Western bank of the Nigāli Sagar Tank, near Nigliva, Nepaless. कोनाकमनसधुबे = कनकमुने : स्तूप . Kanakamuni was a *Pratyeka-Buddha* i. e. one who attained knowledge necessary to Nirvāna but did not preach it to men. This record shows that the cult of the previous Buddhas was prevalent in the 3rd century B. C.

P. 78. Barābar Hill cave inscriptions of Aśoka (Barabar Hill, Gaya Dist.) Nos. 38-39-40.

P. 79. n 1.—The Khalatikaparvata (Barābar Hill) Barābar has been called Pravaragiri in an inscription of Maukhari Anantavarman. Aśoka gave these caves to the Ājivikas.

Pp. 79-80 Nāgārjuni Hill Cave inscriptions of Daśaratha Maurya (220 B. C) Nāgārjuni Hill, Gaya Dist. caves given to the Ājivikas for वषं निषधायै (=वर्षावासाय)

P. 80. No. 2.—In some cases the word अजीविकेहि has been chiselled away in the Barābara and Nāgārjun inscriptions. This may have been done at the time of Maukhari Anantavarman who gave one Barābar cave to Krishṇa and two Nāgārjuni caves to Śiva and Pārvati.

P. 81. Taxila Aramaic inscription of a Maurya king (3rd century B. C.), Taxila, Rawalpindi Dist. Text.

n 7.—Mārāna Priyadar(shi) i. e. our lord Priyadarśi...Chandragupta was also called प्रियदर्शन. The record (palaeographically assigned to the first half of the 3rd century B. C.) may therefore belong to Chandra Gupta Maurya.

Pp. 82-83. No. 45. Mahāsthāna fragmentary stone plaque inscription. Mahasthan, Bogra Dist., Bengal (3rd century B. C.).

Text. Text Sanskritized (Ref. Ep. Ind. xxi. p. 85).

Pp. 118-119. No. 25. Mathura votive Tablet of the time of Soḍasa year 72 (A. D. 152) Kankāli Tīlā. Text ; Text Sanskritized.

n. 2,—The name Kankālī Tīlā means the mound of Kankālī, one of the 64 *Yoginis* according to Jain works.

P. 150. No. 52. Mathura Jain image inscription of Huvishka (A. D. 122), Kankālī Tīlā, Mathura. Text ; Text Sanskritized.

Pp. 151-52. No. 53. Lucknow Museum Jain image inscription of Huvishka (A. D. 126 ?).

n. 1. Sambhavanātha is the 3rd Jain Tīrthankara whose *Lāñchhana*, is the horse. His image with *Yaksha* Trimukha, *yakshi* Śāsanadevi or Duritāridevi, the Kevala tree Sāla and the Chauri—bearer Satyavīrya.

P. 177. No. 70. Junāgarh stone inscription of Jayadaman's grandson. Junāgarh (Kathiawar). Text. Mentions Girinagar and केवलज्ञान सप्राप्ताना जरामरण etc.

Pp. 206-213 No. 91. Hāthigumphā cave. Inscription of Khāravela Udayagiri hill, near Bhuvaneśvara, Puri dist (about the end of 1st century B. C.). Text. Text Sanskritized and foot notes.

Plate No. XXXIX.

Pp. 213-214. No. 92. Manchapuri cave inscription of the chief queen of Khāravela, Udayagiri Hill (end of 1st century B. C.). Text. Text Sanskritized.

P. 214. No. 93. Manchapuri cave. Inscription of Vakradeva Udayagiri Hill. Text. Text Sanskritized.

Pp. 308-310. No. 26. Kahaum stone Pillar inscription of Skanda Gupta (460 A. D.) Kahaum or Kahawam, Gorakhpur Dist., U P Text. 12 lines. Kakubha is the old name of modern Kahaum. पञ्चेकान् refers to the five naked Jain Tīrthankaras sculptured on the column, Ādinātha, Śāntinātha, Neminātha, Pārśvanātha and Mahāvīra.

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BANERJI, R.D.—*Note on the Hathigumpha inscription on Kharavela*. J.B.O.R.S. iii, 1217. Pp. 486 f. History of the find of Hāthigumphā inscription, Maurya era., Khāravela, important informations about his reign.

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JAYASWAL, K.P.—*Hāthigumphā Inscription of the emperor Khāravela* (173-160 B.C.) J.B.O.R.S. iii, 1917, Pp. 425 ff.

Pp. 425-67. Subject matter, dynasty of Khāravela, capital, Sātkarni, invasion of Magadha, social data, text of the inscription, Translation, plates.

Pp. 473-85. Further Note on the Hāthigumphā inscription: Brihaspatimitra, education of Khāravela.

JAYASWAL, K.P.—*Hāthigumphā Inscription Revised from the Rock.* (J.B.O.R. iv, 1918, Pp. 364 ff.)

Certain changes in the previous reading, corrections and additions to the text. Sanskrit rendering with the text.

K.G. Sankara AIYAR.—*The Hāthigumphā cave Inscription of Khāravela* (Ind. Ant. vol. XLIX, 1920, Bombay).

Pp. 43-52ff. The inscription opens with a salutation to the *Arhats* and the *Siddhas*, thereby indicating its Jaina origin. Khāravela a lunar King (Aira-Aila), Mahāmegha-vāhana (—Mahendra). Meghas in Kosala were the post-Andhra Kings. These Meghas must be the Meghavāhanas of Kalinga who were emigrants from Kosala. Aśoka gave 3 cave dwellings in the Barābar hills to the Ājīvikas a sect of naked ascetics.

Khāravela's doings from year to year described. The Śātakarni identified with Śri Śātakarni (170-160 B.C.), the third Andhra King. Mushikanagara, situated in the Central Provinces ; Mushika Kingdom placed in south Travancore and its capital was, Kolam, the modern Quilon (Travancore Archaeological Series 2. 106-7). "In the 5th Year Khāravela extended into the capital city, from its former terminus in the Tanasuliya Road, a camal excavated by King Nanda (of Kalinga) in the Mouryan Year 103".

Khāravela a liberal Hindu who patronized Jain Śramaṇas.

Vajra identified with the Vajra Country, i.e. South-West Bihar and East Bundelkhand. Bhāratavarsha restricted to the Gangetic Valley. Khāravela's 12th year should read as "And he serves the Jaina image of Kalinga brought by king Nanda (of Kalinga) with doors set with family gems and rings the wealth of Anga and Magadha".

Śri Jivadeva, Khāravela's father.

To fix the chronology of this inscriptions—date of Chandragupta's accession determined—after Alexander's death, i.e. in 321 B.C. Chronological Table to illustrate this inscription given from 400 B.C. to 157 B.C. (Muriya Year 164).

748

SASTRI, Krishna.—*South Indian Inscriptions*. Vol. III, Part 3, Madras, 1920. (Arch. Sur. of India, N.I. Ser. Vol. xxix).

P. 233. No. 91. On pillar in the *mandapa* in a street at Tirunageswaram. Gift to meet the cost of repair of the *gopura* of Milāḍudaiyārapḷḷi, a Jain temple.

P. 224. No. 92. On a boulder in front of a natural cave at Vedal. Provision for feeding the female Jain ascetic Kanakavirakurattiyar, a disciple of Guṇakirti-Bhaṭāra.

P. 229. No. 97. On a rock to the left of the painted cave at Tirumalai near Polur. Gift of gold for feeding a devotee in the Jain temple on the hill at Vaigāvūr in Pangala-nāḍu.

749

BRNETT, L.D.—*Hulgur Inscription of the Reigns of Jayasimha II* (Śaka 960) *and the Yadava Kanhara*. Ep. Ind. vol. XVI (1921-22). Calcutta.

Pp. 332-337. In this inscription Nāyibbarsi queen of Mārasingadeva is described as a restorer of the Jaina religion (line 14th) ; in line 18th and 19th, the Mahāsāmanta Irivabeḍaṅga Mārasingadeva is described as "a bee to the lotus feet of Vishṇu, the *Arhats* (Jinas) and Śiva and an ornament of the Jina's Church.

750

BARNETT, L.D.—*Hulgur Inscription of the reigns of Jayasimha II* (Śaka 960) *and the Yadava Kanhara* (EI, xvi, 1921-1922, Pp. 332-337).

P. 333. Of the two record noticed, the first one has a reference to Mahāsāmanta Mārasingadeva, an ornament of the Jinas' Church, and his wife Nayibbavasi, a restorer of the Jain religion. The second record reports a donation by Tipparasa in the 9th year of the reign of Yādava Kanhara.

751 (1)

BARNETT, L.D.—*Two Jain Inscriptions of Mulgund and Lakhmeswar*—Ep. Ind. vol. XVI (1921-22), Calcutta.

Pp. 52-56. The two inscriptions are now in the British Museum. Though they relate to different foundations, they refer to the same lineage of Jaina *Gurus*.

Pp. 53-57. A Mulgund Inscription of the reign of Somesvara I, Śaka 975 (A.D. 1053).

This inscription was found in the Jain *basti* or temple at Mulgund (Ep. Ind. vol. XIII, P. 190). In the centre of the stone is a squatting Jina in a miche or *Koshtha-pañjara* ; on the right a worshipper ; over it the sun , to the left of the Jina, a cow with sucking calf ; and above it the moon. Below this is the inscription in Kanarese The record, after invoking the blessing of the Jina Chandraprabha introduces a pious and eminent Jain *sandhi-vigrahādhikari*, or officer of peace and war, named Beḷdeva, a soldier of Keśirāja, and a disciple of Nayasena Sūri , it gives the pedigree of Nayasena, in the Sena or Chandrakavata *anvaya* of the Mūla Sangha-Ajitasenakanakasena-Narendrasena (grammarian)-Nayasena (grammarian), prior of the Bankāpur monastery and who was the spiritual guide of the western Ganga king Mārasimha II (who piously starved himself to death at Ajitasena's feet) and of the minister Chāmuṇḍarāya (E.I. vol. V, Pp. 152, 171, 180 etc.). He was a teacher of a Kanakasena, entitled Vādi-rāja, a disciple of Akalanka & teacher of the Ganga king Rāchamalla (Ep. Carn. vol. VIII, ii). This Ajitasena is different from Ajitasena (Vādibhasimha, *Śabda-chaturmukha* and *Tārkika-chakravartin*, a later scion) and who flourished in the first half of the twefth century A.D. (Ep. Ind. vol. III, P. 188 , Śravaṇa Beḷgoḷa No. 54 etc.). It is not clear which of these two Ajitasenas was the author of the *Alaṅkāra-chintāmani* and *Maṇi-prakāśikā*. Narendrasena was the author of *Pramana-prameya-kāṅkā* ; text and translation of the inscription given.

Pp. 58-66. B—Lakshmeshwar Inscription of the reign of Vikramāditya VI, A.D. 1081.

On the site of Lakshmeshwar (the ancient, Puligere, Purigere or Purikara. Ep. Ind. vol. XIV, P. 188). Sculptures on the slab are just like in A above. Kanarese : a grant for the Jaina Cult in Purikara (the modern Lakshmeshwar) to the trusteeship of Narendrasena (II) of the Sena Gana in the Mūla Sangha, the senior disciple of Nayasena Sūri, who in his turn was the senior disciple of Narendrasena (I). Text and translation given.

751 (ii)

BARNETT, L. D.—*Two Jain Inscriptions of Mulgund and Laksmeshwar* (EI. xvi, 1921-22, Pp. 52-66).

A—Mulgund Inscription of the reign of Someśvara I, Śaka 975 (A. D. 1053).

B—Laksmeśvar Inscription of the reign of Vikramāditya VI, A. D. 1081.

They refer to the same lineage of Jain *Gurus*, and have two important verses in common; their mention of the standard grammars of their day.

752

BANERJI, R D and SUKTHANKAR, V. S.—*Three Kshatrap Inscriptions*. Ep. Ind. vol. XVI, (1921-22), Calcutta.

Pp. 239-241—III—Junagadh Inscription of the the time of the grandson of the Kshatrapa Jayadaman.

The inscription was discovered in front of one of the cells of an extensive complex of caves situated to the east of Junagadh, close to a modern monastery known as Bāvā Pyāra's *Maṭh*. Engraved on a stone about 2 feet each way and 8 inches thick ; contains four lines ; it is fragmentary , it belongs to the reign of a Kshatrapa—either Damayasada I or Rudrasimha I. The purport of the inscription cannot be determined as the portion containing the object of the record is lost. From the occurance of the expression *Kevali-Jñānasam (prāpta)* "who had arrived at the knowledge of the Kevalines" in line 4. It may be surmised that the inscription had something to do with the Jainas. The only locality mentioned in it is Girinagara, ancient Junagadh which survives in the name of the adjacent hill of Girnār. Text, remarks on the transcript and translation.

753

THOMAS, F. W.—*Note on the Hāthigumphā inscription*,(J.R.A.S. for 1922). London, 1922.

Pp. 83-84. Readings proposed in lines, 1, 4, 6, 7, 9, 10, 11, 12 & 16 of the Hāthigumphā inscription of Khāravela.

754

AIYAR, K. V. Subrahmanya.—*Mitranandapuram Copper plates*. (TAS. iii, 1921-23, Pp. 1-21).

P. 3. Aiyai, a female ascetic of the Jain or Buddha creed. Guṇavirakkurav-Adigal, a Jain teacher,

755

JAIN, Chhotelall.—*Jain Pratimā Yantra Lekha Sangraha*. Calcutta, 1923.

Inscriptions found on the pedestal of Jain images and *yantras* in the Jain temples of Calcutta, Belgachia, Bali, Uttarpara and Hooghly ; with a short history of the Jains in Bengāl proving the priority of the Digambara Jains to that of the Śvetāmbaras ; the *Sarāks* or the ancient *Shrāwakas*.

756

NARASIMHACHAR, R. *Inscriptions at Śravana Belgoḷa* (Revised edition—Mysore Arch. Ser., Ep Caranatica, vol. ii). Bangalore, 1923.

General. *Bastis* and other objects on its Chikka-betta, also known as Chandragiri, Śāntinātha. Names of *Bastis* · Supārśvanātha, Pārśvanātha, Kattale, Chandragupta, Chandraprabha, Chāmundarāya, Śāsana, Majjiganna, Eraḍukatte, Savatigandhavārana, Terina, Śāntiśvara

Names of objects and hills. Kūge Brahmadeva pillar, Mahānavami-mantapa, Bharateśvara, Iruve Brahmadeva temple, Kanchinadone, Lakkdione, Bhadrabāhu cave, Chamundarāya's Rock.

OBJECTS OF INTEREST ON THE *Dodda-beṭṭa*. ALSO KNOWN AS VINDHYAGIRI OR INDRAGIRI

Image of Gommateśvara, Siddhara-basti, Akhandabāgilu, Tyagada Brahmadēva pillar, Chemannabasti Odegal-basti, Chauvisatirthakara basti, Brahmadeva temple.

TEMPLES AND OTHER OBJECTS OF INTEREST AT THE VILLAGE ITSELF :

Bhandari-basti, Akkana-bāsti, Siddhānta basti, Danasale-basti, Kalamma temple, Nagara-Jinālaya, Mangayi-basti, Jaina matha or monastery, Kalyani, Jakkikatte, Chennanna's pond.

TEMPLES, ETC, IN THE NEIGHBOURING VILLAGES

Jinanathapura, Hale-Belgola, Sanehalli

Inscriptions The Bhadrabahu tradition Inscriptions assignable to specific dynasties of Kings; Gangas, Rāstrakūtas, Chālukyas, Hoysaḷas, Vijayanagar, Mysore, Kadambas, Nolambas or Pallavas, Cholas, Changalvas, Nidugal Nuggehalli, Epitaphs Records of pilgrims. Grants by private individuals, succession lists of Jain *gurus*. Other inscriptions.

Text of the inscriptions in Roman characters. Translations of the Inscriptions. Text of the Inscriptions in Kannaḍa characters, Corrigenda. Index.

757

Sten KONOW *Some problems raised by the Khāravela inscription.* (Acta Orientalia, Ediderunt, Societates Orientàles Batova Danica Noruegica 1923, Vol. I).

Pp. 12-42. Hāthigumphā inscription, a document of primary importance. One of the oldest lithic records of India containing information about important historical events. Its reading and interpretation is still far from being satisfactory. Its dating in the Maurya era. It is devoted to acts done by Khāravela to promote the Jain faith--restoration of Jain temple etc.

758

C D DALAL.—*Ed. Bhavisayatta Kahā by Dhanapāla.* (Gaekwad's Ori. Ser. vol XX) Baroda, 1923. 1—69, 148.

Pp 1-69 Introduction in English. An Apabhraṃśa work by Dhanapāla (about 10th century). The story. The fortunes of Bhavisatta, a tradesman's son, who suffers twice by the deceit of his half-brother but becomes in the end quite happy. The war between the Kuru king and the king of Taxilla, in which Bhavisatta takes a leading part and is victorious. He gets half the Kuru kingdom in reward. The previous and later births of Bhavisatta and his people, until they get Nirvāna.

Suyapanchami—the 5th of Kārtika, held sacred by the Jaina.

759

R. R. HALDER. *A Note on an Inscription of the Fourth or Fifth century B. C.* (Ind. Ant. vol LVIII, 1924, Bombay).

This fragementary inscription, engraved on a white stone which formed part of a hexagonal pillar was found in the temple of Bhilot Mātā, about a mile from the village Barli in Ajmer Dist. It contains 4 lines of writing, characters—Brāhmi (4th or 5th century B. C.). Language—Prākrit mixed with Sanskrit. Records the name Majhimike, which stands for Madhyamikā, the date of the inscription would be equivalent to 443 B. C. or 443 B. C.

Text. Sanskrit equivalent given.

760

T. T. SHARMAN. *Kannada Poets mentioned in inscriptions* (Mems. Ar. Su. Ind. No. 13). Madras, 1924.

P. VII—Preface When Jainism took the place of Buddhism in tne Karnataka, Kannada was highly cultivated under the patronage of the ruling families and even

became a vehicle of their religious literature. In the course of a few centuries Jaina produced poets like Adi-Pampa, Ranna, Janna, and Honna, rhetoricians like Nripatunga, Nāgavarmo and Udayāditya, and scientists like Rājāditya, Chandrarāja and Kīrtivarma. With the beginning of the rise of Basava in the 12th century Jain authors in Kannada began to disappear, their place being taken by the Vīraśaivas and the Vaishnavas. The classic *Champu* style of the Jains fell into disuse and the popular *Shatpadi*, *Regale Sangatya* and *Vachana* took its place. The advent of the British and the introduction of the European system of education had their own effect on Kannada literature.

Systematic enquiry and scientific research in regard to Kannada language and literature largely owe their origin to western scholars like Rev. KITTEL and Mr. RICE. Mr. RICE published an account of Kannada poets in his introduction to Bhaṭṭākalanka's *Śabdānuśāsana.*

In 1907 appeared the first volume of the "*Lives of Kannada Poets*" (upto the 14th century). We have today the Lives of Kannada poets brought upto the end of the 17th century. R. NARASIMHACHARJJA's 3rd volume (*Lives of Kannada Poets*).

Pp. 1-24. Text in Kannada Script and language.

Pp. 25-32. Index.

761

BARUA, B. M. *Aśoka Edicts in New Light* Calcutta, 1926

Pp. 3-11. Brahmanical and non-Brahmanical Ājīvakas, receipients of Aśoka's cave—gifts at Barābar, the same Ājīvakas who received cave—dwellings from the Mauryan king Daśaratha, Jaina Ājīvaka and Buddhists Ājīvakas—both followers of Gośala.

P. 71. In ancient India the official year commenced on or was counted from the summer solstice as evidenced by the Jain *Suryya-Prajnapti* and Kauṭiliya *Arthaśāstra.*

762

BARUA, B. M. Dr. and Kumar Gangananda SINGHA—*Bharut Inscription.* Calcutta, 1926.

P. 4. *Bhadata* or *Bhadamta* —a distinctive title of Jain monk.

P. 18. Kakandi—birth place of a Tīrthankara of Jain Paṭṭāvali of the Kharatara-gaccha.

P. 63. Kuniya, Kunika or Kūnika—terms in Jain books to mean Ajātaśatru.

P. 84. Kesi—a personal epithet used as a proper name of the Jaina *Uttarādhyana sūtra.*

763

JAYASWAL, K. P. *Hāthigumphā inscription of the emperor Khāravela.* (J.B.O.R.S., x iii, 1927, Pp. 221 ff.).

Corrections and a ditions; Chedi dynasty; Greek king Demetrios; Maurya era; Nanda era; date of Khāravela, chronology of Khāravela, Antiquitus of Jainism, Aira of Aila plates.

764

N. C. MEHTA.—*A Mediaeval Jaina Image of Ajitanātha– 1053 A. D.* (Ind. Ant. Vol. LVI ; 1927, Bombay).

Pp. 72-74. The image was executed at Tharapadra (Tharād) in the reign of Bhimadeva I (1023-1063 A. D.) the patron of Vimalashaha. The inscription engraved at the foot of the pedestal, Text in Nāgari character & Sanskrit language with translation given; image fully described.

Life of Ajitanātha given, Jaina theology usually borrowes wholesale from the *Purāṇas* anp re-edits the material. Plate I.

765

JAYASWAL, K. P. *Hāthigumphā Notes.* (J. B. O. R. S., XIV, 1928.) Pp. 150 ff. Further corrections and additions to the text.

766

BARUAA, B. M. *Old Brāhmi Inscriptions in Udayagiri and Khaṇḍagiri Caves* : Language and Style (I. H. Q. Vol. IV. 1928).

P. 512. Ardha-Māgadhi, the language of the extant Jaina *Āgama.*

P. 518. Old Brāhmi inscriptions—drafted by a Jain recluse who came to live in the Udayagiri and Khaṇḍagiri caves from Gujrat or that the Jain recluse who composed our old Brāhmi inscriptions was won over from the Buddhist faith.

P. 525. Verse and meter of the old Brāhmi inscriptions following Jain formulas—discussed.

SRINIVASACHARI, C.S. *Progress in South Indian Epigraphy* (I.H.Q. vol. IV 1928).

P. 564. The Halasya Māhātmya got stories in which the Saivas of Madura quished their Jain and Buddhist opponents coming from the hill retreats of Anaimalai, Nagamalai and Paśumalai in the neighbourhood of Madura.

S. K. AIYANGAR. *Book Notice*—Jaina inscriptions (in three parts) by P. C. NAHAR (Indian Antiquary vol 60, 1931).

P. 40. The total number of inscriptions comes to 2,592, 1 000 in Part I, 1,001 to 2,111 in Part 2, remainder in Part 3. All are more or less of a modern character Geographical indexes, list of Ācāryas. They relate to the establishment of Jaina temples, Pattāvali lists; Pañchakalyānaka (means the asterism under which the Jain Āchāryas were conceived, born, initiated, attained to wisdom, and finally to emancipation)

767

SEWEL, Robert.—*The Historical Inscription of Southern India and outlines of Political history.* Edited by S. KRISHNASWAMI, AIYANGAR. Madras, 1932.

P. 37. An inscription of A D. C. 870 at Vallimalai in North Arcot district says of the foundation of a Jain shrine.

P 39 The Nolamba chief Mahendra I's gift of a Jaina temple at Dharmapuri (in Salem district) in A.D. 878-79

P. 52. Western Ganga king Marasimha III, a Jain, who abdicated and starved himself to death at Bankāpur (Dhārwār district)

P. 53. Chāmunda Rāja, minister of Rāchamalla IV, a Ganga chief, erected Jaina image of Gummata-Bhujabalin at Śravana Beḷgola.

P. 58. Rājarāja Chola I, bestowed lands on Brāhmanas and Jains

P. 73. A record of A D. 1071 at Annigere (Dhārwār district) says that the Chōlas burned Jaina temples in Belvala province, which had been erected by Ganga princes.

P. 100. Digambara preceptor Mallishena starved himself to death in 1129 A.D. at Dhavalasarasa *Tīrtha.*

P. 111. Erection of Jaina temple by Aliyadevi, grand-daughter of Taila III, Sāntara

P. 137. An inscription of 1222 A.D. shows that temple—authorities could levy tax on all Jains.

768

TURNER, R.L —*The Gavi nath and Palkigundu Inscriptions of Asoka* (Hyderabad, 1932).

P. 18. Jaina *samadhis* with square tombstones carved representing kings, queens and peacocks at Gavimath hill cave near Kopbal which is situated at a distance of 54 miles from Maski and 21 miles from Hampi in Nizam's dominions

Figures of Tirthankaras and *gurus* carved on the rock of the above hill.

P. 19. Gavimath once a Jain centre.

Pp. 20-21. Gavimath rock—two other Canarese inscriptions refers to some Jaina anchorities sitting in contemplation—figures of a standing Jina on the rock of Pālkigundu with two wings of emblematic fly-whisks A Canarese inscription mentions the name of Devendra Bhattarao. Two pairs of feet carved on the rock indicating two Jaina hermits sitting for contemplation.

Chandra Bandi rock at Kopbal—figures of several Tirthankaras—a standing Jina with Ācāri carved underneath—second Jina shadowed by triple canopy and fly-whisks above his shoulder and with Ācāri

Figures of five more Tirthankaras with their names carved on the pedestals.

Mention of several Jain inscriptional tablets at Kopbal but disfigured now.

Traditional belief of Kopbal containing 72 Jain *bastis*

Two Jain temples at Kopbal.

Plate XVII—Map showing Kopbal and its environs Kopbal R.S (M. & S. M. Rly).

769

DIKSHIT, K. N.—*Paharpur Copper-Plate Grant of the Gupta year 159* (Epi. Indi. vol. XX. 1929-30), Delhi, 1933. Pp. 59-64.

The copper plate was found at Paharpur in Rajshahi dist. in Bengal. Characters of the 5th century A.D., language Sanskrit; it registers the purchase of a fallow state land by a private individual for charitable purposes—for the maintenance of worship with sandal, incense, flowers, lamps, etc of the divine *arhats* at the *vihāra* of Vaṭa-Gohali (modern Goalbhita) which was presided over by the disciples and the disciples of the disciples of the *Nigrantha* preceptor (Śramana āchārya) Guhanandin, belonging to the Pancha-stūpa section (nikāya) of Benaras.

Text and abstract of contents with plates.

770

SASTRI, Hirananda. *Nālandā stone inscriptions of the reign of Yaśovarmadeva.* (Epi. Indi. vol XX, 1929-30). Delhi, 1933.

P. 42. The Jaina accounts show that Nālandā was a very prosperous and sacred *bāhirikā* or suburb of Rājagriha where Mahāvīra spent 14 *Chāturmāsyas.*

P. 42 n. (1) *Sūtrakritāṅga,* 7th Lecture (chapter on Nālandā), of the Second Book (2) *Kalpasūtra* of Bhadrabāhu (ed. H. Jacobi), Leipzig, 1870, p. 64. (3) The *Pūrvadeśachaityaparipāṭi*-Yaśovijaya—Jaina-granthamālā. (4) The *Sammedśikharatīrtha-mālā,* records.

771

VOGEL, J. Ph. *Prākrit inscriptions from a Buddhist site at Nagarjuni Konda.* (Epi Indi vol. XX, 1929-30). Delhi, 1933.

P. 7 n. The term *Mahātalavara* met with in inscriptions of Southern India, denote a high dignitary whose exact function is not clear. The Mahātalavaras are mentioned in early Jain literature along with 18 Ganarajas, hence it is a title of nobility.

772

BARUA, B. M. *A Bodh Gaya image Inscription.* (I. H. Q. vol. IX.) 1933.

P. 417. The Bodh Gaya Buddha image of A. D. 142 with an inscription written on the pedestal in the Brāhmī characters goes to connect it with the large number of Jaina and Buddhist image inscriptions that are incised during the reign of Kuṣāṇa rulers.

773

RAO, N. Lakshminarayan.—*Kap coopper-plate of Keladi Sadasiva—Nayaka; Śaka 1479.* (Epi. Indi. vol. XX. 1929-30. No. 8). Delhi, 1933.

Pp. 89-97. The copper-plate was secured from Kap a village in the south Kanara dist. of Madras Presidency. The language is partly Sanskrit and partly Kannada. The object of the inscription is to register a grant of land made by Madda—Heggade, the chief of Kap, for offerings to Dharmmanātha, the 15th Tīrthankara, the gift was made at the instance of Devachandradeva, for the spiritual welfare of his *guru* Munichandradeva, the disciple of Abhinanadevakīrttideva—year Śaka 1479 (1556 A. D.) mention. Tintrini gachchha, Kānūr-gaṇa and Mūla-samgha, village of Mallaru (in the Udipi *Taluk*); Belgula (Śravaṇa Beḷgoḷa);

Kopana (is Kapal a famous place of pilgrimage of the Jainas in the Nizam's Dominions) ; Parvata (Śrīśailam in the Kurnool dist.) ; Gokarna (North Kanara) ; Tirumale (Tirupati in the Chittoor dist.); Ujjantagiri (Urjayat-giri in the Junāgadh i. e., Girnar). Text and Translation.

774

JAYASWAL, K. P. and BANERJEE, R. D.—*The Hāthigumphā Inscription of Khāravela.* (Epi. Indi. Vol. XX, 1929-30. No. 7). Delhi, 1933.

Pp. 71-89 Incised on the roof of the Hāthigumphā, on the southern face of the Udayagiri hill in the Puri district of Orissa ; its history of find and the various readings by different scholars ; Text, notes on the text, translation and foot notes. A record of about the 2nd century B. C. ; mention Kumari Hill the modern Udayagiri-Khandagiri), Kalinga Jina, Kalinganagari, Tanasuliya etc. The great Jaina King Khāravela and his activities up to the 13th year of his reign.

775

BARUA, B. M —*The Old Brāhmi Inscription of Mahāsthānā.* (I.H Q. Vol. X. 1934).

P. 61. Devadatta a patron of Jains. Mention of a Pali sutta recording an occasion when the Jains raised the cry in public condemning Buddha having eaten meat.

776

BARUA, B. M.—*Hāthigumphā Inscription of Khāravela.* (Revised Edition), (I. H. Q. Vol. XIV, Calcutta, 1938) with estampages.

Pp. 459-485. Among the new points to be noted in this edition are : name of the capital of Kalinga as Khibira, the name of the Greek King suggested by Sten

KONOW as Dimita and read by JAYASWAL as Dimita and equated with Demetrius, is still to be ascertained; the reading Mauriyakāla ruled out of order as the letters yield the reading makhiya-kāla instead; the statement *coyatha-amge satikam turiyan upadayati* intends mentioning certain scenes of music produced among the decorative sculptures in an adifice which was erected at the cost of seventy-five hundred thousand coins, the record of the twelfth year misread by JAYASWAL in line 16 the edifice mentioned cannot be the Rani Nur as suggested by JAYASWAL but the reference must have been to some other edifice in the vicinity of Udayagiri.

777

BARUA, B. M.—*Minor Old Brāhmi Inscriptions in the Udayagiri and Khaṇḍagiri caves*. (Revised Edition). I. H. Q. Vol. XIV. Calcutta, 1938.

Pp. 158-166. A revised edition of "*Old Brāhmi Inscriptions in the Udayagiri and Khaṇḍagiri caves*", Calcutta University. Publication 1929. Inscriptions with Text and Translations and estampages.

Inscriptions of :

(1) Khāravela's Chief Queen in the Vaikunthapura cave.

(2) Kudepa in the Patalpura cave.

(3) Vaḍukha in the Yamapura cave.

(4) Bhūti in the Vyāghragumphā.

(5) Kamma, Halakhına and Cūlakamma in the Sarpagumphā.

(6) Cūlakamma in the Pavanagumphā.

(7) Mahamada, Bariya and Nakiya in Jambeśvara cave.

(8) In the chota Hāthigumphā.

(9) Kusuma in the Tattvagumphā.

(10) In the Anantāgumphā.

(11) Painted inscription in the Tattvagumphā, No. 1.

778

C. NARAYANA RAO. *The Brāhmi Inscriptions of South India*. (N. I. A. Vol I, 1938-39), Pp. 362-376.

Certain Brāhmi inscriptions brought to light in 1912 in the Pāṇḍya country (Epi. Rep. S. Circle for 1912) and attention to them drawn in the Reports for 1915 and 1918. A paper read on them by H. Krishna SASTRI at the first 'All India Oriental Conference' in 1919. Mr. K. V. Subrahmanya AIYAR again read a paper on the same subject at the third session of the conference in 1924. Both of them assumed that there were some Tamil words occuring in them. The records appear to be Prākritic. There is no warrant for assigning the third century B. C. for any Tamil inscription.

Interpretation of the Records :

Pp. 364-66 (I) Marugāltalai Inscription.

P. 366 (II) Ānaimalai Inscription.

P. 367 (III) Tirupparankumram Inscriptions.

Pp. 367-70 (IV) Arittāpatti Inscriptions.

P. 370 (V) Between Kiḷūr and Kilavalavu.

P. 370 (VI) Karungalakuḍi Inscription.

Pp. 370-71 (VII) Muttupaṭti Inscription.

Pp. 371-72 (VIII) Siddharamalai Inscriptions.

Pp. 372-73 (IX) Koṅgar Puliyangulam Inscriptions.

Pp. 373-74 (X) Aḷagarmalai Inscriptions.

P. 375 (XI) Sittanavāsala Inscription

P. 375 (XII) The Uṇḍānkal a Inscription.

P. 376. Conclusion.

(1) Mr. Krishna SASTRI gave a wrong lead by identifying certain of the groups of letters as Tamil words. He failed to reconcile how Prākrit grammatical forms could be found side by side with those in Tamil.

(2) Mr. Subrahmanya AIYAR made a mess of the whole lot of the inscriptions acting on the wrong lead given by Mr. SASTRI concerning the existence of Tamil words. He took undue and unwarranted liberty with them; he cut off vowels as well as consonants, added others, twisted some more, made wrong grouping of the letters, tried to force meanings into the words he had created, and when he failed to draw any sense out of them, he was satisfied with saying that they are all proper names, names of persons or places.

These Brāhmi epigraphs contain a form of Prākrit described by the Prākrit Grammarians as Paiśāci. The Pāṇḍya country, according to these grammarians, is a tract where the prevailing language is Paiśāci. These inscriptions conform to their statement in a remarkable manner.

Interpretation of the above mentioned records by C. N. RAO.

(I) *Veṇā Koṭṭpāna Kuṭupitā Kālakāñcanam.* The Kālakāñcanam or building caused to be cut for (or by or belonging to) the people, the Kasyapas.

OR

Veṇāki Sipāna Kuṭupitā Kālakāñcanam. The Kālakāñcanam or building caused to be cut or built by a woman—follower of the Buddhist Vinaya doctrine, (or a

woman whose personal name was Vēṇāki or Vaināyaki. The second meaning seems to me more probable.

II. *Ivaku-nāṭṭu-tū Uṭṭuyula-pōtana-tānā Eri'āritānā, Atāntuvāyi 'a—raṭṭha Kāyi-pānā.* The gift(s) of the sons (grandsons ?) of Uttuyula belonging to the Airāvata subsect of the Kāśyapas of the Atāntunayika-rāṣtra and (who had come) from Ivaku-nāḍu.

III. (A) *Érukotūra Ila-Kutumpikanā potālaiyanā.*

(B) *Ceyatālaya-cayanā neṭu cātanā.*

The establishment of *Caityas* and groups of *Caityas* of (to, by) the citizens of Pōtāl, the dwellers of Ceylon, of Erukōtūra.

VI *Kāniyanā natā siri-yaku'anā dhamāma ; itanaṭiña cāṭthiyanū sā'ikānā Iḷāna Cātikānā tānalaiya , cāṭikānā ce'iya pāḷiya.*

The gift of the prosperous *yaksas*, the accountants ? the gift of the Śreṣthins or Chiefs of the wandering traders of Ceylon who have camped here , the '*Caitya-pālika*' or relic monastery of (built by) the merchant-chiefs.

(B) *Karamicra n(o)ta siri-yaka-(rā)*

(C) *Cāna tāritana Kotupitōnā*

(D) *Veḷa-aṭṭaya nikamatāko(po) tira (Ya) Kasiti Ka'a (retē) la Sātānāpiṇaka Kaṭupītōnā.*

The daughter-in-law of the king (honorific plural used) who had got this cave excavated and cut the daughter of Yaksastri (proper name) a 'pināka' or 'yakṣinī' had this done for all the congregations of wandering merchants as an afternoon (resting place).

V. *Upāca'a pota naṭṭalā voccokotu pāli'i.* The monastry that the instructor of pancers, the son of the teacher, got cut.

VI. My reading is the same as that of Mr. Krishna SASTRI.

(E) *ṭhu ya rū ra a ri ti nā pāli Skt.* "Ethuyarura Haritanam Pali (ki ?)

Ethuyarura may be the name of a village.

VII. *Vinatai'ūra caiya'a leṇa Kāviya.*

The small hollow cave-monastery of vinatai'ura.

VIII. My reading is the same as that of Mr. Krishna SASTRI, except that I would read the *Dhim G as ti* with Mr. AIYAR.

(A). *Potinaūra'a tānā*

The gifts of the village Pōtina'ūra.

(B) *Kuvirā'ana tai.* The gift of the sect called The Kuberas. Vēya'a tānā.—The gifts of the merchant or cultivator.

(C) Same as B.

(D) From this, the lines run one into another.

(D) and (E). *toṭoḷa'a*—

The gifts made to the congregation of Buddhist monks and nuns

(E) and (F) *'ariyati'ana tai*—the Gift of the husband-women.

(F) and (G) *Irāvatana Matirā'ana tai*, The votive offering of the mothers of the Irāvata sect.

(G) & (H) *Visuvānā Cānatānā tai.*—The votive gift of the people of all the villages.

(H) & (J) *Cānatāna ana tai* "another gift of the villagers".

(J) *Venatāi tānā*—The gifts of Vinata (or of a devotee).

IX. My reading is the same as that of Mr. Krishna SASTRI, except that I think it is possible that his reading 'tu' may be 'tta'.

(A) *Kuṭū kotupitāvānā ūpācā' ana* (ū pātuva ūpātna'a) had this excavation cut for the treasure.

(B) *Pākānā'ūra pet(ā) tānā piṭānā itatāve pōnā.*—The gift of the elders of Pākanaūra for the good (welfare, upkeep) of the 'baskets of books' (the collections of the sacred Buddhist scriptures) of the boys or pupils (the collection of sacred books or scriptures which have been displaced, or got confused in arrangement).

(C) *Kniu Koṭālaku italam nā-cetta'a tānā enā*—The apartment for the benifit of the library; the cave, the gift of Jnanaśresila.

X. My interpretation follows Mr. Krishna SASTRI's readings—

(A) *Maṭharakī-putrāṇam (Pautranām (?), potānām (?) Kulapānām ādānāya/asthānāya (?) āsthānasya (?)/dānām.* The gift of the sons (grandsons ?) of Mathariki, the heads of the guild (Kula), for good (for the guilds ?)

(B) *Mātatirai-ko pāpu vāṇikānā*—

The gift for the guild of Mathariki, given by the chiefs of the villages of the merchants.

(C) *Yakānā Kōṇatikānā.*—The gift of the merchants (Yakṣa's) who trade in bulls (who belong to the Gonarda guild , who come from the Gonarda hill).

(D) (i) Kāṇa'a tānā—

The gifts of the accountant.

(ii) Mōkanā atanā'a tānā—

Gifts for the institution of states of relief (from pain).

(E) and (F) "*śama misinā mitati rūpa nitī vānikīnā naṭṭa malānā*—The vow in the form of friendship mixed with faith in the '*samaya*' or 'Buddhist Dharma', of the merchants who have their *mala's* or impurities of the soul destroyed.

(G) & (H) *Vānikāna yulanātānā Cikaṭṭha-mātana tānā*—The gift of the merchants, the chiefs of the guild (of the Yula guild ?) of the Srikanthamatr-gana (Cikatthamatr-gana).

(H) & (J) *tāra'aṇiya Koṭū potā avanū'a nākanānā*—The beloved of the excavator (had this) cut for the protiction of the Naginis.

XI. *E'umi-nāṭṭ Kumuṭṭūra-piṭṭāna tā-kā vutī intenāku. Ciṭṭapochila Īlaya-rācheyatō aṭiṭanāma.*

An institution of Kumutṭhaūra in Euminātta from the Kingdom of Ceylon for the protection and with the wish of the increase of the Pitaka's (the three baskets or collections of Buddhist scriptures).

XII. (1) *a na tai pi kā nā mā ka nāke nā tā na*

(2) *pōti lai ku vī ra nā ku vī ra nā ko ṭu pitā*

Another gift for the Bhiksus , the gift of the great householders, the merchants, the son of the Kuberas. the merchant (householder)—Kuberas, had it cut

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A. N. UPADHYE. *Some Inscriptions on Jaina Images*. (J. A., V. 3, Pp. 97-99 Arrah, 1939).

This paper presents the text of four newly discovered inscriptions on Jaina images and critically discusses their implications. They are of the Yāpanīya samgha, etc.

A. N. UPADHYE. *On the Authorship of a Mangala-Veree in Inscriptions.* (N. I. A., Vol. 2, 1939-40), Pp. 111-112.

Śrīmat parama-gambhīra-syādvādāmogha-lāñch-anam. Jīyat trailokyanāthasya śāsanam Jina-śāsanam—The volumes of Epigraphia Carnatica show that many epigraphic records, especially the Jain inscriptions, begin with this verse,—it

had extreme popularity as an epigraphic mangala. *Pramāna-samgraha* of Akalanka has this Mangala ; Akalanka (last quarter of the seventh century A.D.) is the author of this famous Mangala verse.

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H.C. SETH.—*Chandragupta Maurya and the Meharauli Iron Pillar Inscription* (N.I.A., Vol. 2, 1939-40), Pp. 625-633.

In the new Indian Antiquary (No. 3 June 1938 Pp. 188 ff.), Dr. O. STEIN has discussed my views (Inscriptional Evidence of Candragupta Maurya's Achievements J.I.R. XVI, 1937, 117 ff.) that Candra of the Meharauli Iron Pillar Inscription is identical with Chandra Gupta Maurya. Difficulties raised by Dr. O. STEIN regarding the identification of Candra with Candragupta Maurya is met. The inscription is an eulogy of some great pre-Gupta King, who himself had erected the iron column, but the inscription was incised on it in the early Gupta period, perhaps in the reign of Sāmudra Gupta. This pre-Gupta Candra of Meharauli inscription is the first great Maurya—Candragupta.

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B. J. SANDESARA.—*Inscriptions on some Jain Bronzes*. (Shri Forbes Gujarati Sabha Traimāsik, Vol. IV, 1940).

Pp. 448-54. Gujarati text. Inscriptions from 28 Jain bronze images from Kusumbiawad and 6 from Sander in Pātan district ; the earliest is dated Svt. 1296 (1352 A.D.).

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BHATTACHARYA, S.—*Select Aśokan Epigraphs*. Calcutta, 1941.

P. 36. Aśoka's gift of two cave temples to the Ājivikas in the 12th year of his reign (Barābar cave inscription)—a speciman of Aśoka's toleration.

P. 52. Aśoka's gift of cave in nineteenth year to Ājivikas.

P. 63. Employment of *Mahāmātras* to look after *Nirgranthas* by Aśoka mentioned in Pillar edicts.

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PANCHAMUKHI, R.S.—*Karnatak Inscriptions*, Vol. I. Dhārwār, 1941.

Pp. V-VI. Intro.—Adur called Gangi—Pāṇḍivura next to Aihole a famous Jain centre in the 7th century A.D. spread of Jainism in Karnataka and patronage given to it by Chālukyan and Kadamba rulers. Ravikirti an officer and poet in the court

of Pulikesin II. Palāsika (Halasige) Puhgere or Lakshmeśvara, Kopbal or Kopanagara (Kolappam or Koppam), Okkunda near Palasige Kisuvolal or Paṭṭadakal (near Aihole and Kopbal) and Badami were centres of Jainism and Jaina culture, where budding Kannada language was nurtered by the Jaina poets and philosophers. Inscriptions—

P. 4. No. 3.—Ādūr Hangal *Taluk* ; Dhārwār District of 750 A.D. grant made to a *Jinālaya*, mentions Vinayanandi of the Paralūragaṇa--Vāsudeva-guru and Prabhāchandra.

P. 40. Baladeva, Vāsudéva, Khaṇḍali and Mūlabhadra are Jain deities. The commerce of the Deccan and South India was captured by the Jains in the early period.

P. 63. Bāḍli, Saundatti *Taluk*, Belgaum Dist. on a pillar in Chidambareśvara temple.

Records a gift of house-sites and oil-mill made to Gaṅga—Kandarpa Brahmajinālaya. Mentions Permadiya-basadi.

P. 75. Bādli Saundatti *Taluk*, Belgaum dist. On a stone in the Narayana Temple A.D. 1210. Mentions Jaina-saints · Mahāmandalāchārya Mādhava-Bhattāraka, Vinayadeva, Kirtibhattāraka, Jinadeva, Kanakaprabha of the Yāpanīya sangha and Śrīdhara-traividya.

Pp. 83-84. Kaikini Bhatkal Petha, North Kanara dist.
Hero-stones near Jain *Basti* of ? A.D. 1398.

Pp 88. Bhatkal Bhatkal Petha, North Kanara dist. Inscription stone in the Pārśvanātha temple, A.D. 1408. Records heroism of Mallirāya son of Haivarasa and brother of Sangama-bhūpa lord of the town of Hāḍavaḷḷi.

P. 90. Bhatkal, Bhaṭkal Petha, North Kanara Dist. Slab behind the shrine of Pārśvanātha in the compound of Hirebasti A.D. 1408 ?

An epitaph (*nisidhi*) set up by Mahāmaṇḍaleśvara Sangiraya, son of Haiva-bhūpa and Bhatrādevi (of Hādavalli) commemorating death of Bhairadeva.

P. 92. Kaikini Bhatkal Petha, North-Kanara dist. Hero stone near Jain *Basti* A.D. 1415 Set up in memory of Mābunāyaka who fought on behalf of Mahāmandaleśvara Sangiraya of Nagire.

P. 93. Kaikini, Bhatkal Petha, N. Kanara dist. In the Pārśvanātha *Basti*. A.D. 1417 ? Grants made to the Pārśvanātha *basti* of Kaikiṇi. Mentions Vidyānanda *yati* and the three *bastis* of Sirali, Kaikiṇi and Maṅki.

P. 99. Kaikiṇi, Bhaṭkal Petha, N. Kanara Dist. near Jain *Basti*. A.D. 1423. Hero-stone commemorates the death of Tammanāyaka servant of Mahāmaṇḍaleśvara Keśavadeva—Odeya of Nagire.

P. 102. Kaikini Bhaṭkal Petha, N. Kanara dist. near Pārśwanātha *basti* A D. 1422. Hero-stone in memory of Sangaṇa-Nāyaka.

P. 106. Hāḍuvaḷḷi Bhatkal Petha, North Kanara Dist in *Maṭhada basti*, A.D. 1423, in memory of Isaranna-nāyaka.

P. 110 Kaikiṇi, Bhatkal Petha, N. Kanara dist. near Jain *baṣṭi Viragal* inscription in memory of Kātiśvaranāyaka.

P. 113. Hāduvaḷḷi Bhatkal Petha, N. Kanara dist. at Hire *Basti* A.D. 1423. Records death of Māṇikaséna the preceptor of Saṅgabhūpa. The monk ended his life by observing the *Sallekhanā* vow.

P 117. Kaikini Bhatkal Petha, North Kanara Dist. near Jain *Basti* A.D. 1430. Hero-stone in memory of Isaranaṇāyaka.

P. 120. Kaikini Bhatkal Petha, N. Kanara dist. in the compound of Pārśvanātha *Basti* : A.D. 1432 ? Records gifts made to Pārśvadeva of the *basti* at Kaikiṇi made by (1) Seven Jannis, (2) Isarnanāyaka, and (3) by Bhairavadeva—Oḍeya, (4) Sāti setti and Gummata deva and (5) Mayilunāyaka.

P. 124, Hāḍuvaḷli, Bhaṭkal Petha, N. Kanara dist. in *Maṭhada Basti* A.D. 1422. Hero-stone in memory of Koṭiyannā.

P. 135. Kaikini Bhatkal Petha, N. Kanara dist. near Jain *Basti* A.D. 1438. Hero-stone in memory of Tirukunāyaka.

P. 144. Kaikiṇi, Bhatkal Petha, N. Kanara dist near Jain *Basti* A.D. 1462. Hero-stone in memory of Siriyaṇanāyaka of Ānevaḷḷi.

P. 146. Kaikini, Bhatkal Petha, N. Kanara dist. A.D. 1471. Hero-stone in memory of Bemmanāyaka.

P. 149. Kaikiṇi, Bhaṭkal Petha, N. Kanara dist. near Jain *Basti* A. D. 1481. Hero-stone in memory of Kalaṇṇa-nāyaka, Bhairunāyaka and Tammanṇanāyaka who encountered with the Turaka (moslem) force.

P. 151. Kaikiṇi, Bhaṭkal petha, N. Kanara dist. near Jain *Basti* A. D. 1481. Hero-stone in memory of Devaṇāyaka and his brother Raṇagabhinayaka resisted a Mohammedan army and lost their lives,

P. 154. Kaikini Bhatkal Petha, N. Kanara dist. near Jain *Basti* A. D. 1484. Hero-stone refers to Arjunāyaka a terror to the traitors.

P. 156. Kaikini Bhatkal Petha, N. Kanara dist. Front face of the Bronze hollow block of the *Mānastambha* from Hire-*Basti* at Hāduvalli now in the Kannada Research Museum A. D. 1484 Grants made to Chandrananātha-griha by king Sālvendrakshitipa who is introduced as a bee on the lotus feet of *Paramaguru* Panditārya. This king constructed the temple of Chandra Prabha at Hāḍuvaḷḷi and set up the bronze and manastambha.

P. 159. Mūḍabhatkol, Bhatkal Petha, N Kanara Dist. stone lying in Ambalakatti A. D. 1490. An epitaph recording death of Mahāmandaleśvara Chennarāja younger brother of Haivarāja and son of Gururāyendra and Vīradevī. Refers to the building of a beautiful mansion with halls and rooms for the monks in front of the *basti* by Vīrāmba queen of Gururāja Mentions the death of Devarāja, elder brother of Chennarāja who took *dīkshā* and then performed *Sellekhanā*.

P. 162. Kaikini, Bhatkal Petha, N. Kanara Dist near Jaina *Basti* A. D. 1494. *Vīragal* in memory of Bhairana

P. 165. Kaikini Bhatkal Petha, N. Kanara Dist near Pārśvanātha *Basti*.

Hero stone in memory of Tammināyaka.

P. 167. Kaikini, Bhatkal Petha, N Kanara dist. in Honnekkalu A. D 1522. Hero-stone in memory of Hadana Higgade.

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SEN, Benoy Chandra.—*Some Historical aspects of the Inscriptions of Bengal.* Calcutta, 1942.

P. 49. Mahāvīra's journey in the Lādha country described in Ācārānga-sūtra.

P. 53 Mahāvīra's cold receiption in Western Bengal, he stayed in Panita-bhūmi, according to *Kalpasūtra*—its identification.

P. 60. Mahāvīra spent some time in Asthikagrāma, according to *Kalpasūtra*

P. 231. A Paharpur inscription (E. I. XX, 59) mentions donations for the Jaina *Vihāra* of the preceptor Guhanandi in Vata Gohāli, a village in Paundravardhana.

P 295. The Jaina *Harivamśapurāṇa* composed in 783-84 A. D.

P. 364. Date of the inscription on the Jaina temple at Bargaon.

P. 455. A suggestion that the senas of Bengal were connected with the Senas of Dhārwār, who were Jainas.

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Ayyar, V. VENKATASUBBA.—*South Indian Inscriptions*. (Ar. Su. of India) Vol. XII. The Pallavas, Madras, 1943.

P. 2. No. 5. Vilavaṭṭi grant of Simhvarman : The king collected taxes from metal and leather workers, cloth-dealers, Ājīvikas (Jains), weavers, gamblers, barbers etc. The village Vilavaṭṭi in Muṇḍa-rāshtra has been identified with either Varvuruor with Vilavalūru, both situated in the Kovur *Taluk* of the Nellore dist.

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A. N. UPADHYE.—*Tavanidhi and its Inscriptions*. (J. A., X, 1, Pp. 49-51, Arrah, 1944; also J. A, XI, 2, Pp. 15-16, Arrah, 1946).

This note describes Tavanidhi (Dt. Belgaum) and puts together references to this holy place from earlier literature. Further, inscriptions on the statues in the local temples are deciphered and discussed in details

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SIVARAMAMURTI, C. *Indian Epigraphy and South Indian Scripts. Bulletin of the Madras Govt. Museum*—No 4. Madras, 1952.

P. 4. Settlement of disputes between a Vaiṣṇava feer and a Jaina teacher mentioned in a Vijayanagar inscription.

P. 5. The sister of Rājarāja, the queen Kundavai, was responsible for a Jain temple at Tirumalai. King Devarāya built a Jain temple—these are examples to show friendly interest. The Kings took, in the various religions other than their own.

P. 11. Khāravela a great contemporary of the Sunga, Puṣyamitra, and Sātakarṇi, the powerful Sātavāhana sovereign; his qualities and achievements etc. discribed.

P. 13. Khāravela made the gift of the golden *Kalpataru*, portrait of Mahendravarman and his queen at Sittannavāsal.

P. 16. The earliest example of Saraswati yet found in India in a headless image from Mathura with an inscription of about the beginning of the Christian era—Fig. 2.

P. 25. The symbols, Svastika and Śrivatsa in Hāthigumphā inscription of Khāravela suggest *svastiśrī*, a form which in actual writing marks the beginning of Chālukyan grants स्वस्ति श्रीमत्त etc. This is in addition of the brief salutation to the Jinas.

P. 26. Salutation to Jinas begins all Jain inscriptions which abound in the Canarese country and Northern Gujarat.

P. 28. Early legendary ancestor mentioned in Khāravela's inscription.

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Raj Bali PANDEY.—*Indian Palaeography.* Banaras, 1952.

P. 4. *Samavāyāngasūtra* & *Pannavanāsūtra* refer to the tradition of the antiquity of writing in India

Pp. 22-23. The names of 18 scripts according to the Jaina Sūtras.

P. 78. Silver plates inscribed with '*namokāra mantras*' & *ṛṣi-mandala-Yantra* in Jaina temples.

Pp 129-130 First specimen of a puri eulogy in the Hāthigumphā inscription of Khāravela fully given

P. 149 The earliest invocation occurs in the Hāthigumphā inscription of Kāravela—*Namo arhantānam* & *namo Savasiddhānam.*

P. 152. The Jain inscriptions, invoke one of the Tirthankaras, some Jain saints or the Jain creed.

P. 169. Eulogy & Benediction in the Khāravela inscription.

P. 176. Dating and Eras—Vīranirvāna samvat.

P. 177. Mahāvīr or Vīra Nirvāṇa Era. 527 B. C.

P. 182. Regnal years of Khāravela.

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R. S. PANCHAMUKHI.—*Karnatak Inscriptions. Vol. III, Pt. I* Karnatak Research Inst., Dhārwār, 1953.

Pp. 19-20. 9. No. 79 of 1939-40, Bastimakki, Bhaṭkal Petha, N. Kanara District.

Stone standing near the *Basti* A. D. 1538. A composite record of four grants—Kanarese. After paying a tribute to Jinas order, this record invokes the blessings of Supārśva Jineśvara on Krishnarāya. Mentions installation of the image Supārisva at the *chaityālaya*, constructed at Kannanabalira and making of a grant for worship of the deity, and feeding the ascetics. The second grant relates to the renovation of the *Basti*. The third grant mentions grant of land to the *Basti* ; the fourth a gift of land to the same *Basti* for the worship & daily feeding of the Jain monks.

Pp. 20-28. Text.

Pp. 29-30. 11. No. F 74 of 1939-40. Kaikani, Bhatkal Petha. Slab standing in Pārśvanātha *basti*—A. D. 1542. A composite record of several gifts made to Pārśvanātha deva of the *basti* at Kayikani of the reign of Mahāmaṇḍaleśvara Krishnadevarasayodeya.

The first grant made by Nemichandradeva for the milk-bath of the Tirthankara image. The second one was made by Pārśvadeva,, the pupil of Nemichandradeva of the Balātkāragaṇa for the god's milk-bath. The third grant—a piece of land for the same *basti*.

Pp. 30-36. Text.

Pp. 36-37. 12 No. 75 of 1939-40. Bhatkal, Bhaṭkal Petha, N. Kanara Dist. Hero-stone near Pārśvanātha *Basti*—A. D. 1542. Text.

Pp. 40-50. 14 No. 77 of 1939-40. Bhatkal, Bhaṭkal Petha, N. Kanara Dist. Stone standing in the Pārśvanātha temple. A. D. 1545. Of the time of kind Sadāśivarāya of the Salva family, erection of a superb Jain temple of Pārśvanāth and a *Mānastambha*. Text.

Pp. 50-59. 15 No. 78 of 1939-40. Muda Bhatkal, Bhatkal Petha, N. Kanara Dist. Slab standing in Ambalkatti. A composite record of several gifts—grant of land to the *Chauvisa Tirthankara basti* of the reign of Mahāmandaleśvara Channadevi Ammanavaru. Text.

Pp. 59-65. 16. No. 79 of 1939-40. Mavalli, Bhaṭkal Petha, N. Kanara Dist. Stone standing in "Hannehakkalu" A. D. 1547.

Mahāmandaleśvara Saluva Krishnarājavodeya. Erection of a new *Chaityālaya*; gift of land for daily and occasional service in the temple. Text.

Pp. 65-71. 17. No 80. of 1939-40. Bhatkal, Bhatkal Petha, N. Kanara Dist. Slab standing in the compound of Banda *Basti* A. D. 1556. Records · Bhatkal a town of palaces and Jina shrines. Vardhamāna Jina who had been worshipped by Sangi-rāja and Krishnadeva. Reference to Chenna Bhairava Mahādevi, daughter-in-law of king Krishnadeva, Virana-nāyaka, a brave general of Bhairadevi; poet Vardhamāna-muni (who composed a portion of the record in Sanskrit). Text.

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H. V. TRIVEDI.—*A Further Note on the Indragarh Stone Inscription.* (Ind. Hist. Cong. 17th Sess., Ahmedabad). 1954.

P. 100. Indragarh, in the Mandasor district of Madhya Bharat; some Jain antiquities discovsred here and in the neighbouring regions—Hinduism and Jainism were harmoniously and concurrently flourishing here without any dispute among them.

792

B. S. L. Hanumantha RAU *Importance of Sannigandla inscription dated A.D. 1318*, (Ind. Hist. Con. 17th Sess., Ahmedabad),. 1954.

P. 246. The inscription and the place from which it is obtained (on a hill near Sannigandla in Palned *Taluq* —the temple of Narasimha known as Singarutla *devalam*) describe three stages in the religious history of Medieval Andhra. The mutilated Jain sculptures indicate that the place had once been a resort of the Jains. The early Kakatiyas were Jains. (The Kakateeyas of Warangal, P. 3 & n 5) then Jainism, flourished , Kakteyas coming under the influence of Śaivite teachers ; Jains could not resist the onslaught of militant Śaivism ; Telugu works like *Basava-purāṇam* (6th Canto lines 170-200) of this period, vividly described the destructions of their settlements. The Kakatiyas guilty of connivance at the barbaric cruelties perpetrated by the Śaivites. (*Andhrulacharitra* by C. VEERBHADRARAU, Vol. 2).

793

G. H. KHARE.—*A Note on Three Copper-plate Grants* ; (Ind. Hist. Cong. 17th Sess., Ahmedabad). 1954.

P. 134. The first issued by Vijayāditya Chālukya of Badami in Śaka 627 ; donee a Jaina Āchārya of a temple at Kundilli (Kundal S. Satara, Bombay) belonging to the Kāsthāchārya tradition to which belonged Vimalakīrti also.

The second issued by Rāshtrakūta Govinda III in Śaka 717; the donee an āchārya belonging to the Kāshthachārya tradition.

The third issued by Mayuravarmrn of the Kadamba dynasty of Vanavāsi, in the Vijaya *samvatsara* falling after Śaka 1200; homage to Jain goddess Ambikā and grant of a village Udumbaraja (Umbraj, north Satara) to Guṇadeva, the pupil of Śrīpala.

These grants throw light on the Jain establishments of the two Satara districts.

794

D. C. SIRCAR.—*Two Śailodbhava Grants from Banpur*, (Epi Ind Vol. XXIX, 1951-52 Delhi, 1954).

P. 38 Grant of Dharmarāja Manabhita of the Śailodbhava family of Kongoda in modern Orissa, he seems to have flourished about the close of the 7th century and the beginning of the 8th (circa 695-730 A. C). The donee was a Jaina (?).

P. 40. Monk called *eka-śāṭa* (possibly one who has taken a vow to wear only one piece of cloth, Cf. *Eka-Chīvara*) Prabuddhachandra who was the disciple of the arhadāchārya (the most venerable teacher) Nāsichandra. The grant seems to have been actually made in favour of a deity or religious establishment in the residence of Prabuddhachandra. This is suggested by the expression *bali-sattra Charu-pravarthanaya*.

795

B. Ch. CHHABRA.—*Epigraphical Notes, Chandrabandi Rock Inscription, Śaka 803*. (E. I. Vol. XXIX, Part V, for 1952, Pp. 134-35). Delhi, 1955

The inscription edited by C. R. Krishnamacharlu. (The Kannada Inscription of Kopbal, Hyderabad Ar. Series, No. 12, Cal., 1935).

It is a Kannada record and pertains to the Jain faith. Chabra corrects a few mistakes in the translation of the last two lines in Sanskrit; Indra in Sarvvanandīndra is not to be equated with Bhaṭārar in Sarvvanandi-Bhaṭārar that occurs in the Kannada portion, The word 'indra' refers to Indra, the god of rains.

796

P. B. DESAI.—*Two Jaina inscriptions in Tamil.* (Epi. Ind. Vol. XXIX, 1952. Delhi, 1955, Pp. 199-203).

Inscription 1 : It is engraved on a boulder of the hillock Andimalai near Cholavandipuram (Tirukkovitun *Taluq*, S. Arcot Dist). The boulder forms a cavity—a natural shrine , carved figures of Gommata and Pārśvanātha ; archaic sculpture of goddess Padmāvatı (An. Rep. on S. 1. Epi. for 1936-37, P. 61). Inscription—characters Tamil of about the 10th century A.C. Language Timil ; it states that the *tevāram* was caused to be made by Śrīveli Kongaraiyar Puttaḍigaḷ. Text, note : *Putta* is the Tamil version of the Sanskrit name Buddha—Buddha is a term denoting higher status attained by an enlightened soul according to the Jaina philosophical concept (*Pravacamasāra*—Intro. P. XXXIV Bombay 1935). Jaina inscription carved on rocks in the Tamil district (above Vol. IV. Pp 136 ff, ibid. Pp 140 ff ; Mad Ep. Coll Nos. 67-74 of 1905). The word *t vāram* means worship i. e. a group of sculptures for worship as indicated by the context , *Tevāram* also means deity worshipped privately in a house.

n. 5. Caves with Jaina relics—a peculiar aspect of Jainism in the Tamil Country. The hill tracts with natural caverns and rocky shelters had a great attraction for the Jain teacher and the devotee who transformed them into sacred resorts and centres of religious practices , a large number of hill spots invested with Jaina relics has come to light (see—An. Rep. on S. I. Epi. for 1923 p. 3 , above, Vol. IV. P 136 , Mad. Epi Rep for 1887, P. 3. etc.). From the association of the 'triple umbrella', which is a characteristic emblem of the Jina, with the rocky beds at Sedaramputtu in the N. Arcot Distt (An. Rep. on S.I. Epi. for 1939-40 to 1942-43 p. 11) it can now be safely asserted at least some of similar couches, popularly known as the 'Pañchapāndava beds' found in a large number in many parts, were the creations of Jaina monks for a detailed description of these relics, see—Proc. and Tans. of Third Oriental Conf., Pp. 275 ff.

Pp. 201-203. Inscription II This epigraph (No. 416 of 1929. Mad. Epi. Rep. for 1929. p. 88) is incised on a beam in the temple of Ādinātha at Ponnur (Wandimarh *taluq* N. Arcot Dist.). Script—Grantha and Tamil ; Language Tamil ; Śaka 1655 (1733 A.C.). It lays down a rule for the guidance of the Jainas of Svarnapura (Ponnur)—they should take in procession the images of Pārśvanātha and Jvālāmālini every Sunday for being worshipped on the occasion of services to Helāchārya on the Nilagiri hill. (Ref. An. Rep. on S. I. Epi. for 1928-29 p. 88 ; ibid for 1928-29 . Nos. 415 and 417 of App. B ; above Vol IV, Pp. 136-37 and the plate).

Text. Note—one more Epi. an archaic inscription from Pāñchapāṇḍavamalai, dated in the 50th year of the Pallava King Nandipottarasar, which speaks of the creation of an image of a Golden *Yakshī* on the hill. Evolution of the *Yakshī* worspips. Images of *Yakshī*, like those of the Jinas, were installed independently in shrines. Helāchāryā (Elāchārya) of the Dravidagana, inventor of the cult of Jvālāmālini. An inscription at Sedam in the Gulbarga Dist. (Hyderabad) States mystic rites for propitrating jvālāmālini.

797

P. B. DESAI —*More Inscriptions at Ablur.* (Epi. Ind. Vol. XXIX, 1952) Delhi, 1955.

P. Ablur, a village about six miles north of Hirekerur headquarters of Kot *Tāluk*, Dhārwār District The activities of Ekāntad Rāmayya, the militant protagonist of the Śaiva upheaval, are centered in the temple of Someśvara ; this temple contains an inscription above a panel of sculptures depicting the scene of Rāmayya's encounter with the Jains as described by Fleet (above vol. V, pp. 260-61). Text, Translation--The sculptures depict the scene of a Jina placed horizontally ready to be broken. The Text, Translation. Ekāntada Rāmayya breaking the image of Jina and setting up the Śivalinga. Ekāntada Rāmayya.

P. 143 N I.—His persecution of the Jainas. A parallel instance from the neighbouring province With the ascendency of Jainism the Jainas of the Tamil country were persecuted and the scenes of such persecutions are depicted in sculptures on the walls of the Temple at Tiruvatlur in the N. Arcot. Distt. (An Rep. on S.I. Epi. Ind. 1923 p. 4).

N. 4 —In the wake of Rāmayya's victory conversions for Jainism to Śaivism took place on a mass scale according to the *Abalūr-Charitre.*

P. 144. By the middle of the 12th century Karnatak witnessed the upsurge of a great religious movement emphasising the superiority of God Śiva and his devotion. The Kalachuri usurper Bijjala a protagonist of the orthodox Brahmanical creeds Harihara's *Basvarājadevara Ragale*—conflict between Bijjala and Basaveśvara. The theory of Jaina leanings of Bijjala exploded (above vol. XXI, Pp. 9ff and 17 Arjunavada inscription).

P. 144. Besides Rāmayya and Basveśvara, other sponsors of the Śaiva movement—their aggresive activities contributed to its success ; Vira-Goggideva—a fire to the Jaina scriptures and a death to the Jainas (Bom. Kar. Collection No. 207 of 1928-29 ; An. Rep on S.I. Epi.). Viruparasa pulvarized the Jaina temple (Bom. Kom Col. No. 68 of 1929-30).

798

N. Lakshminarayan RAO —*Talangere inscription of Jayasimha,* (Epi Ind. Vol. XXIX. 1952) Delhi, 1955.

P. 207 The Alupas-feudatories of the Chālukyas (W. Chālukya of Badami) , were even matrimonially connected with the Chālukyas The Alupa Chief Chitravāhana married Kumkuma-Mahādévi, the sister of the Chālukya monarch Vijayāditya King Vijayāditya made grant at the request of Chitravāhana to the *Jinabhavana* at Purigere constructed by this lady.

799

D. C. SIRCAR.—*Inscriptions from Bihar,* (Epi. Ind Vol. XXX, 1953). Delhi, 1956.

P 84. Kauleśvari Hill Inscription of Vishnugupta Existence of some inscriptions on rocks and boulders on the top of the Kuluha or Kauleśvari Hill under the Hunterganj Police Station in the Hazaribagh Dist The hill stands about 6 miles from Hunterganj—the hill is full of Brahmanical, Buddhist and Jain relics , copied all the inscriptions found there (in 1954).

On a rugged boulder broken two lines of writing, of 7th or 8th century A D It refers to a Satra near its findspot which was associated with a Chief named Poyarāja, a feudatory of Vishnugupta (Later Gupta dynasty) Difficult to determine the real significance of the word *satra* (*sattra*) some of the meanings are asylum, hospital, a tank, munificience The word is now used in the sense of 'a house where free food is distributed'

800

K. A. Nilakanta SASTRI and T. N. SUBRAMANIAH —*Tingalūr Inscription of Ko-Nattan Vikramachola, Śaka 967* (E. I. Vol. XXX, Part, VI, Pp. 243-49, for 1954). Delhi, 1957. I—Plate,

Tingaḷūr, a small village about 7½ Miles north-west of Perundurai in the Erode *Tāluq* of the Coimbatore District, and forms along with Vijayamangalam, another village about 4 miles to its south, one of the few Jaina centres in the Tamil country. It contains the Jain temple of Pushpanātha The antiquity of the village dates from the 8th or 9th century. Inscription engraved on the door post of the kitchen in the Jain temple Tamil language and script. Dated in Śaka 967 (1045-46 A.D) and 40th year of the reign of king Vikramachola who bore the epithet Kō-nāttiān The object of the record is to register the construction of a new *mukhamandapa* in Chandravasti. Text and translation given and plate also.

801

H. K. NARASIMHASWAMI.—*Koneki Grant of Vishnuvardhana* II, (E. I. vol. XXII, Part II, for 1955, Pp. 76-77). Delhi, 1957.

The object of the grant is the gift of village of Koneki in Paḷḷirāshṭra by Mahāraja Vishnuvardhana to Vidusarman of the Parasara gotra. Koneki was situated in Palli-rashtra (modern Palnad)—Palli connoted, in Tamil literature, a place of worship, especially of the Buddhist or Jaina sect

802

N P. CHAKRAVARTI —*Brāhmi Inscriptions from Bandhogarh, 5 plates*, E. I. Vol. XXXI, Part IV, for 1955, Pp 167-186) Delhi, 1957.

Inscriptions in Brāhmi characters discovered at Bandhogarh in the former Rewa State in Vindhya Pradesh Bandhogarh, the old capital of the Baghelas. Over 50 caves were discovered in this area, most of which are artificial.

P. 172. These caves were religious donations. But what was the religion of the donors ? Of the three principal religions of the time, viz., Buddhism, Jainism and Brahmanism, the first can safely be ruled out. They may be Jains also seems doubtful. None of the donors is called a *śrāvaka* or *upāsāka*, nor is there any mention of a teacher or *Arhat* as one would expect even in early Jain inscriptions. In one of the caves in the Ganesh Pahar are two bas-reliefs—in one are found figures of several animals crowded together and a short inscription which reads *mugava-selo*, i. e. *mrigaya-saila* or 'the hill used as a hunting ground'. It is hard to imagine a Jain religious establishment depicting such a scene. On an adjacent pillar is found the name Jarāsandha. If this also is meant to be a lable, one would expect a scene from the *Mahābhārata* depicted here. The conclusion—these caves were.

P. 173. Brahmanical, Śaiva origin is suggested; because inscription (No. XII) clearly reads Śivabhatka(kta) ane on the jamb of the first entrance to the left of the same cave are two clear letters reading Śiva, on Jain would have such names or engrave such records in any of their religious establishments. Three caves to the south-east of Gopālpur—in one of them is a partly effaced standing naked figure which I though may be that of a Tīrthankara or Jaina saint, but it may very well be that of a Śaiva saint. If may assumption is correct, then these would be the earliest rock cut caves dedicated to Śaiva worship. Before the discovery of these caves, the earliest and perhaps the only caves dedicated to Śaiva were those at Udayagiri in Madhya Bharat, belonging to the time of Chandragupta II.

Text of inscription, translations and plates given.

803

D. C. SIRCAR.—*Jain Inscription from Shergarh, V. S 1191*, I—plate (E I. Vol. XXXI, Part II, for 1955 Pp. 81-36). Delhi, 1957

Shēr Shāh Sūri, the Afghan emperor of Delhi (1539-45 A. D), is accused by Badauni and other Muslim historians of wanton callousness in destroying old cities for founding new ones on them—one of them being Shergarh, about 90 miles to the south-east of Kotah (Rajasthan), its ancient name being Kośavarddhana. There are two epigraphs—a great religious establishment of the Jains flourished at Kośavarddhana in the early medieval period.

The first of the two Jain inscriptions was discovered in the fort. An interesting feature of the inscription is that a squarish space, in the centre contains a *Padma-bandha* design—its full description given, the Padma-bandha points to the skill of the author of the stanzas as a Versifier (monk Varasena).

The inscription begins with the *Siddham* symbol and the passage *Om namo Vitarāgāya*, then follows eulogy of the Jina. Verse 16 says how a *mahotsava* (great festival) of the Tīrthankara Neminātha was celebrated at the new Chaitya on the 7th of the bright half of Madhu (Chaitra) in v. s. 1162 (1105 A D). The 2nd inscription on the pedestal of the *Ratnatraya* image, was found in a temple outside the fort at Shergarh The characters are Nāgari and the language is Sanskrit, influenced by Prākrit It bears the date v. s. 1191, Vaiśākha-sudi 2, Tuesday. Devapāla and Gunapāla—thakkura's son and others, all these persons caused to be made the *Ratna-traya* (i. e., the images of the three Tīrthankaras viz., Śāntinātha, Kunthunātha and Aranātha) at Kośavarddhana.

Text and plate given.

804

D. C. SIRCAR.—*Two inscriptions from Guntur Dist*, (E. I XXXII, Part II. Pp. 84 86 for 1957). Delhi, 1959.

Velpūru Inscription of Aira Mā(na) sada : The king claimed to have belonged to the AIRA family. The rule of the Aira (Arya) family over the Guntur District and the adjoining area in the second A. D. is known for the first time. It is difficult to determine the exact relation of the Aira king mentioned above with the family of the Chedi—Mahāmeghavāhana king Khāravela of Kalinga. It is not impossible that Aira rule was established in the Krishna-Guntur region as a result of one of Khāravela's expedition in those areas, about the end of the first century B. C

805

G. S. GAI —*Shiggaon Plates of Chālukya Vijayāditya*, Śaka 630. (E I. Vol. XXXII, Part VII for 1958, Pp. 317-24) (2 plates), Delhi. 1960.

These plates were discovered in the Shiggaon *Tāluq* of the Dhārwār District (Mysore State) The set consists of five copper-plates. The characters belong to the southern class of alphabets. The language is Sanskrit. It belongs to the reign of Mahārājādhirāja Parameśvara Bhattāraka Vijayāditya-Śatyāśraya of the Western Chālukya of Badami. The object of the record is to register some grant made by the king when he had gone to Banavasi in order to see the Alupa ruler Chitravāhana. The grant was made, at the request of Chitravāhana, to the Jain monastery, which was caused to be constructed by Kumkumadevi at Purigere The date would fall on Monday 20th June, A. D. 707. The grant was issued when the royal camp was at Kisuvolal (indentified with Pattadkal in Hungud *Tāluq*, Bijapur Dist.). Vijayāditya had a sister named Kumkumamahādevi and she caused to be constructed a Jain monastery called Ānesejjeyabasadi at Purigere (Ind. Ant. Vol. XVII, Pp. 35 ff.). Text given and also plates.

806

S. SANKARANARAYANA.—*Aivarmalai Inscription of Varaguna II, Śaka 792* (E. I. Vol. XXXII, Part VII for 1958, Pp. 337-38) (I Plate). Delhi, 1960.

Inscription engraved on the rock above a natural cave on the hill called Aivarmalai in the village of Aiyampālaiyam in the Palrni *Tāluq* (Madura Dist.) Characters—Vatteluttu, language Tamil. Date, 8th regnal year of Varaguna equated with Śaka year 792 expired. It records a gift 502 *kānam* of gold to the Jain

monk Śāntivira-kkuravar of Kalam, who was a disciple of Gunavira-kuravadigal The gift was for food offerings (avi) to the deties and for feeding (śōṛu) one Jain ascetic. Text given and I plate

Notes 1-14. Tiruvayirai, i e. Aivarmalai had been a Jain hermitage in the 9th century A. D ; but at present there is only a Ganeśa temple

807

G. S. GAI—*Jalore Inscription of Chahamana Chachigadiva, V S. 1331* (Epi. Ind. Vol. XXXIII, 1959.) Delhi, 1960.

Pp. 46 49. The inscription is engraved on a pillar in the building called *Topkhānā*, originally a mosque built out of the materials from the local Hindu and Jain temples, at Jalore in the Jodhpur Division of Rajasthan In Nāgari characters and Sanskrit language, the date-Samvat 1331 (1274 A D) Refers to the reign of the *Mahārājakula* Sri Chachigadeva ruling at Javalipura The object of the inscription is to record a grant to the God Mahāvira in the Chamdana-Nihāra in the Jain monastery attached to the Nānakiya-Gachcha. The occasion of the grant was the *Ashṭāhnika* festival of Āsvayuja (Mirji Annarao, *Jaina Dharma*—Kannada, P 572, Ind Ant. Vol. VI, P 26, text lines 15-17. Suc Sat. P 271) Mentions Dhaneśvara-suri Text – 31 lines.

808

V. P. JOHARAPURKAR.—*Veraval inscription of Chaulukya Bhima II*, (Epi Ind Vol XXXII, 1959 Delhi, 1960), Pp 117-120.

Inscription was found at Prabhās Pātan (Veraval) (now in Junagadh Museum), Language Sanskrit and characters Nāgari of 11th or 12th century A D Description of the City of (Anahilla) pātaka , ruling King Bhima II (Chaulukya-1218 to 1243 A D.). Line of Teachers from Kunda-Kunda of Nandisangha , Śrikisti a prominent pontiff of the line, on whom the King conferred the title *Mandalāchārya.* Mulavasatika temple Anahillapura. Teachers who succeeded Śrikirti Restoration of the temple of Chandraprabha at Prabhāsa at the instance of *Mandalaganin* Lalitakirti, verse 92 of the inscription refers to a miracle associated with the image of Chandraprabha is found in Madankirti's *Sāsanachatustrimśikā* (published by the Virasevā Mandir, Delhi) in praise of various Jain holy places Kundakunda—his traditional date Ist century B C , some scholars put him in the 2nd century A D. , his domicile was Konkoṇḍala in the Anantapur Dist., Andhra Pradesh (I. M. S Vol. XLVI, Pp. 1ff). Śrikirti referred to in this incription, is mentioned in Śrichandra's *Kathākosha.* (The struggle for empire P 427). Śrutakirti, the disciple of Śrikirti, said to have been honoured by King Bhoja (Parmara Bhoja. C. 1010-55 A. D.) and Gāngeya (Kalachuri Gāngeya. C. 1015-41 A D.) The patrons of Śri-

chandra were the grandsons of one Sajjana who was the *Dharmasthānagoshthika* of King Mūlarāja of Anahillapura. The inscription testifies to the flourishing condition of Jainism in Gujarat in the reign of Bhima II, even after a set back recieved under the rule of Ajayapāta and Mūlarāja II. It also goes to prove that the Digambara sect continued to flourish in Gujarat even under the overwhelming influence of the great Śvetāmbara teacher, Hemachandra who is probably referred to in line 15 of our inscription.

Text in Nāgari (25 lines)

809

A L BASHAM —*Paliad Plates of Bhimadeva I, V S 1112* (E I Vol XXXIII, Part VI, for 1960, Pp. 236 237) Delhi, 1960 (I Plate).

This set of plates was discovered at Paliad, a village in Eastern Saurashtra. The characters are Nāgari. The date is v. s. 1112, Chaitra Su 15 (end April, 1056 A D) The grant was issued when Mahārājādhirāja Bhimadeva was residing at Akasika-grama (Chaulukya of Gujarat, c. 1024-1066 A D.). Grant made by the king in favour of the Jain monastery at Vāyada (Botad)

Text given and also plate.

810

D C. SIRCAR —*Davangere Plates of Ravivarman, year 34,* (E. I. Vol. XXXIII, Part II for 1959, Pp. 87-92). Delhi, 1960. I plate.

A set of three copper-plates , it was edited in the A. R. of the Mysore Ar. Dept. for 1933, Pp. 109-16, plate XXII—Numerous mistakes. Early Kadamba characters, Sanskrit language. Date—the 34th regnal year of the early Kadamba king Revivarman, which fell about 524 A. D

The inscription begins with a stanza in adoration of the *Sarvajna Sarvalokanātha*, since both these are well known names of the Buddha, the deity is identified with the founder of Buddhism , but the editor associated the verse with Jainism. The early Kadambas were Brahmanical Hindus , they had Jain leanings and many of their charters contain Jain adorations and were issued in favour of Jains or Jain institutions The objects of the grant were the maintenance of worship in the *Siddhāyatana* and the increase of *Sangha* , but these are Buddhist religious institutions. Plots of land were granted at Asandi , Asandi has been identified with a village in the Kadur District of Mysore.

Text given and also plates

811

P. SREENIVASACHAR and P. B. DESAI —*Kannada Inscriptions of Andhra Prades, Andhra Prades Government Archaeological Series No. 3*, Hyderabad, 1961.

P. 12. No 33—Mahaboobnagar 58 Pudur.

This inscription refers itself to the reign of the Western Chālukya king Tribhuvanamalla Vikramāditya VI from Kalyanapura (A. D. 1387).

It introduces the king's feudatory Mahāmandaleśvara Hallavarasa of Pundur, a Jain—with titles Master of the throne of Ayodhyā and Lord of Kembunkundurapura. This chief made gift of land, gardens, house, sites etc. to the Pallava *Jinālaya* of Dravila Sangha by laying the feet of his preceptor Kanakasena Bhattāraka.

P 13. No 35 —Mahaboob nagar 60 Ujjili

This inscription belongs to the reign of the Western Chlāukya king Someśvara IV It is dated Śaka 1089 (seems to be mistake for 1108).

It registers gift of the income derived from the tax Vaddarāvula and a tank with the adjoining land for offerings and worship etc of the god in the Jain temple, called Baddi *Jinālaya* situated in the fort of Ujjivolal, the capital of Kallake lagu Nadu. The gift was made after vaving the feet of Indrasena Pandita, the priest of the temple, by Bhānudeva, the army officer of the same Nadu with the concurrence of Saudhare Kesavayya of the region

P. 13 No. 36.—Mahaboobnagar 61 Ujjili

The damaged inscription refers itself to the reign of a Western Chālukya king whose name is lost. It is dated Śaka 888 which must be an error.

It registers gifts of land and flower-garden for worship and offering in the temple of god Chenna Pārśva called Baddi Jinālaya, for its repairs and for feeding the visiting ascetics male and female The temple belonged to Dravida Sangha, Sena gaṇa and kaurūra gaccha. The gifts were entrusted into the hands of the priest of the temple Indrasena Paṇḍita, disciple of Vādirāja. Other gifts by the local mercantile community were also made to the deity.

P. 14. No. 39.—Medak. 3 Alladurgam.

The inscription refers itself to the reign of the Western Chālukya king Tribhuvanamalla Vikramāditya VI. It is dated Chālukya-Vikrama year 9 corresponding to A. D. 1084.

It registers a gift of wet land for feeding the ascetic in the Kirtivilasa Santi *Jinālaya* by the King's subordinate Mahāmandaleśvara Ahavamalla Permanadi, Kamaladeva Siddhānti received the gift.

Pp. 16-17. No. 45—Nalgonda. 43 Kolanupaka.

This record is engraved on the four faces of a pillar (*māna-stambha*). The entire record appears to belong to the reign of the Western Chālukya king Tribhuvanamalla Vikramāditya VI

It registers gift of the village Panupura to the goddess Ambikā of the locality Ambaratilaka, by Mahāmandaleśvara Chālukya Ganga-permadi Kumara Someśvara at the request of Sāyimayya the army commander Ambikā must be the *Śāsanadevatā* of the Jain Tīrthankara Neminātha.

The inscription in its fourth face states that this pillar was caused to be erected in the shrine of goddess Ambikā by pergade Keśirāja, officer in charge of the religious establishment who was himself a devout Jain. It contains an account of the preceptors of Kanur gana

P. 21. No. 56 —Raichur 2 Kopbal.

This inscription is an epitaph, engraved in characters of about the 13th century It states that it is the memorial in honour of the deceased Gurugala Bhandappa (?) lay disciple of the Jain teacher Chandrasena of Śrī-Kopana.

P. 21. No. 57.—Raichur. 3 Kopbal.

This inscription is dated Śaka 803 which corresponds to A. D 881. It states that the Jaina teacher Sarvanandi Bhattāra, disciple of Ekachattugaga Bhattāra of Kunda-Kunda lineage stayed in the Tīrtha of the town, performing penance for a considerable time and expired by vow of *Sanyāsana.*

P. 21. No. 59—Raichur, Kopbal

This damaged inscription engraved in characters of about 13th century, states that it is the *Nishidhi* memorial of the local merchant Paya (kanna) by disciple of the Jain preceptor who belonged to Mūlasangha and Senagana.

P. 21 No. 60—Raichur. 60 Kopbal.

This damaged inscription, engraved in characters of about the 15th century, refers to the carving of the foot marks of the Jain preceptor Devendrakirti on the hill by his disciple Varadhamānadeva

P. 22. No. 61—Raichur 7 Kopbal.

This inscription engraved in characters of about 10th century, states that the foot marks of the Jain preceptor Jatāsinganandi Āchārya were caused to be incised by Chāvayya.

P. 22. No. 62.—Raichur. 8 Kopbal.

This inscription refers itself to the reign of the Western Chālukya king Vikramāditya V and cites his first regnal year This may be equated approximately to A. D. 1008 (not veribiable).

It states that the Jaina monk Simhanandi belonging to Desigaṇa and Kunda-kunda lineage expires under the vow of *Sallekhanā* fasting for a month His disciple Kalyānakirti erected a temple in his honour.

Pp. 22-23 No. 64.—Raichur. 10 Kopbal.

This inscription (datable to the 12th century A.D) engraved on the pedestal of a Jain idol states that the image of *Chauvisa* Tirthankara was caused to be made and dedicated on the occasion of consumation of religions vows to the Jain temple erected by Mādana Danāyaka of Mūla sangha and Desiya-gana, by Bopana a resident of the holy town of Kopana and lay disciple of the teacher Māghanandi Siddhāntachakravarti. (Epigraph assignable to the 12th century)

P 23. No 65—Raichur. 11 Kopbal.

This inscription (datable to the 12th century A D.) engraved on the pedestal of a Jain idol, states that the image of *Pañchaparameṣṭhi* was consecrated on the occasion of the completion of certain vows by Devana, the Senabova, a lay disciple of the preceptor Mādhavachandra who belonged to Mūlasangha, Desiyagana, Pustaka gachha and Ingaleśvara-bali.

P. 25. No. 68.—Warangal. 15 Hanamkonda.

This inscription refers itself to the reign of the Western Chālukya king Tribhuvanamalla Vikramāditya VI. It is dated the Chālukya Vikrama year 42—corresponding to A.D. 1117

It states that Melama wife of Pergade Beta a counsellor of Prola, constructed a Jain temple named Kadalalaya *Basadi* on the top of the Anmakonda hill and bestowed a gift of wet land for the conduct of worship and other rituals therein (Ep. Ind. vol. IX, P. 256 ff).

Appendix. Pp. 29-30. No. 75. 3 Sedam

This inscription refers itself to the reign of the Western Chālukya king

Tribhuvanamalla Vikramāditya VI from Jayantipur. It is dated the Chālukya Vikrama year 48—corresponding to A.D. 1124.

This Jain epitaph introduces a distinguished Jain teacher named Prabhāchandra Traividya Bhattāraka who was the Superintendent of the holy place Vīrapura and belonged to Maduva-gana of Yāpanīya-Sangha.

Further, it states that the eminent three hundred *Mahājanas* of the *agrahāra* Sédimba constructed a temple for Śāntinātha Tīrthankara and made gifts for the worship and other rituals of the deity.

Appendix P 30. No. 76 4 Sedam.

This inscription refers itself to the Western Chālukya king Bhulokamalla Someśvara III (A D. 1126-38). It extols the Jain teacher Prabhachandra Traividya Bhattāraka who was a distinguished scholar and successful disputant and the Chief Barmadeva who played a leading part in the foundation of the temple of Śāntinātha. See—No. 75 above.

812

D. C. SIRCAR.—*Dhārwār plates of the time of Simhana*, (E. I. Vol. XXXIV, Part I, Pp. 35 & 40) Delhi, 1961.

In this inscription two house-sites were given to some Brahmanas ; in the boundaries mention is made of a Jain temple and a Jainalayapura.

In the village of Hērūru situated on the western bank of the river Venna in Beluvala-desa , the first house site was situated, to the north of the western Jain temple, the second house site lay to the north of Jainalayapura.

The river Venna is modern Bennihalla. Hērūru is near Hubli in the Dhārwār District of Mysore State.

Text : line 33—*paśchima-Jinālayād-uttaratah.*

line 36—*Jinālaya-purād-uttaratah.*

813

D C. SIRCAR and M. R. MAJUMDAR—*Fragmentary Inscription from Dholka*, (E I. Vol. XXXV, Part II for 1963 ; Pp. 89-94). Delhi, 1963.

This inscription was discovered on the back side of a slab of black granite stone, the front side of which contains an image of Vishnu in high relief. The

deity is now worshipped under the name of Ranchhodji in a temple at Dholka (Dhavalaka) in the Ahmedabad District. It is a fragment of a bigger one, the inscribed slab was cut into two parts at a later date for utilisation of a Jain slab for making the Vishnu image, points to the genuineness of the tradition regarding the anti-Jain policy followed by the successors of Kumarpāla who is himself said to have been a devout Jain.

The characters from Devanāgari of about the 12th century A.D. The concluding stanza of the inscription states that it was a *praśasti* composed by the *muni* Rāmachandra (a pupil of the Jain polymath Hemachandra-sūri)

The main purpose of the inscription was to record the construction of the Udayana vihāra by Udayana's son Vāgbhata (of the Śrīmāla community). Text given.

814

D. C SIRCAR.—*Silver Coin of Vaśishthi-Putra Satakarni,* (E. I. Vol XXXV, Part VI for 1964, Pp 248-49). Delhi, 1963

Its reverse legend, which has not yet been correctly read and interpreted, is of great importance, it throws new light on the Dravidian language and alphabet of about the 2nd century A.D The legend has been read by Dinkar RAO (JNSI, Vol XXI, Pp. 9-12) as *Arihanasha valo-danda-dha-Kanashaturu-Hatakanisha* He explains *arihana* as 'the killer of enemies', Altekar reads—*arahanasha* (JNSI, Vol XXI, Pp. 13-17) Altekar's interpretation *arahana* as *arhana,* 'the worshipful one', does not appear to be happy, because *arhana* really means 'worship' and not 'worshipful'.

The originals of neither of the two words of Dravidian origin used in the legend, viz., *arasan-arahana* and *makan-makana*, are now traceable in Telugu which was the mother tongue of the Sātavāhana kings called Andhra in the Purānas The phonology and vocabulary of Telugu were much nearer Tamil in the second century A.D., seems to be clear from the occurence of the two words in the Prākrit legend on the coin under study

815

D C SIRCAR and G. BHATTACHARYA —*Fragmentary Rāshtrakuta Inscription from Kandhar.* (E. I. Vol. XXXV, Part III for 1963) Delhi, 1963

P. 105. Kandhar (also spelt as Quandhar and Kandahar) is 32 miles south-west of Nanded in the Nander District, formerly in Hyderabad State but now in Maharashtra The town of Kandhar abounds in many ruined structures and Hindu, Buddhist and Jain images.

816

D. C. SIRCAR and K. V. RAMESH.—*Two Songira Inscriptions from Barlut*, (E. I. Vol XXXVI, Pt. I., January 1965). Calcutta, 1964. Pp. 33-38.

The two inscriptions are engraved, the second in continuation of the first, on a stone slab broken into three pieces. Some letters being damaged; the characters—the Nāgri alphabet of about the thirteenth century , the language is Sanskrit.

The first record is dated in Vikrama 1283, Jyeshtha-sudi 8, Thursday (7th May, 1226 A D) falling in the reign of the Songira Chauhan ruler Udayasimha of Jalor The second inscription is dated Vikrama 1330, Phalguna-sudi II, Sunday (18th February, 1274 A D). Both of them record some pious deeds of a Chauhan chief named Albhata and certain other persons with reference to a Jain establishment, the Śāntinātha temple at Barlut.

I. Inscription of the time of Udayasimha, v.s. 1283.

The inscription records three different gifts made by Rāja (i.e. Rajputra—Rawat) Abhata , (1) gift of land in favour of the god Śāntinātha and of the Mananasimha-vihāra for a temple (devagriha) belonging to the Brihad-gachchha ; (2) gift of a *pīṭha* in favour of the god Śāntinātha in the village of Valadautha, i.e., modern Barlut , (3) gift of (the income) an *araghatta* for the expenses of offering worship to the god.

The importance of the epigraph is that it furnishes the earliest date for the ruler of the Songira Chauhans over the Sirohi region.

II. Inscription of the time of Chachig, Vikrama 1330.

It is dated Vikrama Samvat 1274, Phalguna-sudi II, Sunday (18th February, 1274 A D.). It records construction of a *vihara* of the same name. It mentions Śreshthin (banker) Padmasimha, belonging to the Ambai gotra, the Nasala *santhana* (family) and the Prāgvāta (Porwad) and Umsevala (Oswal) communities.

The building constructed by Padmasimha and others was consecrated by Gunabhadra-sūri of the Brihad-gachchha.

Text (in Roman) and plates.

817

E. SENART.—*Les inscriptions de Piyadasi* 2 volumes—Paris, 1881-1886

Second Volume—

P. 260. Criticism of the opinion of E. THOMAS according to which Aśoka must have adhered to the Jainism before professing the Buddhism.

Pp. 266-270. Aśoka was a Buddhist prince, but of a toleration which extended to all religious sects, Brahmanical and Jainas.

Pp. 281-285. The *rajjūkas* or scribes, ideas of the *Kalpasūtra* to the subject

Pp. 505-513. Observations on the Māhārāstrī (language of the Jaina)

In the English translation of the work of M. SENART, made bo M G. A GRIERSON, in the Indian Antiquary, the passages, above are found vol XX, Pp. 243, 250-253 and vol. XXI, Pp. 265-266.

818

A. de GUBERNATIS.—*Le iscrizioni del Kathiavar*, (Studi italiani di Filologia indo-iranica, vol. I, Pp. 27-33). Frienze, 1897.

Pp. 28-30. General considerations on the Jainism with respect to the inscriptions of Aśoka.

Would not the Jains be the descendants of a Heterodox sect more ancient than the Buddhism ? Large spirit of toleration of the Jains. The Jainism has existed in India inspite of the persecution precisely because of this toleration, and also because the Jains occupied specially some regions or the Brahmanical power could not be fully exercised. Aśoka appeared to the author a Jaina king rather than Buddhist.

819 (i)

Annual Report of the Government Epigraphist, Madras, 1903-1904.

P. 5. North Arcot district, Chandragiri—Once a Jain colony.

P. 10. The Hoysaḷas of Bellar Records of Vīra-Rāmanātha at Kogali, dated in A. D. 1275-76 and 1276-77, register gifts to the Jain temple of Chenna-Pārśva at Kogali.

P. 17. Suicide of two Jain teachers named Ilaiya Paḍārar and Chandranandi-āchārya recorded in inscriptions on rock near Singavaram.

Pp. 37-39, 42, 50. Stone Inscriptions copied in 1904 :

(33) Inscription in Kanarese at Kogali of king Rāmnātha of the Hoysaḷa dynasty dated in Yuvan, records gift of gold to the temple of Chenna Pārśva at Kogali.

(34) The same dated in Dhatri.

(35) Do, of Trailokyamalla of the West Chālukya dynasty, records gift of land.

(36) Do, of Ahavamalladeva of the same dynasty dated in Śaka 914, Nandana, refers to a victory over the Chola king.

(37) Do, of Trailokyamalla of the same dynasty dated in Śaka 977, Manmatha, records gift by the Jain teacher Indrakīrti.

(63) Do, at Malugode of Sadāśivarāya of Vijayanagar dated in Śaka 146 (1) Visvavasu, records gift of land to the Jain temple by Rāmarājya.

(98) Do, at Bagali of Tribhuvanamalla of the same dynasty dated in Chālukya Vikrama year 39, Jaya; records gift to the Brahma-Jinālaya, etc.

(238) Do, in Tamil at Singavaram of Sadāśivadeva of the same dynasty, records *niśidikā* of Ilaiya-padarar.

(239) Do, in Vatteluttu at the same place of the same king not dated, records *niśidikā* of Chandranandi Āchārya.

819 (ii)

Report of the Government Epigraphist, Madras, 1904-05.

P. 4. Madura district, Anaimalai hill.

Nine Jain sculptures cut in relief.

P. 15. Stone Inscriptions copied in 1904.

(367) Inscription in Tamil at Ammāsattram of Sundara-Pāṇḍadeva of the Pāṇḍya dynasty mentions Dharmadeva-āchārya.

(368) Inscription in Tamil at Sittannavāsal . . records certain erections near the Jain temple at the place.

P. 40. Stone Inscriptions copied in 1905.

(67-74). At Anaimalai, near Madura, inscriptions in Vatteluttu & Tamil, mention Narasimhamangalam, Ajjanandi, etc

819 (iii)

Progress Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, 1907-08

Stone Inscriptions copied in 1907

P. 12. (65). Inscription in Tamil on a rock at Tirumalai near Polur.

Of Rāstrakūta king Śri Kannaradeva dated in the 19th year, records gift of a lamp to the *Yakṣa* on the Tirumalai at Vaigavur by a servant of Gangamadevi, queen of Kannaradeva-Pridigangarayar

(66) Do, at the same place of Chola king (Para) kesarivarman, dated in the 4th year. Records gift of gold for feeding one devotee (*adigal*) daily in the *palli* on the Tirumalai at Vaigavur in Pangalanādu, a subdivision of Palagunra-kottam

P 36. (392) Do, on the south wall of the *mandapa* in front of the central shrine in the Airavateśvara temple at Maruttuvakkudi of the Chola king Kulottungacholadeva, dated in the 16th year, records gift of land Reference to two Jain temples at Jananāthapuram, called Chedikulamanikkapparumballi and Gangakula-sundarapperumballi

P. 37. (408) Do, on stones lying in front of the Mālavanātha (Jain) temple at Hanumāntagudi of a Vijayanagara king dated in Śaka 1455 expired. One of them mentions Jinendramangalam alias Kuruvadimidi in Mutturru-kurram and Anjukottai in the same *kurram*

(501) Do, in Kanarese. On a rock near the Jain temples at Vijayanagara of some Vijayanagara kings dated in Isvara, mentions Bukkayave, the queen of Vira-Harihararaya (Harihara II?).

P. 58. Cavern at Virasikhamani, Tinnevelley district Reference to figures called Pāndavas, probably Jain.

P. 74 The Chola inscription, dated in the 4th year of Parakesarivarman, registers an endowment for feeding two Jain devotees (*adigal*) in the temple (*palli*) on the hill at Tirumalai near Polur, North Arcot district. It shows that the Jain settlement on the hill is older than the time of the Chola king Rājarāja I.

819 (iv)

Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, 1908-9.

P. 7. Jain sculptures on the hillock at Kuppālnattam, recommended for conservation.

Inscriptions copied in 1908 :

P 14 (82). Inscription in Tamil, on a boulder near the cave Andar-madam on a hill at Vedal and Vidarpalli (probably) "The Jain temple (*palli*) at Vidal".

(83). Do, do, mentions Mādevi-Arandamangalam also spelt Mādeviranda-mangalam.

(84) Do, on a second boulder in front of the same cave, of the Chola king Rājakesarivarman dated in the 14th year, mentions Kanakavirakuratti, a disciple of Gunakirttibhatārar, also refers to Vidal (alias) Mādevi-Arandamangalam in Singapura-nādu.

P. 37 (330). Do, in Vatteluttu, on the pedestal of one of the images on the hill at Kongar-Puliyan-gulam, records that the image was cut at the instance of Gunasenapperiyadigal, the pupil of Varttamanava—Panditar who was the pupil of Gunasenadeva presiding over Kurandi-Itirukkattamballi in Vanbu nadu.

P. 38 (331) Do, on the pedestal of a Jain image on the hill at Kongar-Puliyangulam. It records that the image was cut at the instance of a pupil of Gunasenadeva who was in charge of this *palli*

(332). Do, on the pedestal of a Jain image in the same place. Mentions Guṇasenadeva who presided over this *palli*.

Stone Inscriptions copied in 1909 :

P. 66 (105). Inscriptions in Vatteluttu, on a rock near the Jain image on the hill at Kuppalnattam, refers to the cutting of the images.

Caverns and Caves of Southern India .

Pp. 68—75. Six caverns already known. Three new in the Madura district. Pañchapāṇḍava beds in the caverns at Tiruparankunram. Other antiquities on the hill. Jain sculptures. Cavern at Alagarmalai. The Jain teacher Ajjanandi, in the cavern—Madura and Tinnevelly districts particularly rich in such ancient monuments. Their Buddhist origin. Jain figures in the natural cave at Kuppalnattam. Other Jain sculptures and inscriptions. Jain hermitage at Kongar. Puliyangulam-Another at Vidal. Used for retirement or shelter during the rainy season. A Pallava rock-cut

temple at Pallavaram. Another on the hill at Tiruukkalukkunram. Pandya cave-temples at Tiruparankunram and Anaimalai Kunnakkudi rock-cut temples, perhaps also of Pandya origin. Two Ghera monolithic caves Undavilli cave temples. One of them known as Anantasayanagudi. A Reddi record of the 14th century on the wall of the kitchen. Undavilli caves similar in style to these at Udayagiri and Khandagiri in Orissa. Might have come into existence in the Andhra period.

P. 78. Reference to a Jain hermitage at Vedal Nandi of the Vedal inscription is identical with Nandivarman Pallavamalla.

P. 103. The revival of the Śaiva religion and the consequent disappearance of the Jain and Buddhist influence in Southern India, is known to have commenced with the flourishing of the Śaiva saints Appar, Tirujnanasambandar and Siruttonda Nayanar, about the beginning of the 7th century A. D

P. 107 Reference in the Maliyapundi grant of Amma II of a gift to a Jain temple built by Durgarāja, descendant of Pandaranga

P. 109. Amma II, Vijayāditya (945-970 A D), a patron of the Jain religion—The importance of his Masulipattam grant consists in its being a gift to two Jain temples at Bezvada.

819 (v)

Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, 1909-10.

P. 4. A slab with Jain figures near the Post Office at Kollegal-Śravana—Belgola, an important and ancient Jain centre in Southern India.

Protected or conserved Monuments

Pp. 11-12 (a). Jain statues, rock inscriptions and Pañchapāndava beds on the hill at Muttuppatti near Vadapalangy (Madura *tāluq*)

(b) Jain statues and rock inscriptions both inside and outside the Settippodavu cave on the western slope of the Ummanamalai hill, east of Kilakkudi village (Madura *tāluq*).

(c) The Pañchapāndava beds, Jain statues and the Brahmi and Vatteluttu inscriptions in the Panchapāndavamalai near Kilavalavu (Melur *tāluq*).

Stone Inscriptions copied in 1910

Pp 66-67. (54) Inscription in Vatteluttu below a Jain figure on the hill at Kongar-Puliyangulam, contains the syllables Śri-Ajjanandi.

(61) Do, on a boulder on the same hill, below a Jain, figure, records that Kanakavira-Periyadigal, disciple of Gunasenadeva, caused this image to be cut in the name of the residents of Kuyirkundi.

(62) Do.. at the same place, records that Maganandi, disciple of Kurandi Aṣṭaupavāsi, caused this image to be cut in the name of the inhabitants on the district.

(63) Do, below the Jain figure, cut on the boulder outside the Settippodavu cavern, on the Ummanamalai hill near Kilakkudi, records that Abinandana-Bhatara (II). (Pupil of) Arimaṇḍala-Bhatāra, caused this image to be cut.

(64) Do, at a spot called *Pechchi-pallam* on the same hill ; below a Jain figure, records that Gunamatiyar, mother of Ajjanandi, caused this image to be cut.

(65) Do, at the same place, records that the image was caused to be cut on behalf of a certain Āchchan Śiipalan, nephew of Anattavan Māśenan, a disciple of Gunasenadeva who was in charge of this *palli*.

(66) Do, at the same place, records that the image was caused to be cut by Kandan Porpattan of Sirukadaippuram, pupil of Gunasenadeva who was in charge of this *palli*.

(67) Do, at the same place, records that the image was caused to be cut on behalf of Velan Sadaiyan, a shepherd of Parur in Milalaikurram, by his wife.

(68) Do, at the same place, records that the image was caused to be cut by Kanaka(na)ndi, a servant of Tirukkurandi of Venabunadu.

(69) Do, at the same place, records that the image was caused to be made on behalf of his younger brother by Ariyangavidi, pupil of Gunasenadeva who was in charge of this *palli*.

Pp. 72-73. Photographs :

(26) At Bezvada, a pillar in the local museum surmounted by a triple umbrella with standing figures of Jain Tirthankaras on its four sides.

(56) At Kollegal, a slab with Jain figures near the Post Office.
At Kilakkudi :

(68) Rock-cut Jain images in the cavern called Settipodavu

(69) Another Jain image outside the same cavern,

(70) Horse and rider in front of the Ayyanar temple at the foot of the Ummanamalai hill.

(71) Earthen horses in front of the same temple.

(72) Rock cut Jain images near Pechchi-pallam on the same hill.

(73) Rock-cut Jain images near Pechchi-pallam on the same hill.

At Muttuppatti :

(74) Rock-cut Jain images on the hill

(75) Another Jain image lying in the same place.

P. 75. Drawings .

(53) Kilakkudi · Sculpture in the Settippodavu cavern, on the hill, Probable age . 8th [?] century A. D.

Pp. 76—80. Caverns and Jain images at Kongar-Poliyangulam on the border of the Madura *taluq*.

Jain images at Muttuppatti, a hamlet of Vadapalangy in the Madura district.

The natural cave called Settippodavu in the hollow of the Ummanamalai hill was either a Jain temple or hermitage (*palli*) presided over by the teacher Gunasenapperadigal. Figures of Jain ascetics in the *siddhasana* posture with their attendant deities. A Jain image seated on a high pedestal. Existence of Jain images and Vatteluttu inscriptions on the top of the hill at a spot known as Pechchi-pallam.

Row of six Jain figures near Kilavalavu, six miles from Melur.

Existence of Jain figures and beds together with Brahmi records in one and the same cavern is an indication of the cavern being occupied by the Buddhists and its subsequent appropriation by the Jains.

An early Jain record of the Pallava period.

P. 111. Jain temple called Nakhara.- *Jinalaya* at Mudigondam.

819 (vi)

Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, 1910-11.

P. 5. Jain images photographed at Dharmapuri and Adhamankottai (surnamed Mahendramangalam). The Jain image in the centre of the village of Villivakkam near Madras, a rare object of historical interest.

P. 7. Stone beds and a faint sketch of a Jain image on one of the hillocks adjoining Amur, Tirukoilur *tāluq*, South Arcot district.

Photographs :

No. 140—A slab with two squatting Jain figures on the road to old Dharmapuri, Dharmapuri.

No. 108—A Jain figure in front of the Bhairava temple, Adhamankottai

Nos. 114, 115—Epitaphs of Śāntisena and Nandisena of about the 9th century A. D., Śravana Beḷgoḷa.

No. 116—A Jain image in the middle of the village, Villivakkam.

P. 58. Rajamalla, grandson of the Ganga king Śrīpuruṣa, is known by the record at Vallimalai to have founded a Jain shrine on the hill near that village.

P. 64. Flourishing side by side of Jain and Śaiva creeds at Dharmapuri, Salem district. Jain sculptures on the way to Ramakka tank and at Adhamankoṭtai (not far from Dharmapuri).

819 (vii)

Report, of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, 1911-12.

P. 7. Jain origin of the big stone image round the shrine of the goddess in the Nāganāthasvāmin temple at Tirunagesvaram.

P. 40. Stone Inscriptions copied in 1911

(500). Inscription in Tamil on the west base of Chandraprabha-tirtha-*basti* at Kelasur of king Udaiyar Sri Chola-Gaṅgadeva, dated in the 14th year.

P. 45. (562). In Vaṭṭeluttu, below the pedestal of a Jain image on a rock to the left of the cavern in the Panchapāṇḍavarkuttu hill near Karungalakkudi. Records that this image was caused to be made by the glorious Ajjanandi.

P. 50 Stone Inscriptions copied in 1912.

No. 47. Inscription in Hindi on the pedestal of a mutilated Jain image preserved in the Vīrabhadra temple in the village of Lakkavarapukota, dated in Saṃ. 1548, refers to the image (?) of Bhattāraka Jinachandra of Mūla sangha.

P. 55. Photographs

No. 165 —Jain image in the *tāluq* office, Heggadadevankote.

P. 57. Image of a seated Jain saint on a sculptured pedestal on a rock to the left of the cavern on the hill called Panchapāndavarkuttu near Karungalakkudi.

Use of natural caverns as temporary rest houses or places of monastic learning or worship by Jain medicants.

Natural caverns used not only by Jain saints but also by laymen twelve hundred years ago.

P. 62. Probable existence of a Jain temple at Tirunagesvaram

P. 78. Irugapa-Dannayaka of the Parnapalle inscription, identical with Iruga or Irugapa-Daṇḍanātha, the Jain minister of Bukka II.

P. 79. Saluva king Bijjala and his observance of the rules prescribed by Jina. Identity of this Bijjala with the Kalachurya Bijjala, a follower of the Jain faith.

819 (viii)

Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, 1911-12.

P. 12. Jain temples, Janti Agraharam, Vizagapatam.

P. 67. Stone Inscriptions copied in 1912 .

(620). Inscription in Kanarese. On a stone at Biliur of the Western Ganga king Satyavākya Kongunivarmma-Dharmmamahārājādhirāja Parmananda, dated in Śaka 809 and the 18th year ; records gift of Biliur twelve (villages) to Sarvanandi-deva by the king, for the benefit of the Jain temple of Satyavākya. *Jinālaya* at Pennagadanga.

(622) Do, on a stone at Peggur of the Western Ganga king Rachamalla Paramanandi dated in Śaka 899, Iśvara, refers to Rakkasa ruling Beddoragare and to the gift of the villages, Pergadur and Posavadage to Anantaviryyayya, pupil of Gunasena-Pandita-Bhattāraka who was the pupil of Birasenasiddhāntadeva, a resident of Beḷgoḷa.

P. 68 (626) Do, on a stone at Anjanagiri dated in Śaka 1466, Krodhi, registers that Śāntikīrtideva, a contemporary of Abhinavachārukīrtipaṇḍitadeva of Belugula built of stone the wooden *basadi* which had been constructed on the top of the Anjanagiri hill for the saints Śāntitīrtheśvara and Anantanātha.

(629) Do, on a stone west of the Pārśvanātha basti at Mullur, dated in Śaka 986, Krodhi; mentions the death of G masena Panditadeva.

(630) Do, on a second stone at the same place of the Kongalva king Rājendra-Kong. , dated in Śaka 980, Vilambi records gift of land by the king in different illages to a *basadi* built by his father

(63 Do, on a stone near the Chandranātha *basti* in the same village, dated in Śaka 1 13, Pramodūta (i. e. Pramoda), refers to the renovation of this *basadi* by the t acher Bāhubalideva. The temple had perhaps originally been built by Rājādhirāja-Kongalva In the Body of the inscription mention is made of the Vijayanagara king Harihara (II).

P. 82. Photographs :

(244) Sundakkaparai rock near the same village, Sivayam.

(245) Jain images on Sundakka-parai, Sivayam.

P 83. Drawing :

No. 43.—Jain image on the Sundakkaparai rock, Sivayam

P. 84 A square entablature representing a Jain Tirthankara (?) on Sundakkaparai, Trichinopoly district.

The names Siyamittiran (Simhamitra) and Viramallan, either Buddhist or Jain Rocky resorts sought by mendicants of those communities for purposes of penitence.

Pp 109-110. Assignment of land to a Jain *palli* (temple) in Kulattur, a hamlet of Pennaivayil.

P. 112 A portion of the village Sattamangalam reported to have been a *Pallichchandam*, i.e. property of a Jain temple. Probable existence of a Jain settlement at or near Tirutturaippundi in the beginning of the 13th century A. D.

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Report of the Assistant Archaeological Superintendent for the Epigraphy, Southern Circle, 1913-14.

P. 12. Stone Inscriptions copied in 1913 :

(109) Inscription in Kanarese. On the pedestal of the Rasā Siddha images at Rāyadrug (Bellary dist.) dated in Pramathi, Magha, sudi 1, Monday, records that a *nisidi* was constructed on this day. In eight different sections of the stone are given the names of eight persons whom perhaps the images represent. Some of these were Chandrabhūti of the Mūla sangha and Chandrendra, Badayya and Tammanna of the *Āpanīya* (i e. Yāpanīya)-*sang*.

(111) Do, on the pedestal of a Jain image kept in the *tāluq* office at Rāyadrug (Bellary District) of the Vijayanagar king Harihara (I), dated in (Śaka) 1277. Manmatha, Margasira, records that a Jain merchant named Bhogarāja consecrated the image of Śāntinātha Jineśvara This merchant is stated to have a pupil of Māghanandivratin, the disciple of Amarakīrti-Āchāryya of Kundakundānvaya, sārasvata-gachchha, Balātkāra gana and Mūla sangha

P. 56 (525) Do, on the base of a Jain image in the Archaeological show room of the Madras museum. This is the image of Śāntināthadeva of the temple of Yeraga *Jinālaya* founded by the Mahāpradhana (Bra)hadevana.

(536) Do, on the base of another Jain image in the same place, records that king Salvadeva, a great lover of *sāhitya*, got an image of Śānti Jina made according to rule and set it up.

P. 96 The earliest of the Vijayanagara stone records dated in Śaka 1277 (1355-56 A. D), is engraved on the pedestal of a Jain image kept in the *tāluq* office at Rāyadrug Records the name of the name of the Jain merchant Bhogarāja (see P. 12, stone inscription No. 111)

A reference to a *nisidhi*—stone from Rāyadrug bearing on it images of eight Jain teachers and lay disciples (see, P 12, stone inscription No 109)

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Report of the Assistant Archaeological Superintendent for the Epigaaphy, Southern Circle, 1914-15.

P. 46 Stone Inscriptions copied in 1914

(453) Inscription in Kanarese on a fragment lying before Virappā's house at Sogi (Hadagalli *tāluq*, Bellary dist.) of the (Hoysaḷa) king (Vi)snuvardhana-Vira-Ballā(la) dated in Kārttika, badi 5, Thursday, seems to register a gift of land to a Jain institution.

P. 49 (491). Do, on the base of the column left of entrance into the Anjaneya temple at Kattebennur (Hadagalli tāluq, Bellary dist.) dated Nandana, Phālguna, sudi. 5, Monday, records that a certain mason named Āloja brought materials (?) from the ruined temple of Bhogeśvara at Kondadakatti which belonged (?) to a Jain *basti* and built this temple for Hanumappa.

P. 53 (520). Do, on the base of a pillar in the *Rangamadhyamaṇḍapa* of the Jain *basti* at Kogali (Hadagalli tāluq, Bellary dist.) records gift of money by different persons for the daily bathing of the images in the temple.

(521). Do, on the pedestal of the smaller Jain image in the same *basti*, dated Paridhāvi, Chaitra, Sudi, *chaturdaśī*, Sunday, registers the consecration of the image by a certain Odeyama—Setti, a lay pupil of Anantavīryadeva.

P. 58. Stone Inscriptions copied in 1915 ·

(16.) Inscription in Sanskrit on the right and left pillars of the eastern porch of the *Mukha-mandapa* of the Mallikārjuna temple at Śrīśailam (Nandikotkur *taluq*, Kurnool district) dated in Kali 4611 and Śaka 1433, Prajāpati, Māgha, badi, 14, Monday, gives a lengthy account of the gifts made to the temple of Śrīśailam by a certain chief, Linga, the son of Sānta, who was evidently a Vīraśaiva, one of his pious acts being beheading of the Jains.

P. 69. Photographs :

(355). Jain images on a boulder near the shrine called Śamanarkoyil, Anaimalai.

P. 87. The term *paroksavinaya* commonly found in Jain records as applied to the spiritual welfare of a Jain layman of that creed.

P. 97. Gift of the chief Iladarayar Pugalvipparagandan Vīrasolan to the Jain temple at Tiruppanmalai (Panchapāṇḍavamalai), North Arcot district, recorded in the Panchapāṇḍavamalai inscription.

P. 99. The Jain temple of Ambalappasvāmi at Kovilangulam.

Pp. 100-101. Kurandi in Southern India, an ancient Jain centre—Tirukkāṭṭāmpalli was probably only a Jain temple or an institution. Two Jain images found on a boulder in the hill near Mettupaṭṭi, Madura district, were caused to be cut by the Jain teachers of Kurandi.

Mahāvratins applicable either to the ancient sect of the Śaivas called *Kāpālikas* or Kālāmukhas or to the Jains who have five fundamental duties (*vrata*) to perform,

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P. 6. Conservation

The rock-cut temples, beds and Jain images at Melachcheri, Kavakadu, Tondur and Tirakkol in the South Arcot district and at Sendamaram, Malaiyadikurichchi, and Tirumalaipuram in the Tinnevelley district.

P. 8. Place Reported to contain Inscription

No. 17. Inscription on a Jain image, Rāmatirtham, Vizagapattam.

Stone Inscriptions copied in 1915

P. 43. (458). Inscription in Telugu on a mutilated stone lying near the Someśvarasvāmin temple at Gunapavaram, dated in Śaka, Śrāvana, Su. 3 Seems to record a gift by Akkasala Kamoju, for the welfare of the people and for the merit of Kulottunga-Rājindra-(Chola). Mentions the Jain temple Chandra(pra)bha-Jinālaya.

P. 52. (540). Do, in Kanarese on a rock in a field at Halaharavi (Rāstrakūta) Nityavarsa (Indra III ?) dated in Śaka 854, Parthiva (wrong) mentions Chandiyabbe queen of Kannara, who was ruling the Sindavadi one-thousand country. She appears to have constructed a *basadi* (Jain temple) at Nandavara and to have made a grant of the *Siddhaye* taxes of Rājanuru for its maintenance Mention is also made of a certain Padmanandi.

P. 55. (560). Do, in Kanarese of the 12th cent on the Jain image of Vardhamānasvāmi at Kammarchodu (Alur tāluq, Bellary district), registers the reconstruction (of this image) by Chandavve, the wife of the merchant chief Rāyara-setti who was the favourite pupil of Padmaprabha-Maladhārisvāmi.

(565). Do, on a slab set up on the Kailasappagutta (hill) at Konkondla (Gooty tāluq, Anantapur district) of the Western Chālukya king Tribhuvanamalladeva (Vikramāditya VI) ruling from Pottalkere, dated in Chālukya Vikrama year 6, Durmati, *Pusya, bahula* (6) Thursday, Uttarāyana-Sankrānti, records that Navikabbe built a Jain temple called Chatta-Jinālaya at Kondakundeyatirtha and (her husband) the Mahāmaṇḍaleśvara Joyimayyarasa who was entitled *Pesana-Garuḍa* gave 80 *matter* of black-soil land at Kiriya Kondakunde, to that temple.

(566). Do, on a slab lying in a field near the same village, of the western Chālukya king Tribhuvana-malladeva (Vikramāditya VI) dated in Chālukya

Vikrama year 12, Vibhava, Uttarāyana-Sankrānti, mentions first the Mahāmaṇḍaleśvara Ballaya-Chola Mahārāja who was ruling the Sindavadi-one-thousand province and whose *prasasti* begins with the words *Charaṇa saroruha* etc. then it mentions the Mahāmaṇḍaleśvara Chikarasa of the Mahābali race whose *prasasti*, begins with the words *Jagattrayābhivandita* etc. and next the Mahāsāmanta-Chandarasa, Barmmarasa and Revarasa of Kondakunde, whose *prasasti* begins with the words *ari-durdhara*, etc., seems to record the grant of a land.

P. 59 (603). Do, in Vaṭṭeluttu, on a boulder in the Irattaipottai rock at Eruvadi, Tinnevelly dist. states that (the image below which the inscription is engraved) is the work of Ajjanandi.

P. 91. List of Inscriptions copied in 1916 :

(276). Inscription in Tamil. On the east face of the boulder containing Jain images at Tirakkol (Wandiwash tāluq, North Arcot dist.), of the Chola king (Parakesarivarman) dated in the third year, registers a gift of sheep for ghee to the Jain temple (*palli*) at Tandapuram in Ponnur nādu, a subdivision of Venkunra-Kottam, by Eranandi alias Naratonga-Pallavaraiyan who was a native of Nelveli in Nelveli-nādu, a subdivision of Tenkurai Panaiyur-nādu in Sola-maṇḍalam.

(277) Do, on the west face of the same boulder of the Chola king Rājakesarivarma, dated in the 22nd year, registers a gift to Gangasurapperumpalli at Rā(jendra)puram.

P. 92 (278). Do, on the west face of the same boulder registers a gift of gold for a lamp.

(279). Do, on a rock to the east of the same boulder of Parakesarivarman dated in the 12th year registers a gift of paddy to Kanakavirasittadigal mentions Sembiyan Sembottiladanor, son of Videlvidugu Sembottilādanār alias Ganaperumān.

P. 94. Photographs :

(411). Jain image in a temple outside the village, Kammarchodu.

Pp. 112-113. Cavern at Eruvādi containing a squatting Jain figure; mention of Ajjanandi. The inscription is in the Vaṭṭeluttu characters of about the 8th century A.D. (see page 59, inscription No. 603). Reference to Ajjanandi in the Tamil work *Jivakachintāmaṇi*. Reference to a Jain hermitage at Vedal headed by a lady teacher.

Pp. 133-134. Jainism in the Bellary district. An image of the Jain Tirthankara Vardhamāna at Kammarachodu-Kondakundānvaya and the village Kondakundi.

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P. 7. (30). Inscriptions on a Jain image, Rāmatīrtham, Vizagapatam.

P. 9. Copper Plates examined :

No. 9. Of Eastern Chālukya Viṣnuvardhana III, (Śaka) 684, Margasira, *ba*, *dvādaśī*, in Sanskrit (in Telugu) registers grant of the village Musinikuṇḍa in Tonka-N(a)tav(a)di-Visaya to the Jain teacher Kālibhadrāchārya. It is returned to the Govt Museum, Madras. Ayyana or Ayyana Mahādevi, queen of Kubja-Visnuvardhana was the *ājñaptri* of the grant and the character was marked with the seal of Kubja Visnuvardhana.

P. 72. Stone Inscriptions copied in 1917 :

Anantapur dist. Madakasira *tāluq*.

No. 20. On a pillar of a dilapidated *mandapa* at the entrance into village of Kottasivaram in Kanarese registers that Alpadevi, the queen of king Irungola and a lay disciple of the Kānurgaṇa of Koṇḍakoṇḍānvaya, protected (this) Jain charity while it was in a ruined condition.

No. 21. At the same place, in Kanarese, registers that this *basadi* (Jain temple) was built by Devanandi-Āchārya, pupil of Puspanandi—Maladhārideva of Kānurgana and the Kondakuṇḍānvaya.

No. 28. On a pillar set up at the southern entrance into the village Patasivaram, of Western Chālukya king Tribhuvanamalla Vira-Someśvaradeva, 'the destroyer of the Kālāchurya race', dated in Śaka 1107, Viśvāvansa, in Kanarese. mentions the Jain teacher Vīranandi Siddhāntachakravartideva and his son Padmaprabha-Maladhārideva.

P. 74. No. 40. At the same place in the courtyard of the Jain temple at Amarapuram of Irungonateva—Chola-Mahārāja of the Chola race 'ruling at the capital town of Nidugallu, Śaka 1200, Iśvara, Āshada, *sudi*, *Panchami*, Monday, in Kanarese, registers that Mallisetti gave at Tammadihalli 2,000 trees to Prasanna-Pārśvadeva of the *basadi* of Tailangere known as Brahma—Jinālaya. The priest of this temple was Challapille, Jina-Brāhmana.

No. 41. On another stone in the same place, Sārvari, Āsvija, *sudi*, 5, Friday, in Kanarese. This is the tomb (*niṣidhi*) of Sambisetti, son of Berisetti.

No. 42 On a pedestal lying in the courtyard of the same temple, Kanarese. This is the *basadi* caused to be made by a pupil of Balendu-Maladhārideva.

No. 43. On a stone lying in the tank to the south of the same temple. Kanarese. This is the tomb (*niṣidhi*) of Bommisettiyara Bāchayya, a lay disciple of Prabhachandra-Bhaṭṭāraka.

No. 44. On a second stone in the same place. Kanarese. This is the tomb (*niṣidhi*) of Bhavasenatraividya-chakravartin.

No. 45. On the third stone in Kanarese. This is the *niṣidhi* of Virupaya and Māraya.

No. 46 On the fourth stone. Kanarese. This is the *niṣidhi* of Potoja and Sayabi-Māraya, father and son.

No. 47 On the fifth stone. Kanarese. This is the *niṣidhi* of Komma(a)-setti, a lay disciple of Prabhachandradeva.

No 48 On a stone lying on a platform in the courtyard of the Ānjaneyas-vāmi temple at Tammadahalli. Kanarese. This is the *niṣidhi* of Chandra(n)-ka-Bhattāraka, (pupil) of Chārukirti-Bhattāraka of the Mūla-sangha and the Desiya-gana.

P. 111. Doubtful indication of the successful crusade of Jatāvarman Vira-Paṇḍya against the Jains.

Pp. 113-114 Irungoladeva or Irungonadeva-Chola-Mahārāja and inscription Nos. 20 (P. 72) and 40 (P. 74).

P. 114. Jain temples and Jain tomb-stones in the Madaksira tāluq : Pata-Sivara, Kotta-sivara and Amarapura, strong settlements of the Jains with Jain *bastis* in them. Kotta-sivara, originally a Jain *basti* built by Davanandi and repaired by Alpadevi—a *basti* built by a lay disciple of Balendu Maladhārideva. Tomb-stones of Jain teachers (Nos. 41, 43-48, P 74).

P. 116. Eastern Chālukiya king Viṣṇuvardhana III and record No. 9, P. 9.

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P. 7. Lables in Vaṭṭeluttu characters beneath the magnificent rows of Jain images on the rock at Kalugumalai.

P. 74. Stone Inscriptions copied in 1917 :

No. 714. On a stone lying in the courtyard of a Jain *basti* at Agali. Kanarese. (This is) the *niṣidhi* of Kris(ni)-setti, son of Betti-setti, a lay disciple of Devachandra Deva of the Mūlasangha and the Deśiyagana.

P. 79. No. 766 On a boulder in a field below the tank bund at Kotipi. Kanarese. Seems to contain the name Chārurasibhandirar for Charurasi Paṇḍita, the title of a particular order of Jain monks.

P. 80. No. 779. On a slab built into the waste weir of the tank at Chilumutturu. Vijayanagara, of Mahāmaṇḍaleśvara Vīra-Bukkarāya Śaka 1289. Kanarese. Records construction of a stone bench by Irugappa Odeya.

P. 85. No. 831. On the wall of the Durgapañcha cave at Rāmatīrtham (Vizagapattam district). Eastern Chālukya. Sarvalokāśraya Visnuvardhana-Mahārāja. Kanarese (Prose and verse). States that the saint Trikālayogi Siddhāntadeva, the presiding teacher of the *Desigana* and the spiritual teacher of king Vimalāditya paid respect to Rāmakonda (i. e., Ramatīrtha hill), with great devotion. The king is given the title Rāja-Martaṇḍa and Mummadi-Bhīma.

No. 132. On the pedestal of a broken Jain image on the Gurubhaktakonda hill at Rāmatīrtham, Vizagapattam district. Telugu. Seems to state that the image was set up by Pra(mmi)se(tti) of Chanuda(vro)lu in the Omggerumargga.

Pp. 133-134 Inscription of Vimalāditya at Ramtīrtham in the Vizagapattam district (see record No. 831, p. 85). His Jain *guru* Trikālayogi—Siddhāntadeva, called also Trikālayogi Munīndra, a teacher of the Desigana school of Jainism. Jainism patronised by the earliest members of the eastern Chālukya family. Rāmatīrtham, a Jain centre.

P. 162. An inscription of the reign of Bukka I, dated in Śaka 1289, recording construction of a *Kallumanchige* (stone-bench) by the Mahāpradhāna Irugappa—Vodeya, known as the best of Jains, and the builder of the Jain temple at Vijayanagara (see record No. 779, p. 80).

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P. 16. Stone Inscriptions copied in 1918 :

No. 201. On a slab set up near the Āñjaneyasvāmi temple at Nandi-Beviuru. Western Chālukya, Trailokyama(Iladeva.) Śaka 976. Kanarese. Grant for the worship of Jina to a certain Aṣṭopavāsi Bhala of *Desiga-Gaṇa*.

P. 22. No. 256. On a slab set up on the site of a ruined *matha* at Mannera-Masalavada. Yadava, Vira-Ramachandradeva, Śaka 1219. Kanarese ; registers gift of land to Vinayachandradeva by Bhairava devarasa for offerings to the Jain temple at Mosalevada.

P. 48. Stone Inscriptions copied in 1919 :

No. 8. On the north and west walls of the central shrine in the Visnu temple at Dadapuram. (Tindivanam *tāluq*, South Arcot district). Chola. Rājakesari-varman alias Rājarājadeva. 21st year, Tamil , gives a list of vesseles and ornaments presented to the temples of Kundavai *Jinālaya*, etc , built by the princes Parāntakan Kundavaipirattiyar.

P. 78. Photograph :

P. 519. Jain stone image in the Śiva temple at Drāksārāma.

P. 94 Reference in the Dadapuram records to the erection of temples by the princess Kundavai, the sister of the Chola king Rāja-rāja I Besides the Śiva and Visnu temples she built a Jina shrine called Kundavai—Jinālaya, now extint.

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Report of the Assistant Archaeological Superintendent for the Epigraphy, Southern Circle, 1919-20.

Pp. 78-79. Photographs :

No 574. General view of the rock-cut temple, Sittannavāsal

No. 575. Another in relief of a Jain image in the same temple, Sittanna-vāsal.

No. 586. East view of the cavern containing beds, Muttupatti.

No. 587. South view of the same cavern showing Jain images, Muttupatti.

No. 588. West view of the same cavern Muttupatti.

No. 589. Sculpture of a Jain image within the cavern, Muttupatti.

No. 594. General view of the hill with three caverns, Karungālakkudi.

No. 595. General view of the cavern containing the Brāhmi inscription and beds, Karungalakkudi.

No. 596. Another view of the same showing the Jain image on the opposite hill, Karungalakkudi.

No. 597. Another cavern on the top of the above, Karungalakkudi.

P. 100. The Mavinthipalli grant of the time of the eastern Chālukya king Viṣṇuvardhana III (Surname Visamasiddhi, 709-746 A.D) recording grant made to the Jain temple at Bezwada.

Pp. 102-107. Periyapuranamsculptures in the temple at Daraśuram near Kumbhakonam.

North Wall No. 13

Pāndimādevi (known by the name of Mangaiyarkkarasiyār), wife of the Pāṇḍya king Nedumaran, aided by Sambandar in converting the king from Jainism to Brahmanism.

West Wall No. 43.

Śākkiyanār, first an adherant of Jainism, afterwards a Śaiva.

South Wall No. 46.

Naminandi-adigal. Refusal of the Jains to let him have some ghee in his act of burning a lamp in the shrine of Araneri within the temple at Tiruvarur

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P. 8. Three bronze statues of Jain deities in the Śiva temple of Manjunātha in the suburb of Mangalore called Kādri. Two stone Jain images called Sāranganātha (Śāranganātha ?) and Matsyendranātha set up in the niches of the temple. This temple probably a Jain one in the beginning.

A panel of Jain teachers found at Karkala The teachers represented are : (1) Kumudachandra Bhaṭṭāraka, (2) Hemachandra Bhatāraka, (3) Sri Chāru (kīrti) paṇḍitadeva, (4) Śrutamuni, (5) Dharmabhūṣaṇa Bhaṭṭāraka, (6) Pujyapādasvāmi, (7) Vimalasūri Bhattāraka, (8) Śrīkīrti Bhaṭṭāraka, (9) Siddhāntideva, (10) Chārukīrtideva, (11) Mahākīrti Ravula, and (12) Narendrakīrtideva.

P. 10. Existence of Jain monuments at the villages Melpadi and Tennampattu in the Chittoor and North Arcot district.

P. 18. Stone Inscriptions copied in 1920 :

No 326. On a stone built into the western wall of the mosque near the cemetry at Gooty. Vijayanagara king Harihara, date (lost), Sanskrit (verse), gives in succession a list of Jain teachers of the Kondakunda line and refers to the building of a Chaityālaya (Jain *basti*) for Pārśva-Jinanātha by the general Iruga.

P 29 No 455 On two stones built into the steps of a well near the Malleśvara temple at Konakondla. Western Chālukya, Tribhuvana Malladeva Śaka 9(94), Kanarese, registers grant of certain villages to the temple of Mallikārjunadeva at Kondakunde.

No 456 On a stone lying in a field near the same temple, Kanarese (archaic) States that a certain Kanponneyan of Kondakunde founded a tank, a *matha* and built the *prākāra* of the temple.

No. 457 On a slab set up before the Ādi-Channa-keśavasvāmi temple at Konakondla, Durmati, Chaitra, *Su*, (5), Telugu, registers terms of cultivation in respect of lands at Konakondla.

No 458 On the same slab. Western Chālukya, Tribhuvanamalladeva, 'ruling at Kalyāna', Kanarese verse & prose, praises the Jain teacher Padmanandi Bhattāraka and the Kondakunda line

P. 78. Photographs :

No. 665. Stone image of Śārnganātha in the Śiva temple Kādri (near Mangalore), South Canara.

No. 666. Stone image of Matsyendranātha in the same temple, South Canara.

No. 667. View of Jain pillar placed inside the *prākāra* of the same temple, South Canara.

No. 668. General view of the *Dīpastambha* of the same temple, South Canara.

No 672. Sculpture in relief of a group of Jain teachers in the Dharmādhikāri *basti*, at Hiriyangadi, Karkala, South Canara.

No. 673. Inscribed slab in the *basti*, South Kanara.

No. 674. Bronze image of Ādinātha in the Nemiśvara *basti*, at Hiriyangadi, South Canara.

No. 675. Bronze image of Chandranātha in the same *basti*, South Canara.

No. 676. View of the *Kere-basti* with the Gommateśvara sculpture, South Canara.

P. 73. Drawings :

No. 220. Bronze statue of Brahma (Lokeśvara) in the Śiva temple, Kādri near (Mangalore), South Canara.

No. 221. Bronze statue of Vedayyasa (?), (a Jain image) in the same temple, South Canara.

No. 223. Stone image of a Jain deity (?) in the same temple, South Canara.

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E HULTZSCH.—*South Indian Inscriptions.* Vol. III, (Part I). (Archaeological Survey of India, New Imperial Series, vol XXIX). Madras, 1899

P. 22. Near Mēlpādi, in the northern district of Arcot is found the mount Vaḷḷimalai, an ancient place of Jaina pilgrimage.

822

K. V. SUBRAHMANYA AYYAR—*The Pandya Country and Their Inscriptions* (A I.O.C., Session III; 1924).

P. 278. Kongarpuliyangulam, near Madura Jain hermitage, huge Jain images and well preserved Vaṭṭeluttu inscriptions, registering the names of the Jain preceptors ond disciples who presided over the hermitage in 8th century A D.

823

I.J.S. TARAPOREWALLA— *The origin of the Brāhmini Alphabet.* (A.I.O.C., Session IV; 1926).

P. 648. Art—The Jain *Suttas* speak of about eighteen varieties of the art of writing.

824

D. B. DISKALKAR.—*Some Unpublished inscriptions of Vastupāla* (ABORI. Vol. IX; 1927-28) Pp. 171—181.

Vastupāla—supporter of Jain religion—a great builder of Jain temples—inscriptions discussed etc.

825

A. N. UPADHYE —*Jain Mangala Śloka of Kannada Inscriptions*. (A.I.O.C. VIIth Session, 1933).

826

Suniti Kumar CHATTERJI.—*Khāravela*. (A.I.O.C., Session VII; 1933). P. 73.

Importance of the Hāthigumphā Inscription—the dialect of the inscription, and that of the neighbouring Asoka inscriptions—the derivation of the name "Khāravela" to be sought in Dravidian—conclusion.

827

V. Venkatasubha AIYAR.—*Alagarkoyil and its Inscriptions*. (QJMS. Vol. 27, Nos 1 & 2. 1936, Bangalore).

Pp 122-25. Alagarkoyil has a continuous history from pre-Christian era. It is a small village situated about 12 miles north-west of Madura at the Southern foot of a range of hills which run across the Madura District for over 10 miles. Jain settlement

P. 123 That Buddhism and Jainism—the prevailing religions in South India before Śaivism was established in the 7th century A.D., is known from early Tamil Literature. Buddhism gradually disappeared from South India, but Jainism continued to thrive in the land and it counts thousands of votaries even to this day. Several Jain teachers in Pāṇḍya country, their names preserved in *Jñānasambanda's* hymns on Tiruvālavāy (i.e Madura). Ānamalai, a village not far from Alagarkoyil, a Jain settlement. Caverns in the Pāṇḍyan country. Caverns on Algarmalai fully described. Ajjanandi celebrated in the Tamil classic *Jīvakacintāmaṇi*; a famous teacher, in inscriptions here and at Anamalai (A.R. 64-67 of 1905) Aivarmalai (A. R. No. 692 of 1905). Uttamapālaim (A. R. No. 729 of 1905) and Vallimalai (Ep. Ind. Vol. IV. p. 141) Algarmalai cavern was occupied by him.

Pp. 124-25. Brāhmi inscription on the Alagarmalai : Some letters in the inscription are not traceable in the Brāhmī inscriptions known so far. These are peculiar to the Tamil language. Its language Tamil and script Brāhmī—3rd cent. B. C. Text of the inscription :

1. Vāṇigan nedumalān
2. Vaṇigan Ulanātan

} These must be the names of persons who occupied the caves.

3. Śikarmāran Tāna. This is the gift of Śikaramāran.

4. Tāra ani Kudupita avan an Kanam, i. e. Tāra Ani caused the cave and the drain to be made.

5. The word Mattirai is engraved here is probably Madura and 'pon Kulavan' and 'Kula Vānigan' are perhaps the names of persons who were dealers in gold and grains.

From a Jain settlement Alagarkoyil turned into a Hindu one in the time of Nakkirar. Alagarmalai identified with Palamudirsolai.

(125. Alagarkoyil is also referred to in Silappadikāram (Silapp. II, V. 91).

828

D. B. DISKALKAR.—*Bali Inscription of Kumarapāl of V.S. 1216*—(P. O. Vol I, 1936-37).

P. 45.. though Kumarapāl was converted to Jainism, as the Jain accounts say, he was not averse to employing the Brahmanas—see f. n. 4 ..

829

D. M DISKALKAR.—*Girnar Inscription of the Time of Bhima.* (II) of V S (I) 256—(P. O. Vol. I ; 1936-37).

P 45. The inscription in a niche containing the image of Nandisvara to the north-west of the temple of Sangrāma Soni on the Girnār Hill ....It is Sanskrit poetry. The record opens with the date, Friday, the 13th of the bright fortnight of the month of Jayestha of the (Vikrama) Samvat (1) 256, records the son of the general of the Chālukya king Kumarapāl was named Abhayad, who was very much devoted towards the Jain religion

v s 1256 falls in the reign of Chālukya sovereign Bhima II—Christian date corresponding to the one in the record is Sunday the 28th May, 1200 A. D. Text given.

830

Dasaratha SHARMA. *The Jāngula Inscription of V. S. 1176.* (Jain Ant. vol. IV ; No. II ; Arrah , 1938 ; P. 63).

Inscription in the Daga Mahāvira temple, Bikaner. It records the setting up of an image of Śri Śāntinātha at Jāngalukupa in v. s. 1176. Text given.

831

A. N. UPADHYE.—*Some Inscriptions on Jaina Images.* (Jain Ant Vol. V ; No III , Arrah ; 1939, Pp. 97-99).

(1) An inscribed image of *Pañca Parameṣṭhin* in Kannada language dated in A. D. 1209 mentions Kāreya Gana of the Yāpanīya Samgha and Śridhara Traividya Deva. Text given.

(2) The inscription mentions the name of Śrutakīrti Siddhānta Deva of Balātkāra Gana and Mūla Samgha in old Kannada Text given.

(3) An inscribed image of Pārśvanātha in old Kannada—grant of land mentions Punnāga Vrksa Mūla Gana Eleventh or the twelfth century A. D. Text given

(4) An inscribed image of Pārśvanātha in old Kannada tells about the *Jīrnoddhāra* of the temple , Punnāga Vṛksa, Mūla Gana.

832

Dasaratha SHARMA.—*Another Jaina Inscription of V. S. 1176.* (Jain Ant. Vol. V ; No. I , Arrah , 1939 , P. 27).

Inscription in the Chintāmani temple, Bikaner. It belongs to the same year and same date as the Jāngula inscription. The inscription is on the *pankora* of an image of Mahāvīra mentions Ajayapur (Jāngalukūpa). Text given.

833

Shaktidhar SHARMA GULERI.—*The Jhunta Rai Temple Marble Stone-slab, Inscription of V. S. 1716.* (Jain Ant. Vol. VII , No. II ; Arrah ; 1941 ; Pp. 89-97).

The inscription belongs to the temple at Amber but now in the Jaypur State Museum. Character Nāgari , its orthography ; Dated v.s 1714 (1658 A.D.). Ruler—Jayasimha ; succession list of Jaina pontiffs of Sarasvati gachchha, Bolātkāragana Mūla Samgha. Records construction of the temple of Vimalanātha. Text given.

834

K. SITARAMAIYA.—*Hāthigumphā Inscription* (Proceedings of the Indian History Congress 9th Session, Annamalainagar, 1945).

Pp 52-55. Hāthigumphā Inscription a landmark in the history of Southern

India ; a golden period of Kalinga history ; data about the Sātavahanas—four facts emerge are :

1. The name of the Sātavahana King against whom Khāravela sent army was Satakarni.
2. Khāravela sent army which went westward.
3. The army crossed Kanha-Benna.
4. The city of Musik destroyed by the army.

A place called Maski in Raichur district (Hyderabad) indentified with the city of Musika. Satakarni I, the husband of Naganika might have helped Kāravela in his expedition against Magadha.

835

K. D. BAJPAI —*Some epigraphic evidence bearing on the Svetāmbara and Digambara divisions*. (Jain Ant. Vol. XII, No. I), Arrah, 1946 Pp. 40-43

Though a divergence existed between the two sects in the early centuries of Christian era for a a long time the difference remained nominal. It was only in the late Medieval period that the gulf between the two became wide enough so much so that each of them began to mention its name on record in order to claim its clear cut distinction from the other The inscriptions where an explicit reference to this distinction is noticed are all later than the 9th century A. D. Some epigraphic passages quoted.

836

Srikantha SASTRI,—*Hebhata Grant of Durvinīta Gaṅga*. (QJMS Vol. 38, No. 2, 1947, Bangalore).

Pp. 74-75. Simha VARMA—The *Lokavibhāga* date is suspect. The closing portion of *Lokavibhāga* given (Jain Anti. IV, Pt. 3, Pp. 114-115). Sarvanandin's original work was in *Bhāṣā* and Simhanandi translated it into Sanskrit in the 22nd year of Siṃhavarman of Kanchi, 458 A. D. (Ś. 380). The present Sanskrit text seems to have been a revised text of Saṃhasūri's work produced after *Trilokasāra Ādi-Purāna* and the Sanskrit version of *Triloka Prajñapti* The astronomical details about Sarvanandi, are not adequate to determine his date 346 A. D. H. Krishna SASTRI rejected the *Lokavibhāga* date as it was opposed to the Ongodu II grants (E. I. XV. P. 252).

In grants of Avinita (Hosur, C. P. 12th Year, M A. R. 1938 No. 1, E. C. X. ML. 72), the grant was made for the merit of the mother of Sambhaviṣṇu Pallavā-

dhirāja. She built a Jain Temple for the glory of her husband's family and gave it to Yāvanika (Yāpunika or Yāpunīya) Sangha and the land endowed was Śramana Kēdāra.

Pp. 84-85. Deva, i.e., Devanandin Pūjyapāda, the author of the Jain grammar *Sabdāvatāra* Humcha Prasasti of Vidyānanda re : Pūjyapāda—quoted. In the Pattāvalis of Balātkāragana (I A. XX, P. 351) Pūjyapāda is placed between 253-353 V.S. (197-296 A D.) but this date is too early. Pūjyapāda's disciple Vajranandin is said to have established Dravida Sangha in Southern Madhura in 470 A.D. After Pūjyapāda there is one Gunanandin and after him Vajranandin. Another Pūjyapāda of Devagana was the teacher of Udayadēva Pandita or Nirvadya Pandita of Alaktapura (Puligere), to whom Vijayāditya Cālukya of Badāmi made a grant in Ś 651, 794 A.D. Pūjyapāda must be assigned to the end of the 5th Century and Samantabhadra still earlier Pūjyapāda may be brought down to C 475 A D. when he could possibly have been the contemporary of Durvinita and Bhāravi.

837

D. R. PATIL —*Churli or Chudapallaka of the Vailla-Bhatta-Svāmin Temple inscription in the Gwalior Fort*, (dated Samvat 933) (Proc. and Trans. AIOC, XVth Session, Bombay, 1949).

P. 310. Situated about 20 miles south-east and n. 3 of the fort it is a small village. Mr. GARDE discovered here a Jain *Chaumukha*.

Asoka Kumar BHATTCHARYA— *An Inscription on a Jaina image from Patur, Akola* (Jain, Anl. Vol. XVI, No. II) Arrah, 1950. Pp 1 to 2.

The inscription on the image of Sukidhi from Patur, Dist. Akola is in three times in Sanskrit and refer itself to year 1245 of the V S. This contains a succession list of Jain Pontiffs—Sri N(ai)viradevarsi (Mani) ka(Manikaya) deva—Sri Vi(i)-rasenadeva—pa(m)gasenadeva—V(ra?)nasenadeva. Text with plate.

838

K. D. BAJPAI.—*Three new Kuṣāṇa inscriptions from Mathura.* (Jain Ant , Vol. XVI, No. I), Arrah, 1950. Pp. 13-16.

I. Engraved on a fragmentary image of Vardhamāna or Mahāvira the inscription in Brāhmi is dated in Śaka year 92 (170 A.D.) and shows on the pedestal the worship of *dharmachakra*. Text with notes.

II. Inscribed on a broken pedestal the inscription containing three lines of writing in Brāhmi refers to Sumati (the 5th Tirthankara). It is important in so far as it refers to the making of an image of Sumati (whose early images are rarely known) early in the Kuṣāna period. Text with notes.

III On the pedestal of a broken Tirthankara image the inscription in Brāhmi refers to year 17 (A D. 95) of Kaniska. Text with translation given.

839

K D BAJPAI.—*Two new dated Kushana Inscriptions from Mathura.* (Jain. Ant. vol. XVIII, No. II), Arrah, 1952. Pp. 39-40

It appears that the pedestal on which the second inscription of the year 53 of Huviska (13 A D) was discovered is without the image. The presence of the lions which is a distinctive emblem of Mahāvira tempts one to believe that it might as well be the pedestal of a Jaina image. The word '*Vihare*' in the inscription is inadequate to make it a Buddhist inscription.

840

C. SIVARAMAMURTI.—*Indian Epigraphy and South Indian Scripts.* (Bulletin of the Madras Govt. Museum, No. 4) Madras, 1952.

P. 4. Settlement of disputes between a vaisnava Feer and a Jain trader mentioned in a Vijayanagar inscription.

P. 5. The sister of Rāja-rāja, the queen Kundava, was responsible for a Jain temple at Tirumalai, King Devarāya built a Jain temple—these are examples to show friendly interest the kings took in the various religions other than their own.

P. 11. Khāravela a great contemporary of the Sunga, Pusyamitra, and Sātakarni, the powerful Sātavahana sovereign, his qualities and achievements etc. described.

P. 13. Khāravela made the gift of the golden *kalpataru*, portrait of Mahendravarman and his queen at Sittannavasal.

P 16 The earliest example of Saraswati yet found in India is a headless image from Mathura with an inscription of about the beginning of the Christian era. Fig. 2.

P. 25. The symbols, *Svastika* and *Śrīvatsa* in Hāthigumphā inscription of Khāravela suggest svastiśri स्वस्तिश्री, a form which in actual writing marks the beginning of Chālukyan grants etc. This is in addition to the brief salutation to the Jinas.

P. 26. Salutation to Jinas begins all Jain inscriptions which abound in the Canarese country and Northern Gujarat.

P 28. Early legendary ancestor mentioned in Khāravela's inscription.

Contd. QJMS. vol. 43, No. 1. 1952. Banglore.

Pp 9-10 Inscription of Khāravela and the Identification of Pithunda.

841

R. C. AGARWALA —*Some early Jain Inscriptions from Jodhpur division.* (Jain. Ant. Vol. XX, No. II), Arrah, 1954 Pp. 15 to 18.

A short account of some early Jaina images and epigraphs found in the states of Jodhpur and Sirohi.

(1) A metal image of Risabhadeva with an inscription of Saṃvat 937. Text given.

(2) Eighth century A. D. Jain bronzes from the temple of Mahāvīra at Pindawādā (Sirohi State) one bearing an inscription of Samvat 744. Text given.

(3) A stone inscription from the same temple probably dated in Saṃvat 744. Text given.

842

B. Ch. CHHABRA.—*Chandrabandi Rock Inscription, Śaka 803.* (Ep. Ind. Vol. XXIX. Part V. Calcutta, 1955).

Pp. 134-135. A Kannada epitaph recording the death of Sarvanandin by *Sonyāsa*. See 'The Kannada Inscriptions of Kopbāl [Hyderabad Ar. Series No. 12. Cal. 1935 Pp. 57. Plate I(b)].

843

P. B. DESAI.—*More Inscriptions at Ablur,* (Ep. Ind. vol. XXIX Part V. Cal., 1955).

Pp. 139-14. Ablur a village 6 miles north of Hirekerūr, the headquarters of Kōḍ tāluq. Dharwar Dist. Here in the temple of Someśvara, is an inscription above a panel of sculptures depicting the scene of Rāmayya's encounter with the Jainas as described by Fleet (above Vol. V, Pp. 250-61). Text (Fleet's F) given. Translation—"This is the place representing how Ekāntada Rāmayya laid a wager, at the cost of the Jina of the shrine; and smashed the Jina and installed

the linga (in its place)." There are two more inscriptions in the same temple. These deal with the same theme as the above, viz Ekāntada Rāmayya's victory over the Jainas, of about 1200 A.C.

P. 143-nl. With the ascendency of Śaivism the Jainas of the Tamil country also were persecuted and the scenes of such persecutions are depicted in sculptures on the walls of the temple at Tiruvallur in the North Arcot Dist. (An Rep on S I. Epi. for 1923, p. 4).

P. 143 n4. In the wake of Rāmayva's victory conversions from Jain to Śaivism took place on a mass scale according to the *Abalūra-charite*, a Kannada work of the late period—It is unpublished.

P. 143. By the middle of the 12th century Karnataka witnessed the upsurge of a great religions movement emphasizing the superiority of God Śiva and his devotion. Two eminent personalities, one in the South and the other in the North, were instrumental in bringing about this upheaval.These were Ekāntadeva Rāmayya and Basveśvara the founder of the Vīraśaiva faith. In consequence of the zealous activities of the leaders of this Śaiva revival, Jainism, Buddhism, Pāśupata and other faiths prevailing in the land, received a staggering blow.

P. 144. The Kalachuri usurpa Bijjala II was a staunch follower of Śaivism and had no particular interest as such in Jainism The theory about the Jaina leanings of Bijjala stands thoroughly exploded (see the "Kalachuris of Karnataka, Kannada Sahitya Parishad Patrike vol XXXVI, Pp 102 ff) Besides Rāmayya and Basveśvara, there flourished in this century other sponsors of the Śaiva movement : An inscription at Annigeri (Bombay-Karnatak collection No 207 of 1928-29) in the Dharwar Dist. refering itself to the reign of the Western Chālukya King Vīra-Somē-Śvara IV, and dated in 1184 A.C, introduces a feudatory Chief of the Sagara family named Vīra-Goggideva. An ardent upholder of the Śaiva faith, he is described as a 'fire to the Jaina scriptures' and 'a death to the adherents of the Jaina law'. The record further characterises him as 'an eagle to the snakes which are the Jainas' and 'a hunter of the wild beasts in the form of followers of the Jina'. Another epigraph from Talikoti (Bombay-Karnatak Collection No 68 of 1929-30) in the Bijapur Dist. refering itself to the same reign and year, furnishes the following facts about another feudatory, *Mahāmandaleśvara* Vīraparasa. He launched a regular crusade against the adherents of the other sects. A conflagration to the forest of Jaina creed and adept in demolishing the Buddhist canon, he pulverized the Jaina temples and raised the thrones of Śivalinga. We may note here the significant circumstances that both Vīra-Goggideva and Vīraparasa of the above two epigraphs lived in a period slightly later than that of Basveśvara and that their spheres of activities too were confined to the northern parts of Karnatak. This might have been responsible for the confession of later writers attributing to Basveśvara active hostility against the Jaina creed.

844

G. H. KHARE.—*A note on three copper plate Grants*. (Proc., I.H C., XVIIth Session), Patna, 1956.

P. 134. The donee of the first copper plate, issued by Vijayāditya Chālukya of Badāmi in Śaka 627 and in his 10th regnal year at the request (?) of one Vishnurāja of a Sinda dynasty, was a Jaina Āchārya connected with the Jina temple of Kundili and belonged to the Kāshthāchārya tradition to which belonged Vimlakīrti also. Several fields in the vicinity of Kundili were granted for the temple.

The donee of the second copper plate, issued by Rāshtrakūṭa Govinda III in Śaka 717, seems to be Āchārya belonging to the Kāshṭhāchārya tradition. The charter being incomplete and inscribed in a very bad hand nothing can be made out at present.

King Mayūravarman of the Kadamba dynasty having got a son by the favour of the Jaina goddess Ambikā of Udumbrāja issued the third copper plate in which he paid homage to the goddess with his son Prabhākara and donated the village Udumbrāja (Umbraj, North Satara) and some fields to one Guṇadeva, pupil of one Sripāla.

These grants shed much new light on the Jain establishments of two Satara districts and bring to light altogether new personalities.

845

H. V TRIVEDI.—*A further note on the Indragarh stone Inscription.* (Prof. I.H.C. XVIIth Session), Patna, 1956.

At Indragarh, 2/3 miles north-west of Bhānpur in the Mandasor district of Madhya Bharat some Jain antiquities have been discovered which prove the harmonious and concurrent existence of religions, viz. Hinduism and Jainism.

Balchandra JAIN—*Adhabhara plates of Maha-Namrāja II.* (Proc., I.H C. XIXth Session), Patna, 1957.

P. 133. Adhabara (also spelt Adbhar or Arbhar), about 40 miles from Bilaspur, is a village in Sakti tahsil of the Bilaspur district of Madhya Pradesh. It contains an old temple of *Devi.* On the site of this temple is a hut containing a Jain seated figure.

846

Annual Report on Indian Epigraphy for 1951-52. Calcutta, 1957.

P. 3 Stone Inscriptions : Three new Brāhmī inscriptions (Nos. 140-142), copied in the caverns on the hill at Tiruparankunram, near Madurai, Madras State, are the earliest epigraphs in the year's collections. They were exposed to view in the course of repairs carried out recently to the caverns. They belong to the same class of records as those found in other caverns in the District of Madurai, Rāmanāthapuram and Tirunelvali in South India (cf A.R. Ep 1912, p 50 & Plate). Probably they record the names of persons who carved out the stone beds in these caverns. In an inscription (dated 773 A.D.) No. 143 in the rock-cut cave temple of Subrahmanya at Tirupparankunram, the hill is called *Paramaśikharin* which is obviously the Sanskrit rendering of the Tamil name Tirupparamkuram.

Stone Inscriptions—1951-52.

Bombay, Belgaum District, Sampgaon *Taluq.*

P. 12 :

No.	*Source*	*Dynasty*	*King*	*Date*	*Language and Alphabet*	*Remarks.*
1	2	3	4	5	6	7
33	Bailhongal stone lying in the Māmalātdār's office.	W Chālukya.	Tribhuvanamalladeva.	Śaka.. ... . Thursday.	Kannada	Mentions Mahāsāmanta Anka of the Raṭṭa family, Śāntiyakka and the Kundi province described the Jaina Teacher Jinadevasūri of the Yāpanīya saṃgha, Mailap anvaya and Kārya-gaṇa gift to a Jain temple.
P. 14. : Bombay Dharwar District, Kod *Taluq.*						
59	Sabhāmandapa of Someśvara temple.	—	—	—	Kannada	Above a panel of sculptures, states that the sculptures represent the exploits of Ekāntadeva Rāmayya

1	2	3	4	5	6	7
						against the followers of the Jina (Ep. Ind. vol. V. Pp. 260 ff).

P. 20. Madhya Pradesh, Jabalpur District, Bheraghat :

1	2	3	4	5	6	7
120	Jabalpur stone in the Robertson's college.	—	v s. 957 Jyeṣtha su. 3.		Sanskrit & early Nāgarı.	Mentions a person belonging to the Khaṇḍılvala family.
123	Jabalpur stone in the Robertson's college. Broken image of Pārśvanātha in the possession of Mr. N. L. Saraf.	—	v. s. 1549 Vaiśākha Su. 3.		Local dialect Nāgari.	Refers to the iṇstallation of the image.

Madras, Madurai District, Madurai *Taluq.*

No.	*Source*	*Language & Alphabet*	*Remarks.*	
140	Tirupparan Kunram Rock-cut bed in the Jain cave on the hill.	Brāhmı	Reads na ya	
141	Tırupparan Kunram Rock-cut bed in the Jain cave on the hill.	Brāhmı	Reads Mā tā ye va	See plate-A Page 22
142	Rock-cut bed in the upper Jain cave.	Brāhmı	Reads a na tu va na)A ko tu pı ta va na	See plate-A Page 22

Orissa, Puri District, Jeypore Agency

No.	*Source*	*Language & Alphabet*	*Remarks.*
221	Bhubaneswar-Panel (right side of the Manchapuri cave on the Udayagiri hill.	Prākrit Brāhmı.	Published in Ep. Ind. vol. XIII, P. 161. Plate.
222	Bhubaneswar-Panel (right side of the Manchapuri cave on the Udayagiri hill.	Prākrit Brāhmı.	Ibid Pp. 161 ff, Plate.

No.	Source	Language & Alphabets	Remarks
223	Bhubaneswar-panel of the Sarpagumphā.	Prākrit Brāhmi.	Ibid Pp. 161 ff. Plate.
224	Bhubaneswar—Upper story of the Vaikuṇṭha cave in the same place.	Khāravela Chedi Mahāmeghavāhana.	Ibid Pp. 159 ff. Plate.
225	Bhubaneswar—Bagh cave outer wall of the inner chamber.	Prākrit Brāhmi.	Ibid Pp. 163ff. Plate
226	Bhubaneswar—Hāthigumphā		Two lines in ornamental characters The last expression in line 2 is *snèha-piakāśa*. In characters of about the 5th century A D.
227	Bhubaneswar—Hāthigumphā	Brāhmi	Reads (matha) *nagnihotra*. In characters about the 5th century A.D.
228	Bhubaneswar—Hāthigumphā		Reading uncertain in characters of about the 3rd century A.D.
229	Bhubaneswar—Hāthigumphā		Seems to read *Śilākanṭaka viśila*. In character of about 2nd century A.D.

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Radha Krishna CHAUDHARY.—*Select Inscriptions of Bihar. Patna*, 1958.

Pp. a-b. Foreward : During the latter part of the Sixth century B.C. Bihar was the field of activity of the great founders of both Jainism and Buddhism. Of these, Jainism is still one of the principal religious faiths of India.

Pp. 3-5. Introduction : The Bihar inscriptions generally preach Buddhism, Jainism and Brahmanism having an accomodating spirit and aim at cultural Synthesis. Rājgir had the unique fortune of being the seat of Buddhist and Jain cultures.

P. 7. Appendix II : Hāthigumphā inscription, one of the most important sources for the history of Bihar.

P. 16. Ap. III : Champa—Mahāvira spent three rainy seasons here.

P. 20. Champur—Stories about it are preserved in the Jain literature.

P. 24. Mallaparvata—Pārśvanāth hill in Hazāribāgh—It is the mount Maleus of the Greeks (Merinde—Pp. 63-139).

P. 25. Maniyar Maṭha—Originally the name of a Jaina sanctuary. It is in Rājgir.

Pārśvanātha—A Jain Hill site in Hazāribāgh.

P. 26. Pātaliputra—Capital of Nagadha—its names, Kusumpur and Pushapapur. Also famous in Jain tradition.

Pāvāpuri—A Jain religion centre.

P. 5 Rājgir Inscriptions :

A. Maniyarnātha Ins

(i) पर्वतो विपुल

(ii) राजा श्रेणिक

B. मनिनाग·· ···श्रेणिक······भगिनी सुमागधा

Note : Written in Kushan character of the First century A D

(D) Sonbhandār Cave Ins.

(C 3-4th century A.D.)

Line 1. निर्वाणलाभाच तपस्वी योग्ये शुभे गुहेऽर्हत्प्रतिमा प्रतिष्ठे
आचार्यरत्नमुनिवैरदेव. विमुक्तयेऽ कारयद् दीर्घतेजा

P. 123. (C) Champānagar Inscription (Bhāgalpur).

स्वस्ति श्री जय श्री मगल सवत १३८३ शक १५५८ मनुनाम सम्वत्सरे मार्गशिर शुक्ला २ शनौ शुभमुहुर्ते श्री मूलसघ सस्वतीगच्छा बलात्कार गणे कुन्दकुन्दान्वये भट्टारक श्री कुमुदचन्द्र स्तत्पट्ट भ श्री धर्मचन्द्रोपदेशात जयपुर शुभ स्थाने बघेरबालज्ञाति से. श्री पासा मा. से. श्री सुनोई तथा युयश्रीमनामा० श्री सजाईम चम्पा वासुपूज्यस्य शिखवद्ध शिखर बद्व प्रसादकारण्य प्रविष्ठा व · ···बिघ्वाभूषणै: प्रतिष्ठित श्री जिनधम्मे

848

J. V. MAHALINGAM—*Laleet Inscriptions at Tiruchirapalli.* (Summaries of Papers AIOC, XXth Session, 1959). Bhuvaneswar, 1959.

P. 113. The paper examines the language and script of the label inscriptions found incised on the ledge of the rock at Tiruchirapalli, Madras State.

849

G. M. BONGARD—LEVIN.—*Epigraphic document of the Mauryas from Bengal IAS Letters, vol. XXIV from Bengal No. 2,* 1958, Calcutta, 1960.

P. 79. A piece of lime stone with seven lines of Brāhmī letters on it was dis-covered during archaeological excavations at Mahāsthān. The inscription drew the attention of several linguists (All references given).

P. 80. No occasion is known when Chandragupta and Bindusāra patronized Buddhism. Only under Aśoka Buddhism became an object of care on the part of the state. However Aśoka was not opposed to other religions and sects

P 80. Ancient epigraphic sources, discovered in East Bengal, and several other monuments give grounds to suppose that this region was a field where Jainism spread.

P. 80. Whether some interpretation or other of this text is sound or not should be examined not only in the light of philological regularity but also on the basis of historical material.

P. 81. Vanga usually denotes eastern parts of Modern Bengal, and Pundra, the northern

P. 83. The inscription tells that grain (paddy) and money must be reserved for the occasion of flood, famine and other calamities. Puṇḍranagara is identified with Mahāsthān. Bengal was a part of the Maurya Empire.

850

P. R. SRINIVASAN—*The Pillar—Inscriptions of Sittannavasal and their bearing on the date of its Paintings.* (Lalita Kala No. 9, 1961, New Delhi)—A note

Pp. 57-58. The rock-cut Jain cave temple of Sittannavāsal was previously considered to belong to the time of Mahendra Varman I (C.A.D. 600-630). Some scholars attribute the cave to the early Pāndyas of the 7th century A.D. and the paintings to the 9th century A.D On the evidence of an inscription of the time of the Pāndya King Avampase Khare Sri Ballabha (C.A.D. 862) stating that a Jaina Acārya of Madura arranged for certain repairs in the shrine and for the building of a *mukha-mandapa* (A.R.E. 1904, No. 368)—it has been suggested that the repairs included the painting both afresh and the addition of another layer of painting.

Two inscriptions of not earlier than A.D 800 (ARIE for 1960-61, Nos. B 325 and B 326) bearing chisel marks probably to receive and keep in tact the layer of lime plaster carrying the paintings, revealed that the paintings were later than the time of the inscriptions. Accordingly the paintings may be taken to have been added to the shrine about the first half of the 9th century A D.

851

Archaeolagical Survey of India. Annual Report on Indian Epigraphy for 1958-59. Delhi, 1963.

Copper Plates. Pp. 3/4.

No. 10 is a Pallava chapter dated in the 6th regnal year of Vijaya-Simhavarman. The Chapter records that king Simhavaraman granted village of Śramaṇāśrama to Vajranandin of Nandisangha at Vardhamānaneśvaratīrtha for conducting the worship of Jina.

The grant of land by Simhavaraman to the Jain ascetics living at Puruttikkunru which is a locality near Kanchipuram is interesting This gift is significent as reflecting the growing influence of Jainism. Mahendravaraman, Sirivishnu's son and successor was originally a Jain.

Among places mentioned in the inscription Perunagar is the locality of the same name in the Kānchipuram Tāluq and Tamar is Tamal in the same Tāluq. Amanserkkai (Śramaṇāśrama of the Sanskrit portion) the village granted cannot be identified definitely since there are several villages around Perunagar with names like Ammanantāngal Ammanambakkam etc.

A. Copper Plates, 1958-59

No.	*Source*	*Dynasty*	*King*	*Date*	*Language and Alphabet*	*Remarks*
1	2	3	4	5	6	7
10	Madras Sri S. Rajam. Murray & Co. Madras through Sri T. N. Subramniam, Madras Findspot: Pallan Kovil, Tanjore Dt.	Pallava	Simhava-raman.	Year 6	Sanskrit and Tamil Grantha and Tamil.	Records the grant of the village of Amanserkkai in Perunagarnādu in Venkunrakkottam and land in Tamar to Vajranandikkuravar of Paruttikkunru as pallichchandam. Narabhaya, the minister, figures as the ajñāpati of the grant.

1	2	3	4	5	6	7
						Published in Trans. of the Arch. Soci of South Ind. 1958-59 P.P. 41 f.f.
9	Andhra, Adilabad District, Mudhol Tāluq, Basarstone near Gajod, Hanuman temple.	—	—	—	Kannada	Contains an eulogy of a Jaina ascetic whose name is not clear. In characters of about the 11th century A D
119	Andhra, Warangal Dist, Warangal Taluq, Hanumakonda. Below the Jaina images cut in the rock at Padmākshi temple.	—	—	—	-do-	Damaged. Purport not clear. In characters of the 11th century.
120	Same place	—	—	—	-do-	Reads—Śri Prabhachandradevara Mādhavasetti. -do-
122	Mattewada (Warangal)—Red Stone Pilla laying in the Bhogeśwara temple.	—	—	—	Sanskrit & Kannada	Refers to the setting up of the *nisidhi* pillar for Tribhuvanachandra-bhaṭṭāraka of the Mūlsangha and Koṇḍakuṇḍānvaya.
121	Near the entrance of Padmākshi Shrine.	—	—	—	Telugu	Mentions certain Kannaboya. In modern characters.
	Bombay, Aurangabad District, Aurangabad Taluq.					

1	2	3	4	5	6	7
156	Ellora—Below panel of images on the left pillar (Cave No. 33) in the Jagannātha Sabha	—	—	—	Kannada	Damaged. Mentions Nāganandin. Cft No. 159 below. In characters of about the 9th-10th century.
158	Pillar (Cave No. 33) in the Jagannātha Sabhā, below the images of Pārsvanātha Tīrthankara.	—	—	—	Sanskrit, Kannada.	Damaged. Seems to refers to the construction of two images of Padmāvati by Bālabrahmachāri.
159	Below the panel of images (Jaina) on the right pillar and Cave No. 33.	—	—	—	Sanskrit Kannada	Mentions the Jaina teachers Nāganandi Gorava and (Di) pananbi Siddānata-bhaṭtaraka. Also mentions the names of Silable Atlu-Ka and Āchabe, see No. 156 above.
	Bombay. Nanded Dist, Deglur Tāluq.					
194	Taḍkhel—Sculptured pillar lying in the compound of the Malleśvara temple.	Chāluk-ya of Kalyāna.	Bhuvana-ikamala (Someśv-ara II)	Śaka 993. 1070 A. D.	Kannada	Records a grant of land made to the Nigalanka—*Jinālaya* constructed by Danḍanāyaka Kalimayya of the Vāji family and Taḍakal. The grant was made with the consent of the *prabhus* of Nayigave and Tādkal. Also records a grant of a flower-garden and an

1	2	3	4	5	6	7
						oil-mill apparently to the same *Jinālaya* by Daṇḍanāyaka Nāgavarama, the *prabhu* of Taḍakal and the *Mahājanas* of the place of the grant of money is also recorded at the end of the inscription.
	Bombay. Parbhani District. Hingoli Tāluq.					
203	Aundha-Pedestal of an image of a Jaina Goddess lying in the Pancha-Pāṇḍava temple. Bombay. Parbhani District. Parbhani Tāluq.	—	—	Śaka 1705.	Sanskrit (Corrupt) Nāgari.	Damaged. Probably refers to the date of the installation of the image.
210	Ukhlad. Jain images in the Neminātha Temple No. I. Marble figure of Supārśvanātha.	—	—	Vikrama 1272.	Local dialect Nāgari.	Records the installation of the image and mentions Sri Dharamachaha (Dharmachandra), the mūlasamgha, Suti (Sarasvati) gachchha and Balātkāragaṇa.
211	No. 2 Marble *paṭa* with Jaina Images.	—	Rāja Pratāpadamanadeva.	-do-	-do-	Similar to the above.

1	2	3	4	5	6	7
212	No. 3. Another *Paṭa*.	—	Rāja Rāya Hamiradeva.	Vikrama 1272.	Local dialect Nāgari.	Similar to No. 210.
213	No. 4. Marble figure of seated Dharma-nātha.	—	—	Vikrama 1499.	Sanskrit Nāgari.	Damaged the inscription on the front side below the image reads : *Śrī Dharmanāthadeva(h)* II while that at the back side records the installation of the image and refers to Vidyānandin belonging to the Mūlasangha.
214	No. 5. Marble figure of seated Śāntinātha.	—	—	Vikrama 1526.	-Do-	Records the installation of the image and mentions Sakalakīrtti, Bhuvanakīrttideva and (Dharma)kīrtti connected with the Mūlasamgha. Also mentions Haradāsa.
215	No. 6. A small four sided votive *stūpa* like brass structure with images of Jaina Tīrthankaras.	—	—	Vikrama 1527 1471 A.D.	-Do-	Records the installation of a Jina *bimba* by a lady named Tejaladē wife of Śreshthin Teja, of the Simhapura Vamsa at the behest of Āchārya Vidyānamdideva of the Mūlasamgha and Sarasvatigachchha.
216	No. 7. Black stone seated figure of a Tīrthankara.	—	—	Śaka 154 (I) 1619 A.D.	Lolal dialect, Nāgari.	Records the installation of the image at the behest of Viśālakīrtti.

1	2	3	4	5	6	7
217	Nos. 8-48. Various Jaina Tirthankara.	—	—	Vikrama 1548.	Sanskrit Nāgari.	Records with slight textual variations the installation of the images by some persons.
257	Figures.					
258	No. 49. Black stone seated figure of a Tirthankara.		—	Vikrama 16 (5) I	Sanskrit Nāgari.	Fragmentary. Records the installation of th image of Pārśvanātha by Lakhamā(de) wife of Lakhama Vādi (Bhūsuana).
259	No. 50. Another similar Figure.	—	—	Vikrama 1669 A. D. 1613.	Sanskrit Nāgari.	Damaged. Records the installation of the image of Jasahkirtti of the Kāshtāsamgha.
260	No. 51. Marble figure of seated Pārśvanātha.	—	—	—	Sanskrit Nāgari.	Damaged. Records the installation of the image and mentions Prāgavātaka-jñāti and Tapagachchha in characters of about 15th century.
261	No. 52. Black stone figure of seated Pārśvanātha.	—	—	—	-Do-	Damaged.
262	No. 53. Black stone figure of a seated Tirthankara.	—	—	—	-Do-	Damaged.
263	No. 54. Marble figure seated Pārśvanātha.	—	—	—	-Do-	Records the installation of the image by Gāmāji at the behest of bhaṭṭāraka Devendrakirti who belonged to the paṭta of bhaṭṭā-

1	2	3	4	5	6	7
						raka Dharmabhūshaṇa belonging to the Mūlasamgha. In characters of about the 16th century.
264	No. 55. Black stone figure of seated Tīrthankara.	—	—	—	Sanskrit Nāgari.	Damaged. Mentions Muo, i.e. Mūlasamgha and Vādibhūshaṇa-pa (bha) ṭṭa. -do-
265	No. 56 Black stone figure of seated Tīrthankara	—	—	—	-do-	Badly damaged.
266	No 57. Marble figure of seated Tīrthankara.	—	—	—	-do-	Damaged. Records the installation of the image by a person (name lost) at the behest of bhaṭṭāraka ..Kīrtti, the disciple of Devendrakīrtti belonging to the patta of the Mūlasamgha.
267	No. 58. Marble figure of seated Neminātha.	—	—	—	-do-	Records the installation of the image by a person at the behest of Ajitakīrtti, disciple of bhattāraka Devendrakīrtti belonging to the paṭṭa of bhaṭṭāraka Dharmabhushana of the Mūlasamgha, Sarasvatigachchha and Balātkāra-gaṇa. Refers to Bhaṭṭāraka Dharmachandra.

1	2	3	4	5	6	7
268	No. 59. Black stone seated figure of Neminātha.	—	—	Śaka 1538.	Sanskrit Nāgari.	Damaged. Records the installation of the image at the behest of Viśālakirtti. Mentions Sarasvati Gachchha and Balātkāra-gana.
269	No. 60. Black stone stela with the image of Pārśvanātha.	—	—	Śaka 1541 A.D. 1620.	Sanskrit & Nāgari.	Damaged. Records the installation of the image at the behest of Viśālakirtti. Refers to the Mūlasamgha, Sarasvati-gachchha, Balātkara-gana and Kumdakuṁdāchāryānvaya.
270	No. 61. Similar Stela.	—	—	Śaka 1541 A.D. 1620	Sanskrit & Nāgari.	Records the installation of the image by Nāgaśreshthin of Komkana at the behest of bhaṭṭāraka Viśālakirtti of the amnaya of Kumudaprabha belonging to the patta of Devendrakirtti of the anvaya of Kuṁdakumdāchārya and belonging to Balātkāragaṇa, Sarasvati-gachchha and Mūlasamgha.
271	No. 62. Brass standing figure of a Tirthankara.	—	—	Śaka 1545.	Sanskrit & Nāgari.	Records the installation of the image by Jivāi, wife of Māhatāji.
272	No. 63. Brass seated figure with *chalachitra* behind.	—	—	Śaka 1555.	Sanskrit & Nāgari.	Indifferently written. Records the installation of the image and mentious the Mūlasangha.

1	2	3	4	5	6	7
273	No. 64. Marble figure of seated Neminātha.	—	—	Śaka 1576.	—	Records the installation of the image by Tukaireshthin and another person at the behest of bhaṭṭāraka Ajitakīrtti belonging to the paṭṭa of bhaṭṭaraka Viśālatīrtha of the amnaya of Dharamabhūshaṇa who himself belonged to the paṭṭa of Dharmachandra of the Mūla-samgha.
274	No. 65. Brass standing figure of Pārśvanātha.	—	—	Śaka 1589.	Telugu	Records that the image is (the gift) of the Śrāvaka (name not clear) connected with the mūlasamgha.
275	No 66. Marble figure of seated Tīrthankara.	—	—	Śaka 1622.	Sanskrit Nāgari.	Records the installation of the image by a person (name not clear) probably connected with the mūlasamgha.
276	No. 67. Black stone figure of seated Tīrthankara.	—	—	Śaka 1680.	Sanskrit Nāgarı.	Records the installation of the image by a person named Śārvana (?) along with his wife Sanaka and son (name not clear) at the behest of bhaṭṭāraka Guṇabhadra of the mūlasamgha.
277	No. 68. Marble Figure of seated Pārśvanātha.	—	—	Śaka 156(6)	Sanskrit Nāgari.	Records the installation of the image probably at the behest of

1	2	3	4	5	6	7
						Ajitakīrtti of the Mūlasaṃgha and Sarasvatigachchha.
278	No. 69. Black stone seated figure of a Tīrthankara.	—	—	—	Sanskrit Nāgarı.	Damaged. Probably records the installation of the image and mentions the Mūlasaṃgha. In characters of the 16th century A.D
279	No, 70. Big black stone figure of a seated Tīrthankara in the first floor room of the temple.	—	—	—	—	Badly damaged
	Kerala, Koziakoda District. Eranad *Tāluq*.					
281	Eluttukkallu : Rock ın the Cheruputa rıver.	—	—	—	—	Partly submerged under water. Seems to read *ma e tı ta nı ra na*. In archaıc southern characters.
	Mysore, Dharwar District. Hirekerur *Tāluq*.					
550	Chınmulugund sculptured stone in the front of Basavaṇṇa temple.	—	—	—	Kannada	Records the death of Somabe, wife of Belisetti and discilnpe of Bhabhavasenadeva of Mūlasaṃgha and Devagaṇa. In characters of about 12th century.

1	2	3	4	5	6	7
	Mysore. Gulbarga District. Chincholi *Tāluq*.					
628	Keswar Slab built into the wall of the Kumbaradegula.	—	—	Śaka 1307 A.D. 1385.	—	States that. Matiseiṭṭi of the Vaiśyakula, a disciple of Māghnandi, who was a disciple of Amarkirtti, renovated the Chaityālaya of Pārśvanātha in Keśavapura.
647	Shorapur *Tāluq*. KEMBHAVI. Slab kept near the well called Dosigarabāvi.	—	—	Śaka 1262 A.D. 1340.	Sanskrit Kannada	Records the erection of the *niśhidhi* (Memorial pillar) of Lokachandradeva belonging to Mūla-samgha, Sarasvati-gachchha, Balātkaragana and Kundakundānvaya. Refers to the son of Mahādevasrēshṭhin. The concluding portion of the epigraph is damaged.
648	Slab built into the wall of the same well.	—	—	—	Kannada	Damaged and fragmentary. Mentions Kondakund(anvaya) and Maladhārideva. In characters of about the 13th century.
	GANGAVATI *TĀLUQ*.					
678	Anegondi Slab built into the wall of the Jain temple.	Vijayanagar.	Harihara.	1342 A.D.	Sanskrit, Kannada	Partly broken. Records the construction of a *chaityālaya* by Irugappadaṇḍanāyaka, son of

1	2	3	4	5	6	7
						Baicha-daṇḍanātha, the general of Harihara, probably at the instance of the latter. The name of the city in which it is stated to be situated in Kuntala-Vishaya in Karnathmaṇḍala. A genealogy of the Jaina teachers is given.
680	Boulder in the river opposite to the Chintāmani Āśrama.	—	Hamalanka.	—	Sanskrit Kannada	Records the death by *Samyaktva* of Katubayi, write of Pradhana Buddharāja. About the 13th century.
	Mysore. Raichur District. Lingsugar *Tāluq*.					
720	Slab set up in a field about two miles to the east of the village.	Chālukya of Kalyāna.	Jagadeka malla Jayasimha.	Śaka 944.	Kannada	Records a grant of land to the *basadi* built by Appanayya, the Uroḍeya of Tanakavavi. Mention is made of Daṇḍanāyaka Polalamayya.
	Orissa. Puri District. KHURDA SUB-DIVISION.					
726	Bhubaneswar. Udayagiri-Khaṇḍagiri caves. Inner wall of the Navamuni cave.	Somavamsi.	Uddyotakesarin.	Year 18.	Sanskrit Gauḍiya.	Published in Ep. Ind., Vol. XIII, Pp. 165.66.

1	2	3	4	5	6	7
727	Inner wall of the Gaṇeśagumphā.	Bhauma-Kara.	Santi-kara.	—	Sanskrit, Siddha-mātrika.	Ibid., P. 167.
728	Inner wall of the Hāthigumphā Inscription No I. Orissa Puri District. KHURDA SUB-DIVISION.	—	— characters of about the 7th century.	—	-do-	Pilgrims record. Reads Spashta-Ruch (i) ta-Paramah (mah). In
729	-do- No. 2	—	—	—	-do-	Do. Reads Hotravasa.-do.
730	-do- No. 3	—	—	—	-do-	Do. Reads Mathana—Pachi-Ragghi. Do.
731	-do- No. 4	—	—	—	Gauḍiya	Do. Incised indifferently in the negative. Contains a few names. In characters of about the 11th century.
732	-do- No. 5	—	—	—	Siddha-mātrika.	Do. Of the few groups of letters, two read Uttamakula-vasa and Kuveragṇi. In characters of about the 7th century.
733	-do- No. 6	—	—	—	Siddha-mātrika.	Do. Reads (1) Pradosha-Visa (Pittri) vasa and (2) Tapognisthiti. Do.

1	2	3	4	5	6	7
734	-do- No. 7	—	—	—	Siddha-mātrika.	Do. Reads Des Achara-Viruddhavasa. Do.
735	Ceiling of the cave.	Chedi-Mahām-eghavā-hana.	Khāra-vela.	—	Prākrit, Brāhmi.	Published in Ep. Ind. Vol. XX, Pp. 72 ff.
	RAJASTHAN. Chittorgadh District. Cittorgadh Tehsil.					
736	Chittorgadh, Slab built into the fortwall near the *Top-khānā*.	—	—	Vikrama 1334 A.D 1277.	Sanskrit Nāgari.	Records the construction of a *devakulikā* in the Śāntinātha *chaitya*, built by Sa Ratnasimha, by Kumāralaśrāvikā for the merit of her maternal grand father Sa. Thāḍa. See No. 740 below.
739	Pillar in the temple of Sringarachauri.	Guhila of Mewar.	Mahā-rānā Kumbh-akarna.	Vikrama 1505.	Sanskrit Nāgari.	Records the construction of the temple (prāsāda) of Śāntinātha by Ratnabhandārin (Officer in charge of precious stones) Velaka, the *Koshavyāpārin* (treasury officer) of the Rāṇā. The temple was called Ashṭāpada and it was consecrated by Jinasāgarasūri of the Kharatara gachchha. Cf. Bhandarkar's List, No. 798; An. Rep. Rajputana Museum, Ajmer, 1920-21, P.5.

1	2	3	4	5	6	7
740	Slab built into the fortwall near the *Topkhānā*.	—	—	Vikram 1334. A.D. 1277.	Sanskrit Nāgari.	Records the construction of a *devakulikā* in the Śāntinātha chaitya, built by Sa Ratnasimha, by Kumaralasravika for the merit of her paternal grandfather Sa. Puna. Cft. No. 736 above.
741	Base of a sculptured frieze in the small wall.	—	—	Vikrama 1511.	Sanskrit Nāgari.	Records the construction of a *devakulikā* in Śāntinātha temple by the brothers Sa. Simpa and Sa. Nāthu, and its consecration by Jinasāgarasūri belonging the paṭṭa of Jinachandrasūri of Kharatara-gachchha.
748	Inscribed fragments kept in the store room of the Overseer's Office. No. 7.	—	—	—	Sanskrit Nāgari.	Fragmentary. Refers to Arishtanemi and Jinapada. 12th century.
749	No. 8	Guhila of Mewar	Mahārāṇā Kumbhakarna.	—	Sanskrit Nāgari.	Records the construction of a *Kīrtistambha* at Mahāmeru by Māpā, son of Jaita and grandson of Lākhā. In characters of 15th century.
758	No. 17	—	—	Vikrama 1578 A.D. 1522	Sanskrit Nāgari	Records the construction of an image of Sumatinātha by an in-

1	2	3	4	5	6	7
						habitant of Jāvālapura, who belonged to Ukeśavaṁśa and Kumkumalola-gotra, and its consecration by Kanakaprabhasūri of Vadagachchha.
	JAIPUR DISTRICT. Bairat Tahsil.					
762	BAIRAT-Slab fixed into the wall of the Jain Temple.	Timurid	Jalāla [dina] Akabbara son of Humāun.	Vikrama 1644 (?) A.D. 1588.	-Do-	Damaged and fragmentary. Begins with an adoration to *guru* Hira-Vijaya-sūri. Mentions Bhāramalla who received the governorship of many villages from the Pātaśāha's subordinate Toḍaramalla and Bhāramalla's son Indrarāja who received the governorship of Vairatadranga and his brother Ajayarāja Indrarāja built the temple of Vimalanātha called Mahodaya-prāsāda and also Indravihāra and installed many images including those of Pārśvanātha,

1	2	3	4	5	7	7
						Chandraprabha and Rishabhadeva bearing the names of his father, himself and his brother respectively. Akbar is mentioned as worshipped by the fourteen *Chhatrapatis* and numerous *Mandalādhipatis* and also apparently as the lord of the *Mandals* of Kashmira, Kāma-rūpa...tāha (probably Mulatāna), Kābila (Kābul), Badakaśā (Badakshān), Dhilli, Marusthalli, Gurjaratra, Malava, etc. The record described as *Indra-vihāra-prāsāda-praśasti*, was composed by Pam. (i e. Pandita) Labhavijaya-gani and was written on the stone by *Pam*-Somkusālagani. Also mentions Mahopādhyāya Kalyānavijaya-gani. Probably engraved by Musarapha, Bhagaru and Mahamadāla, sons of Bhairava. Cf. BHANDARKAR's List, No. 810. PRAS, W.C., 1909-10 P. 45.

1	2	3	4	5	6	7
	Rajasthan : Udaipur District, Kurbar Tahsil.					
768	Āṭh—On the door frame of the Jaina temple.	—	—	Vikrama 1267 A D. 1211.	Sanskrit Nāgari.	Records the installation of an image of Pārśva-(nātha) sūri) of the santana of Amardēva-sūri.
	Rajasthan Udaipur District, Nathdvara *Tāluq*.					
779	Delvāḍā—Broken piece kept in the Pārśvanātha temple	—	—	—	Sanskrit Nāgari.	Records the construction of some object by Hena-telika of Chitra-vala-gachchha who belonged to the Upa-keśa community of Bhartripura. Mentions telika-sūri and Guna-kara-sūri.
781	Pedestal of an image in the same temple.	—	—	Vikrama 1503.	Sanskrit Nāgari.	Fragmentary. Refers to the *parikara* of Jinendra Sāntināțha apparently made by a member of the prāg-vata community and that it was installed by Sri-sūri.
	UTTAR PRADESH : Almora District.					
383	Dwarhat—Pedestal of two pairs of feet.	—	—	Vikrama 1044 (?)	Sanskrit Nāgari	Records the gift of *arjikā* Lalitaśri, disciple of *arjikā* Devaśri.

1	2	3	4	5	6	7
JHANSI DISTRICT : Deogarh.						
411	Slab near the Gupta temple.	—	—	—	Sanskrit (verse) Nāgari.	Fragmentary. Mentions a king sallatta or . . . nallata and the, merchant Chakreśvara and seems to record the construction of a Śālā apparently in the temple of Jina Śānti and the creation of an endowment. In characters of about the 11th century.
415	Main Jain temple. Slab built into the niche to the left of the sanctum	—	Mahāsāmanta Udayapala.	—	Sanskrit Nāgari.	Seems to record that the image was caused to be made by the Mahāsāmanta. In late characters. Cf. A.R , Northern Circle, 1916, No II.
416	Jain temple No. 16. Slab to the east of the temple.	—	—	—	Sanskrit (verse) Nāgari.	Fragmentary. Mentions Udbhavarāja-vamsa, sūri Subhakirti, Gāmgēya-nripa, Kāmadeva someone's disciple (Dhi)rachandra, and Māghanamdi. In characters of about the 11-12th century. A.R. Northern Circle, 1918, No. 101.
417	Jain temple No. 19. Pedestal of the Sarsvati image	Ruler of Chanderi.	Durjansimha.	—	Sanskrit Nāgari.	Trace the *guruparamparā of* Tribhuvanakirti and records that he

1	2	3	4	5	6	7
						set up the image of Sarasvati. Ibid., No. 103.
Uttar Pradesh. Lucknow District, Lucknow Provincial Museum.						
423	Pedestal of a Jaina (?) image	--	—	V S 1209 A.D 1155	Sanskrit Nāgari.	Damaged Records the installation of the image and mentions a Sādhu named Gohada of the Lamba-kamchuka anvaya of Mūlasangha.
424	Sculptured slab find spot Kankāli Tilā Mathura	—	—	—	Prākrit, Brāhmi.	Records the gift of the āyāgapatta by a kālavāla of Mathura together with his wife Śivarakhitā (Sivarakshita). In characters of about the 1st century A D. Published in Ep Ind. Vol. XXIV, Pp 205-6, (No. IV).

PHOTOGRAPHS

No.	Locality	Description	Size
3904	Hāthigumphā, near Bhubaneswar, Puri District, Orissa	Inscription of Khāravela Secrion A.	Half
3905	-do-	-do- Section-B	-do-
3906	-do-	-do- Section-C	-do-
3907	-do-	-do- Section-D	-do-

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Jyoti Prasad JAIN.—*Some unpublished Jaina Inscriptions.* (Jain Ant., vol. XXII, No. II) Arrah, 1964, Pp. 1 to 8.

1. Pallava Charter from the Tanjavur district of the State of Madras dated in the 6th regnal year of Pallava Simhavarman (c. 550-575 A D.) which records the grant of lands in Amnserkkai and Tomar the Jain saint Vajranandin of Paruttik-kunru in the earliest copper-plate inscription of the Pallavas of Kanchi. The saint Vajranandin of this record is most probably identical with Vajranandin, the author of *Nava-stotra* and the founder of the Dramila or Dravida Sangha.

2 A copper-plate grant of the Western Chālukya emperor Vijayāditya issued in Śaka year 630 (A.D. 708) from Shiggaon (in the Dharwar district of the present State of Maharashtra) recording certain donations made by that king to the Jain *bhavana* which had been erected by the princess Kumkunadetti, a sister of Vijayā-ditya proves that the family creed of the Western Chālukyas of Vatapi in the 7th-8th centuries was Jainism, and that Vijayāditya's feudatory chiefs the Alupa rulers of Vanavasi were also followers of Jainism.

3. Stone inscription from Macherla (In Palnad *tāluq* of Guntur district in the state of Andhra Pradesh) of the region of the Eastern Chālukya king of Vengi, Jayasimhavallabha II, and issued in the 8th year (C 714 A.D.) of his reign records gift of land to the god Arhanta Bhatara by certain officers of Pallinandu. It is curious that the region (Palnand *tāluq*) has retained its original Jaina nomenclature during the past thirteen centuries.

4. A stone inscription from Lemulavada (in the district of Karimnagar of the erstwhile Nizam's dominion) belonging to the reign of King Baddega of the Chā-lukya royal family of Lemulavada records the construction of *Jinālaya* (Jain tem-ple) by king Baddega at the instance of or for the benefit of Somadeva Sūri of the Gauda Samgha. There is no doubt that the Somadeva Sūri of this record is none else but the reputed author of *Nītivākyāmrita* and *Yaśastilaka Champu* and that the Jain temple referred to the *Subhadhama Jinālayo* for the maintenance of which King Arikesari, the son and successor of this Chālukya Chief Baddega or Vaddega issued a copper-plate grant in Śaka 888 (A D. 966) in favour of his *guru* Somadeva Sūri.

5. A spurious epigraph from Kallubhavi (in the Belgaum district of the Mysore State), dated Śaka 2o1 (?) Kihhawa but written in characters of the eleventh century, records that in the reign of Rāshṭrakūta king Amoghavarṣa his Mahāmaṇḍaleṣhvara Saigotta-Ganga Permandi (alias Shivamāra) made a gift of the village of Mukkudavada in Kadalavalli 30 the temple of *Jinendra* and states that this grant was renewed by Kancharasa. It seems that at the time of the rene-

wal of the grant the year of the original grant of Ganga chief Sivamāra II Saigota has been written by mistake as Śaka 261 whereas it must have been same date between Śaka 700 and 740 when that Ganga ruler is known to have lived.

6. A stone inscription (now in the Hyderabad Museum) of the reign of king Jayasimha II of the later Chālukya dynasty of Kalyāni and dated in Śaka 949 Prabhava A. D. 1027 mentions Somala Devi, a hitherto unknown daughter of that monarch, a devoted Jain who when encamping at Pulipodaru made a grant to a *basadi* (Jain establishment) of Piriya Mosangi (modern Maski) which was probably her capital.

7. An inscription dated Samvat 1116 (A.D. 1059-60) inscribed on the lower part of a Jaina image found at Jantoli in the Ajmer District.

8. An inscription from Punduru (in the Mahbubnagar district of Andhra Pradesh) of the later Chālukya monarch Tribhuvanamalla (Vikramāditya VI) registers endowments of land, a garden and certain incomes to the god Pārshvadeva by Mahāmaṇḍaleshvara Jattarasa of Punduru in the 12th year (1087 A D)

9. A three-line inscription on a marble image of Tīrthankara Pārshvanātha giving the date samvat 1150 (A. D. 1093).

10. An inscription engraved on the pedestal of an image of Tīrthankara Pārshvanātha found in Bhojpur (district Raisen of Madhya Pradesh), records the setting up of two images by one Chillana, son of Rama and grandson of Nemichandra in the reign of Naravarman (C 1097-1111 A. D.), the Paramāra king of Malwa.

11. The inscription on the pedestal of the image of Ranchodaji in a temple at this image at Dholka (district Ahmedabad in Gujarat State) show that this image was installed in v. s. 1266 (A.D 1209). The original inscription—a large *praśasti* composed by the well-known Shvetāmbara Jain poet Rāmachandra Sūri who is known to have died in 1174, records the construction of a Jaina monastery called the Udayana Vihāra by the minister Vagdahata, apparently in the memory of his father, Udayana, who was the chief minister of the Chālukya monarch Jayasimha Siddarāja (c. 1094-1144 A. D.). The date of the original inscription appears to be about 1150 A. D.

12. A three line inscription on the pedestal of a seated headless image of the 8th Tīrthankara, Chandraprabha bearing the date Samvat 1209 (A. D. 1152-53). The image was acquired by the Rajputana Museum, Ajmer.

13. A stone inscription from Ariskere (in the Hassan district of Mysore State) of the region of the Hoysaḷa king Narasmha I of A.D. 1168 records the construction of a Jaina basti at (or of the name of) Nakara *Jinālaya*. A later inscription on the same stone states that the minister Chandramauli (possibly the famous Jaina minister of the same name of the Hoyasaḷa King Ballala II) made grants for the restoration (or repairs) of that temple Though a Brahmin by caste Chandramauli was a devoted Jain and his own records give the dates 1203-1204 A.D.

14. A Chahmana inscription from Barlut (in the Sirohi district of Rajasthan) on a stone slab kept in the Shāntinātha temple contains three parts. The first part records certain gifts in favour of god Shāntinātha and of the Manansingha Vihāra for the merit of Ra Manan Singh on v s 1283 (A.D. 1226), the second part of dated v.s 1330 states that Ra Abhata along with his sons built the Manansingha *Vihāra* for the merit of Ra Manan Singh, and the third part refers to some pious deeds of Sri Padma Simha of the Pragvata community and to Parnabhadra Sūri of Brihad Gachchha.

15. An inscription from Jalor, dated v.s. 1331 (A.D. 1274-75) registers certain grants made by Mahārājakula Chachigadeva of the Jalor branch of Chahamana dynasty to the god Mahāvira installed in the *Chāndana Vihāra*.

16. An inscription found at Maheswar records that in v.s. 1627, Śaka 1492 (A.D. 1571) one Mandoli Devadasa repaired and restored the ancient Jaina temple of Ādinātha at that place. In 1565 rnd 1570 A.D. he had already restored several Śaiva temples of the place.

17. An inscription dated Śaka 1577 (A D. 1655) on a *nishidhi* at Sonda (in North Kanara district of Mysore) records the death of the Jain *guru* Bhaṭṭā Kalamkadeva who appears to be identical with the reputed author of Karnataka *Śabdānuśāsana*, the celebrated Sanskrit grammar of the Kannada language, and of *Manjari Makaranda*.

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An. Rep. on In. Epi. 1949-50. Delhi and Calcutta, 1956

No.	*Place find-spot*	*Dynasty*	*King*	*Date*	*Language and alphabet*	*Remarks*
1	2	3	4	5	6	7
ORISSA .						
61	Orissa Pro. Museum, Bhuvanesvar	Sailod-bhava.	Dharma-rāja	—	Sanskrit in early East Indian characters.	Copper-plate 1949-50 Issued from Vijaya-Aslida Gift by queen Kalyānadevi of lands in villages of Suvarna-ralondi and Madhuvā-taka, to *Ekaśata* Prabud-dhachandra, disciple of Nasichan Pub. in Ep Ind Vol. XXIX, Pp 38ff Plate
BOMBAY · BARODA DIST.						
52	Baroda—Pedestal of a Jain image in the Museum (from Vasai near Vijapur, Meh-sana)	—	—	v s 1326 Vaiśākha su 9, Thurs'ay, 1269 A.C April II. f d.t. 57.	Sanskrit Nāgari	Records the installation of Śantinand Pārśvanā-tha in the temple of Rishabhadeva, Deven-drasūri , 20 drammas for *nitya-pūja*
53	Pedestal of an-other Jain im-age, in the Museum (from Vijapur, Meh-sana).	—	—	v.s. 1298 Māgha su. 10, Monday-1242 A.C. Jany. 13, Monday.	-do-	Records the installa-tion of the image of Vāsupūjya.

1	2	3	4	5	6	7
54	Pedestal of 3rd Jaina image, in the Museum (from Vasai near Vija-pur, Mehsana).	—	—	Jyeshtha su. 9, Thursday.	Sanskrit Nāgari.	Records the installation of the image of Mahāvira.
55	Pedestal of an image of Mahāvira in the Museum. (do.).	— —	— —	v.s. 1326, Vaiśākha, su. 9, Thursday, 1269 A.C., April II, Thursday.	-do-	Records the installa- of the images of Śānti-nātha and Pārśvanātha.

DHARWAR DIST.
HANGAL *TALUQ.*

1	2	3	4	5	6	7
131	Virapur—stone kept in the Jain temple.	Vijaya-nagara.	Bira Hari-hara Maha-raya.	Śaka 1317, Bhava Bhādra-pada, ba 30, Amā-vasya, Wednes-day, ir-regular.	-do-	Records the death of Chikka Chamdappa, son of Chamdoja of Nāgarāhalli.

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Department of Archaeology, *Annual Report on Indian Epigraphy for 1950-51*, Delhi, 1956.

P. 3. On the Śamanarmalai hill near Kilkuyilkudi, Madurai District, was discovered a Kannada inscription of about the 12th century A. D., engraved on the top of the rock near a stone lamp-post (No. 244). It mentions the Jain teachers, Āriyadēva, Ba (Bā) lachandradēva of Belagula (i. e, Śravaṇa-Beḷgoḷa) who belonged to the Mūlasangha, Nēmidēva, Ajitasēnadēva and Govardhanadēva. Evidently this locality where Jaina inscriptions in Tamil of about the

9-10th century A. D. have already been discovered (A. R. S. I. E., 1910, Nos. 63-69) continued to be associated with Jainism till the 12th century A. D. The connection of a Jaina teacher of Śravana Belgola in Mysore with this ancient Jaina centre in the Tamil country is of special interest.

B. Stone Inscriptions, 1950 51.

Bihar. Monghyr District,
Jumui Sub-Division

No.	*Find-spot*	*Dynasty*	*King*	*Date*	*Language & Alphabet*	*Remarks*
1	2	3	4	5	6	7
2.	Kakan—In a Jain temple.	—	—	v s. 1504 Phālguna Sudi 9.	Sanskrit, Nāgari	Mentions Sivāi of the Mahatiyāna family and the Mummatomda gotra.
3.	Around the foot-marks in front of the image of Pārśvanātha in the same temple.	—	—	v s. 1822 Vaiśākha Sudi 6.	-do-	Records renovation of the temple and the installation of the foot-marks of Suvidhinātha by the Jaina Sangha of Kakandi (Kakan) tirha.
4.	Back of a Jain *Āyāgapaṭa* in the same temple.	—	—	v s. (19) 33	-do-	Records the installation of the *Āyāgapaṭa* by Śāntisāgarasūri. Mentions Rai Bahadur Dhanadeva Simha.
5.	Kundaghat—Image of Mahāvira in a dilapidated Jaina temple on the Lachhuar Hill.	—	—	v s. 1505, Phālguna Sudi 9.	-do-	Records the installation of the image of Mahāvira.

1	2	3	4	5	6	7
	9. Image of Mahāvira in another temple in the same place.	—	—	—	Sanskrit, Gaudiya.	Records that the image was a deyadharma of Viresvaraka.
	BOMBAY : Belgaum District, Khanapur *Tāluq*.					
	15. Golihalli—Slab set up near Siddheśvara temple.	Western Chālukya.	Bhūlokamalla.	Kali year Manmatha, Phālguna Su. 15, Thursday. Irregular.	Kannada.	Damaged. Records a gift of land to a Jaina temple constructed by Aṁgadiya Mallisetti at Kiru—Sampagādi. The gift was made into the hands of Vāsupūjya Bhattāraka, disciple of Nemichandra Bhottāraka, of Mūlasamgha and Balātkāra gana. The pedigree of Vāsupūjya is enumerated at some length.
	Bombay District.					
	24. Bombay—Prince of Wales Museum. Slab No. B.B. 307.	Saluvas of Sangitapura.	Sāluva Nāyaka.	Śaka 1485 Dundubhi, Chaitra Su. 12, Monday, Māgha 1562 A. D., March 16, f.d.t. 76, f.d.n. 74.	-do-	Refers to the construction of a shrine at Gerasoppe by the chief Sāluva Nāyaka, son of Hemmarasi—Nāyikiti and Vitthappa-Nāyaka, and to the consecration of Śānti-Tirthankara therein and records gifts of lands made to the same by the chief. Reviewed in ASR for 1924-25 P. 115.

1	2	3	4	5	6	7
25	Bombay No. B. B. 309.	Western Chāluk-ya.	Trailo-kyamal-ladeva.	Śaka 976, Java, Vaiśā-khā, Amā-vāsya, Monday, solar eclipse, 1054 A.D., May 9, Monday, f d.t 26. The eclipse occu-red on Tues-day.	Kan-nada	Records the construction of the shrines of Śāntinātha, Pārśvanātha and Supārśvanātha at Ponnavada by Chānkirāja of the Vānasa family, an officer of the Chālukya queen Kētaladēvi and registers grants of lands to these temples by the king at the request of the queen. Published in Ind. Ant. vol. XIX, Pp. 268 ff. and noticed in ASR for 1924-25, P. 115.

DHARWAR DIST ·
HANGAL *TALUQ*.

1	2	3	4	5	6	7
60	Hirekangi Slab set up near the Hanuman temple.	Kadamba	Malli-dēva.	Year 10, Vyaya, Karttika, ba 14, Thurs-day.	-do-	Records the observance of the vow of *sanyāsana* and death by *samādhi*, of Kaligavundi, a lay-disciple of Dharmasena. In characters of about the 12th century
67	Kargudari—Slab standing in S No. 80	Western Chālu-kya	Pratāpa-chakra-varti Jagade-kamalla.	Prabhava, Pushya su 1, Monday, Dakshi-nāyana (mistake for Utta-rāyana) Samkra-maṇa.	-do-	Registers a gift of land for offerings, etc. in the temple of Vijaya-Pārśva-Jinendra constructed at Karegudure by Mahāvaḍḍabyavahāri Kallisetti, the gift was entrusted to the teacher Nāgachandra Bhaṭṭāraka, pupil of Harinandi, disciple of

1	2	3	4	5	6	7
						Vāsupūjya. These teachers were descendants of Pūjyapāda and belonged to the Surashtah gaṇa and Chitrakūta anvaya.
68	Kuntan-Hosaḷḷi-slab kept near Basavanna temple.	Western Chālukya.	Jagadekamalla.	Year 10, Prabhava.	Kannada.	Damaged. Seems to record a gift of land by Nāgisetti and others to a Jaina deity. Mentions Achaladevi and the Kadamba Chief Tailamandalesa.
MADHYA BHARAT : DHAR.						
123	Indore. Indore Museum.	—	—	v.s. (1) 334, Māghavadi 7, Monday.	Sanskrit, Nāgari.	Damaged. Mentions Paṇḍitāchārya Ratnakīrti and refers to the installation of an image.
154	Indore (from Kasrawad).	—	—	—	Prākrit, Brāhmī.	Reads *Jina* (*ta*) *pasa*. In characters of about the 2nd century A.D.
159	-do-	—	—	v.s. 1442 (?) Māghavadi.	Sanskrit, Nāgari.	Damaged. Seems to refer to the installation of the Tīrthankara Śāntinātha. Mentions Jaina teachers of whom one is Prauḍhāchāryaśri Mahākīrti.

1	2	3	4	5	6	7
161	Indore. Pedestal of another image.	—	—	V.S. 122 (7)	Sanskrit, Nāgari.	Records the homage paid by a person named Vina, who belonged to the Gurjara community, apparently to an image of the Tīrthamkara Neminātha. Mentions the Jaina teachers Gunachandra, Śrīkīrti, Ratnachandra and Bhavachandra of the Desigaṇa.
168	Ujjain. -do-	—	—	V.S. 1299, Chaitra, Sudi 6, Saturday, Irregular.	-do-	Mentions *Āchārya* Sāgarachandra.
171	Ujjain—Mahākāla temple.	—	—	—	-do-	Mentions Gori, wife of a person of the Skandhilavala (Khandelwala) family. Noticed in Annual Administration Report, Archaeological Department, Gwalior State, 1940-41, App. F. No. 8.
175	-do-	—	—	—	-do-	Mentions Paṇḍita Kittanana, son of Sādhu Vardhamāna and Harṣini. Do.

1	2	3	4	5	6	7
176	Ujjain—Mahākāla Temple.	—	—	v s. 12(1)0, Vaiśakha. su. 1, (Friday).	Sanskrit	Damaged. Mentions Mathurāvaya. Do.

COIMBATORE DISTRICT :
ERODE *TALUQ*.

1	2	3	4	5	6	7
231	Bhavāni—ceiling of the mandapa around the Amman shrine, Sangameśvara temple.	Chiefs of Mysore.	Krishna-rāja Udaiyar, ruling from Srirangapattam.	Raudri, Avani 5.	Tamil	States that the northern maṇḍapa of the Amman shrine was caused to be constructed by Kadali Sēshayanavaragal at the instance of Dalavaya Dēvarājayanavargal and Nañjarājaudaiyan.

Madurai District :
Madurai *Taluq*.

1	2	3	4	5	6	7
242	Kiḷkuyikudi (Kilakkudi) Rock to the north of the bass-relief Jaina images in Pechchippalam, Samanarmalai hill.	—	—	—	Tamil Vatteluttu.	Damaged. Mentions a *Paḷḷi* and the names Gunabharadeva and Chandraprabha. In characters of about the 10th century.
243	Top of the same hill, near basement of a dilapidated temple.	—	—	—	Tamil Vaṭṭeluttu.	Mentions Irattaiyan. In similar characters.

1	2	3	4	5	6	7
244	Same place, near the stone lamp post.	—	—	—	Kannada	Mentions the Jaina teachers Ārıyadēva, Bālachandradēva of Belagula, belonging to the Mūla samgha. Nemidéva, Ajitasena-déva and Govardhana-déva. In characters of about the 12th century.
Tanjore District : Nannilam *Taluq.*						
280	Polakkudı.—Back of a Jaina image near the tank.	—	—	Śālıvā-hāna Śaka 158 (1) Pra-mādi, Ādı.	Tamil	States that Rājamānya Rājaśri Mallarırayar had a tank dug at Pe-laikudi and issued orders prohibiting baling out of water from it by baskets (for irrigation) and the cutting down of trees surrounding it.

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An Rep. on Ind. Epi. for 1951-52, Delhi and Calcutta, 1957.

Stone Inscriptions, 1951-52.

No.	*Source*	*Dynasty*	*King*	*Date*	*Language and Alph.*	*Remarks.*
1	2	3	4	5	6	7
Bombay : Belgaum Dist. Sampgaon *Taluq.*						
33	Bailhongal—slab set up in the backyard of Ga-	West Chā-lukya	Tribhu-vana-malla-	Śaka Thurs-day.	Kannada	Damaged. Mentions Mahāsāmanta Anka of the Ratta family and

1	2	3	4	5	6	7
	digeyya Enigi-matha.		déva.			the Kumdi province. Jinadeva-sūri of the Yāpaniya samgha, Mailapa anvaya, Karaya gana, Mulla-bhattāraka ; gift of land to a Jain temple.
Bombay . Dharwar Dist. Kod *Taluq.*						
59	Ablur—Parapet wall to the right of entrance into the sabhāmandapa of the Somesvara temple.	—	—	—	Kannada	Above a panel of sculptures. States that the sculptures represent the exploits of Ekāntada Rāmayya breaking the Jina and setting up Śivalinga. Pub. in Ep. Ind. XXIX, Pp. 139 ff.
60	Right side of the entrance into the inner shrine of the same temple.	—	—	—	Kannada	Do. States that the sculptures depict the exploits of Ekāntada Rāmayya against the followers of Jina (EP. Ind. vol. V. Pp. 260 ff).
Madhya Pradesh : Jabalpur Dist.						
120	Jabalpur—stone in the Robertson's College No. 2.	—	—	v. s. 957, Jyestha, Su. 3.	Sanskrit early Nāgari.	Damaged. Mentions a person belonging to the Khandilavāla family.
123	Do. Broken image of Pārśvanātha in the possession of N. L. Saraf.	—	—	v. s. 1549 Vaiśākha su. 3,	Local dialect Nāgari.	Seems to refer to the installation of the image in question,

1	2	3	4	5	6	7
	Madras, : Madurai Dist., Madurai *Taluq*.					
140	**Tirupparankun-ram rock-cutting in the Jain cave on the hill.**	—	—	—	Brāhmi	**Reads : *na ya.***
141	Do. rock-cut bed in Jain cave on the hill.	—	—	—	Brāhmi	Reads · *mā ta yē va*
142	Do. Rock-cut bed in the upper Jain cave.	—	—	—	Brāhmi	Reads · *a na tu vā na ṭu pi ta v2 n2*
	ORISSA : Puri Dist.					
221	Bhubaneswar—Panel right side of the Mancha-puri cave on the Udayagiri hill.	—	—	—	Prākrit Brāhmi	Published in Ep. Ind. Vol. XIII, P. 161. Plate.
222	Bhubaneswar—Panel right side of the Mancha-puri cave of the Udayagiri hill.	—	—	—	Prākrit Brāhmi.	Ibid, P. 160, plate.
223	Bhubaneswar—Panel of the Sa-rpagumphā, cave on the Udaya-giri hill.	—	—	—	Prākrit Brāhmi.	Ibid, Pp. 161 ff ; plate.

1	2	3	4	5	6	7
224	Bhubaneswar—Upper storey of the Vaikuntha cave in the same place.	—	—	—	Prākrit Brāhmi.	Ibid, Pp. 159 ff ; plate.
226	Bhubaneswar—Wall of the Hāthigumphā in the same plate.	—	—	—	—	Two lines in ornamental characters. The last expression in line 2 is *snehaprakāśa*. In characters of about 5th cen. A.D.
225	Bhubaneswar—Outer wall of the inner Chamber of the Bagh cave. do.	—	—	—	Prākrit Brāhmı.	Epi. Ind. Pp. 163 ff. Plate.
227	Bhubaneswar—Wall of the Hāthıgumphā.	—	—	—	Prākrıt Brāhmı.	Reads . (*matha*) *nāgnıhotra*. Do.
228	Bhubaneswar—Wall of the Hāthigumhā	—	—	—	-do-	Readıng uncertain. In cha. of about the 3rd cen. A.D.
229	Bhubaneswar—Wall of the Hāthigumhā. —Do—	—	—	—	-do-	Seems to read Sılākantaka Vıśıla. In cha. of about the 2nd cen A.D.

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Annual Report on Indıan Epıgraphy for 1952—53, Publicatıon. Delhi—Calcutta, 1958.

P. 13. Nos. 2 and 3 are two Chālukya grants discovered at Ladol in the Mehsana Dıstrict, Bombay. The earlier of these (No. 3), issued from Dayāvāda

belongs to king Kurnadeva and records a royal grant of some land in the village Kanoda for the *vasatikā* of Sumatinātha, constructed by Mahāmātya Pradyumna in the year v.s 1140. The other record (No. 2) belonging to Jayasimhadeva is dated in v s. 1156, i.e. 16 years later than the former, both these plates are published in the Journal of the Oriental Institute, Baroda, vol. II, No. 4, pp. 364 ff.

APPENDIX-A

List of Copper Plates, 1952-53

No.	*Source*	*Dynasty*	*King*	*Date*	*Language and Alphabet*	*Remarks.*
1	2	3	4	5	6	7
BOMBAY						
2	The Director, B J Institute of Learning and Research, Gujarat Vidyā Sabhā, Ahmedabad Find spot—Lodal, Mehsana District.	Chālukya of Anahilapātaka.	Jayasimhadeva.	v.s. 1156, Āshādha su 15, Monday, 1099 A.D. July 4, Monday, f.d.t. 16	Sanskrit Nāgari.	Issued from Anahilapātaka Reeords a grant of land measuring 4 *vthas* and 18 *halavāhas* in the vicinity of Gambhuta, by the king for maintaining a step-well constructed at Takaudhi by velahala, son of Mahāmātya Pajjaka, and the temple of Sumatināthadeva erected by Mahāmātya Yaśorāja at Takaudhi. Published in J. Or. Ins., Baroda, Vol. II, No. 4, p. 364.
3	-do-	-do-	Karnadeva.	v.s. 1140, Pausha ba. 14, Monday,	-do-	Issued from Dayāvāḍa. Registers a grant of land situated in the village Kanoda to

1	2	3	4	5	6	7
				1084 A.D. January 8, Monday f.d.t. 43.		Sumatināthadeva enshrined in the *vasatikā* erected by Mahāmātya Pradyumna in Takavadhi, by the king who is styled Mahārājādhirāja and Trailokyamalla. Loc. cit.
				APPENDIX-B		
				List of Insc. on Stone, 1952-53		
5	Ajmer Stone No. 5 From Bayana, Bharatpur, Dist. Rajasthan.	Kachchhapaghāta	Vijaya-rāja	V.S. 1100, Bhādrapada, ba. 2, Monday, 1044 A.D., August 13.	Sanskrit Nāgarī.	Records the death of the Jain monk Maheśvarasūri of the Kāmyaka-gachchha at Sripatha. Published in Ind. Ant., Vol. XIV. p. 10.
BOMBAY :						
Baroda District.						
16	Baroda—Jaina bronze images. From Akota, Baroda. Photograph from Dr. U. P. Shah, Baroda. No. 1.	—	—	—	Sanskrit, Southern Alphabat.	Reads *Vamkasya.* In Characters of about the 8th century.
17	-do- No. 2.	—	—	—	-do-	Reads......*Kulika.* Do.
18	-do- No. 3.	—	—	—	-do-	Seems to record *a de (va)-dhama.* Do.
19	-do- No. 4.	—	—	—	-do-	Mentions Khambhinyajjikā, the female

1	2	3	4	5	6	7
						disciple of Siddha mahattara of Nagendra-kula. In characters of the 8th or 9th century.
20	Boroda—Jaina bronze images. From Akota, Borada. Photograph from Dr U. P. Shah, Baroda No. 5.	—	—	—	Sanskrit Southern Alphabet.	Records that the *rathavasatıkā* (?) was the gıft of Durggınni, a *śrāvıka* of Chandra-kula In characters of about the 9th century.
21	Do. Jaina bronze ımages. From Akota, Borada. Photograph from Dr. U. P. Shah, Baroda No. 6.	—	—	—	Sanskrit Southern Alphabet.	Records the gift by a female who ıs saıd to have haıled from Srikasa [gu] ? ha. Do.
22	Do. Jaına bronze images. From Akota, Borada. Photograph from Dr. U. P. Shah, Baroda No. 7.	—	—	—	—	Indıstınct.
23	Do Jaina bronze images. From Akota, Borada. Photograph from Dr. U. P. Shah, Baroda No. 8.	—	—	—	Sanskrıt Southern Alphabet.	Records the gift by a person of Vıyahara-kula. In characters of about the 9th century.
24	Do. Jaina bronze images. From Akota, Borāda. Photograph from Dr. U. P. Shah, No. 9.	—	—	—	-Do-	Records the gift by a person of Nāgendra-kula. In characters of about the 10th century.

1	2	3	4	5	6	7
25	Baroda—Jaina bronze images. From Akota, Borada. Photograph from Dr. U. P. Shah, No. 10.	—	—	—	Sanskrit Southern Alphabet.	Seems to read *sya I isi* (*hagani*). (ni). In characters of the 8th or 9th century.
26	Do. Jaina bronze images. From Akota, Borada. Photograph from Dr. U. P. Shah, Baroda No. 11.	—	—	—	-Do-	Damaged. Seems to refer to a Donor of (ndra)-kula. do.
27	Do Jaina bronze images. From Akota, Borada. Photograph from Dr. U. P. Shah, Baroda No. 12.	—	—	—	-Do-	Seems to mention Samgabharjika as the donor. Do.
28	Do Jaina bronze images From Akota, Borada. Photograph from Dr. U. P. Shah, Baroda No. 13.	—	—	—	-Do-	Damaged. Seems to mention a person of Nivri (ti)-kula. In characters of the 9th or 10th century.
29	Do. Jaina bronze images. From Akota, Borada. Photograph from Dr. U. P. Shah, Baroda No. 14.	—	—	—	-Do-	Mentions Droṇāchārya. Records that the object was the gift of the members of (Sā) lāpatigoshthi of the *vasatikā* at (Am) koṭaka. In characters of the 10th century.
30	Do. Jaina bronze images, From Akota, Borada.	—	—	v.s 1006	-Do-	States that the *Jinatraya* was caused to be made by Droṇāchārya

1	2	3	4	5	6	7
	Photograph from Dr. U. P. Shah, Baroda No. 15.					of Nivriti-kulu.
31	Baroda—Jaina bronze images. From Akota, Borada. Photograph from Dr. U. P. Shah, Baroda No. 16	—	—	—	Sanskrit Southern Alphabet	Reads · *Sarvvadeva sadhoh Namnagura.vasatikyah.* In characters of the 10th century.
32	Do. Jaina bronze images. From Akota, Borada. Photograph from Dr. U. P. Shah, Baroda No. 17.	—	—	—	-Do-	Indistinct
33	Do. Jaina bronze images From Akota, Baroda. Photograph from Dr. U. P. Shah, Baroda No. 18	—	—	—	-Do-	Reads : *Māla-suta Jheṭena kārāpita pratimā.* In characters of the 9th or 10th century.
34	Do. Jaina bronze image of Ādinātha. From Sādadi, Jodhpur.	—	—	—	-Do-	Reads Devadharmah srotasravikah. In characters of the 9th or 10th century.
35	Do. Jaina bronze another image from the same place.	—	—	—	-Do-	Reads · *Devadharammoyam Sarana dayyaya Deviśrāvikayā.* In characters of the 9th or 10th century.
36	Do. Bronze image from the big temple, Surat.	—	—	Śaka Tāraṇa, Pushya su. 5,	Kannada	Records the installation of the *Ratna-traya* and *Chauvisa-Tīrthankaras.* The name of

1	2	3	4	5	6	7
				Wednesday.		the donor and other details are damaged. In late characters.
37	Do. Office of the Director of Archaeology. Bronze incense burner. From Akota (Ankottaka). Photograph from Director of Archaeology, Baroda.	—	—	—	Kannada (?)	Indifferently written. Seems to record the gift of the object to a temple.
39	Do. Base of a bronze image from Akota. Photographs from the same. No. 1.	—	—	—	Sanskrit Southern Alphabet.	Reads · *Devadharmo-yam Nivriti-kule Jinabhadra-vāchanā-chāryasya.* In characters of about the 8th or 9th century
40	Do. Base of a bronze image from Akota. Photographs from the same. No. 2.	—	—	—	-do-	Reads : 1. *Ninnaka-pārikshisutaya Sarani.* 2. *Kaya devadharmo-yam* In characters of about the 8th or 9th century.
41	Do. Base of a bronze image from Akota. Photographs from the same. No. 3.	—	—	—	-do-	Reads 1. *Śrī Dronā-chāryyaih* ni 2 *vritti-kule kāntā* In characters of about 8th or 9th century.
42	Do. Base of a bronze image from Akota. Photographs from the same. No. 4.	—	—	—	-do-	Mentions Vidyādhara. In characters of about 8th or 9th century.

1	2	3	4	5	6	7
43	Do. Base of a bronze image Akota. Photographs from the same. No. 5.	—	—	—	Sanskrit Southern Alphabet.	Reads · *Vidyādhar-kulikasya.* In characters of about 8th or 9th century.
44	Do No. 6.	—	—	—	-do-	Reads · *Śrī-Chamdra, Kule Srī Modhagachche Giggata-śrāvakasya* In characters of about 8th or 9th century
45	Do. No. 7.	—	—	—	-do-	Reads ... *dharaku...* In characters of about 8th or 9th century
46	Do. No. 8.	—	—	—	-do-	Reads · *Devadha(r) moyam Jivatasāmi-kulikasya-Nagisvarisravikaya* (11*) In characters of about 8th or 9th century.
47	Do. No. 9.	—	—	—	-do-	Reads: *Anāhula-devadha rmo-yam.* In characters of about 8th or 9th century.
48	Do. No. 10.	—	—	—	-do-	Reads . 1. *Nivriti-kule Jinabhadra* va 2 *Chanā-chāryyasya* In characters of about 8th or 9th century.

BELGAUM DISTRICT

Gokak Falls.

54	Konnur—Jaina temple. Slab of	Chālu-kya	Tribhu-vana-	Chālu-kya-	Kannada	Registers a gift of land, houses, etc., made by

1	2	3	4	5	6	7
	kept in the Kalyana temple.		malla (Vikramādi-tya VI).	Vikrama year 12 Prabhava Paushaba, ba 14, Vaddavara, Uttarāyanasamkrānti, 1087 A.D. December 25, Saturday, f d t. 86.		Mahāprabhu Nidhi-Yama-gāvunda for the benefit of the Jaina, temple constructed by him at Komdanur. The donor belonged to Balātkāra-gana of Mūla-samgha and the genealogical account of his preceptors is narrated at length The Chālukya prince Jayakarna and the Ratta chief Sena are also eulogised. Published in JBBRAS, Vol. X. Pp. 287 ff.
55	Same slab	-do-	-do-	Chalukya-Vikrama year 46, Plava, Pushya su 13.	Kannada.	Damaged Registers a gift made to the sage Vāsupūjya for the benefit of the Jaina temple constructed by Jayakarna, the beloved son of Vikramachakri. Ibid, Pp. 287 ff.

DHARWAR DISTRICT ·
Bankapur *Taluq*

1	2	3	4	5	6	7
59	Savanur Hanuman temple. *Nishidhi* stone ret up near the temple.	—	—	Viśvāvasu, Suchimasa ba. 8, Monday.	-do-	Damaged. Seems to record the death of the Jaina teacher Maladhāri by *Samnyāsana.* In characters of about the 12th century.

1	2	3	4	5	6	7
Dharwar *Taluq*.						
70	Ammınbhavi—Jaina temple. Pedestal of the image of Vardhamāna.	—	—	—	Kannada	Worn out. In characters of about the 12th century.
89	Kolivad. Kalameśvara temple. Broken stone bearing Jaına sculpture.	Rāshtrakuta.	Khottiga	—	Kannada	Fragmentary Seems to commence with the praıse of *Jınaśāsana*. Mentions the King's subordınate of the Ganga family (name lost) bearıng the tıtles Satyavākya Kongunivarma and Dharmamahārāja.
	Hublı *Taluq*.					
94	Mantur. Vallabheśvara temple. Slab set up ın the compound.	—	—	—	-do-	Damaged and worn out Appears to be a Jaina record In characters of about the 12th century.
95	Mantur. Hero stone ın the same place.	—	—	—	-do-	Damaged and worn out In characters of about the 12th century.
MADHYA BHARAT : Bhilsa District , Udayagıri.						
132	In another cave.	—	—	G.E. 106 Kārttıka ba. 5.	Sanskrit Northern Alphabet.	Records the erectıon of an ımage of Pārśvanātha Jına at the mouth of the cave. Publıshed in CII, vol. III, Pp. 258 ff.

1	2	3	4	5	6	7
JABALPUR DISTRICT :						
189	Tewar. Greenish stone in the possession of a goldsmith.	Kalachuri	—	—	Sanskrit, (verse) Nāgari.	Fragmentary. Begins with an invocation to Jina and mentions Kérala-kshitipati in line 6 and rnnadevo Bhuvan-aikavirah in 7, which seems to refer to Yaśākarna or Gayakarna of the Kalachury family. In characters of about the 11th or 12th century.
MADRAS : Bellary District, Kamalapuram.						
222	Another two fragments found near the cistern close to the king's Audience Hall in the same place.	—	—	—	Kannada	Contains verses in praise of Gunachandramuni, Indranandimuni and a lady. In characters of about the 10th century.
RAJASTHAN :						
376	Alwar. Museum Stone No. 1.	Timurid (Mughal).	Jalaluddin Akbar.	v.s. 1645 (bāṇa-veda-rasa-urvi) Magha, ba. 13, Saturday, 1589 A.D. January 4.	Sanskrit Nāgari.	Records the construction of a Jaina temple and the installation therein of the image of Rāvaṇa Pārśvanātha at Alwar Garh by Sah Hirananda, a resident of Argalapura or Agra. Cf. BHANDARKAR's List, No. 923.
377	-do- No. 2.	Kachchwa.	Pratāpasimhā	v.s. 1839, Aṣvina, ba. 14.	Bhāsha Nāgari.	Noticed in An. Rep. Rajputana Mus., 1918-19, P. 3.

1	2	3	4	5	6	7
	From Gadh Basi.	—	—	Asvinaha 14.		19 P. 3.
378	Alwar Museum, Stone No. 3.	—	—	v s 1626, (Jyeshtha) su, 10, Tuesday, 1560 A.D., May 24. f.d.t. 62	Sanskrit Nāgari.	Mentions a Jain Mahopādhyāya who was the disciple of Nandivardhana-sūri.
380	Alwar Museum. Stone No. 5.	—	Dumgarasimha	v.s. 1510 Jyeshtha, ba, 11, Friday, 1454 A.D. June 21	Sanskrit Nāgari.	Published in Nahar's Inscriptions, Part II, No. 1232.
386	Alwar Museum. Stone No. 11. from Bahadurpur.	—	—	v.s. 1573, Ashādha ba. 4.	-do-	Records the construction of Ādinātha *chaitya* at Bahudravyapura by the Srimalasamgha and the installation of an image therein by Āchārya Puṇyaratnasūri in the Vijayarājya of Jinahamsa-suri of Kharatara-gachchha.

BHARATPUR DISTRICT :

1	2	3	4	5	6	7
388	Bharatpur, Museum. Stone image No. 1.	—	—	v.s. 1109, Jyeshtha su. 11, Sunday, Irregular.	-do-	Reconstruction of an image of Pārśvanātha.
394	Bharatpur, Museum Stone	—	—	—	-do-	Damaged. Seems to record the installation

1	2	3	4	5	6	7
	image No. 7.					of an image of Pārśvanātha
JAIPUR DISTRICT						
414	Jaipur Museum, No. 7.	Timruid (Mughal).	Shāh-Jahan.	(1) v s 1718, Śaka 1583(sic.), Phālguna ba. 10, Wednesday, 1662 A D., March 5.	Sanskrit Nāgari.	Records the construction of a temple of Vimalanātha and also of its decoration with a golden pinnacle (kalaśa) by Mohanadāsa, a minister of the Kachhwa chief Jayasimha of Ambāvatī (Amber)
416	Jaipur Museum. Impression in the museum, No. 9 (from an inscription at Koh Nagori).	—	—	v.s. 1577, Magha su. 5.	-do-	Damaged. Mentions a succession of Jain teachers of Mula-sangha, Balātkāra-gana, Sarasvati-gachchha and Kundakundāchāry-ānvaya and refers to the rule of Ray Ram Chandra of the Khandulavalanvaya.
KOTAH DISTRICT	Shergat.					
429	Pedestal of a Jain sculpture	—	—	v.s 1191, Vaiśākha su 2	-do-	Published in Ep Ind., Vol. XXI, Pp. 79 ff.
431	Stone No. 1 in the village.	—	—	—	-do-	Damaged. Mentions āchārya Vīrasena and Sagarasenapaṇḍita. In characters of about the 12th century.

1	2	3	4	5	6	7
	UTTAR PRADESH :					
	Agra District.					
436	Agra—Jain image from Kashiwala, District Bijnor ; impression received from the Northern Circle Office.	—	—	v.s. 106 (1 ?)	Sanskrit Nāgari.	Seems to record the installation (?) of the by Bharata.
	BANARAS DISTRICT					
463	Banaras—Bharata-Kalabhavana. Pedestal of ā seated image.	—	—	v.s. 11-(18), Jyestha su. 5.	do-	Damaged. Seems to record the installation of an image by a Panditāchārya whose name is not clear.
	LUCKNOW DISTRICT					
510	Provincial Museum. Pedestal of a mutilated image, from Kankāli Tilā, Mathura.	Kushana	Huvishka	—	Prākrit, Brāhmi.	Published in Ep. Ind. Vol. II, P. 206, No 25 and plate.
526	Provincial Museum. Pedestal of a seated image.	—	—	v.s. 1(2) 34, Jyeshtha, su. 10, Monday, 1177 A.D., May 9 The year cited is current.	Sanskrit Nāgari.	Mentions Āchārya Padmasimha records the installation of a Jain image by a merchant of the Lammakarttaka family
527	Provincial Museum Base of an ornamental stone.	—	—	—	-do-	Fragmentary. Mentions a person belonging to Mūlasaṁgha. In characters of about the 10th century.
528	Provincial Museum. Piece of a stone slab.	—	—	—	Mixed Dialect, Brāhmi.	Fragmentary. Begins with an adoration to Arahata and refers to

1	2	3	4	5	6	7
						the son of Laghaka. In characters of about the 2nd century A D.
529	Provincial Museum. Pedestal of an image.	—	—	—	Mixed Dialect, Brāhmi	Fragmentary. Contains an adoration to Vardhamāna. In characters of about the 2nd century A.D.
536	Provincial Museum. Pedestal of a broken image.	—	—	—	Brāhmi	Fragmentary Seems to read *Marudevakasya* in linel. In characters of about the 3rd century A.D.
537	Provincial Museum Pedestal of another broken image.	—	—	—	Brāhmi	Fragmentary Seems to read...*ratnaprabha*... in line 1. In characters of about the 3rd century A.D.
538	Provincial Museum. Piece of stone.	—	—	—	Brāhmi	Fragmentary. Seems to read . *suvthi* (*ta*). . . In characters of about the 3rd century A.D.
	MIRZAPUR DISTRICT :					
542	Durga-kho Cave, left wall.	—	—	—	Brāhmi and Northern Alphabet.	(a) Reads : 1. vāchana ch(e) laka 2 . chandra. In character of about the 6th century. Compare ASI, vol. XXI, P 129, No. 20. (b) Reads : *Bhadra* . . Do. Ibid., No. 19. (c) Reads : *Śrīnitila*. In characters of about the 8th century.

1	2	3	4	5	6	7
545	**Durga-kho. Cave left wall.**	—	—	—	Northern Alphabet and Nāgari.	Contains a number of pilgrims of different periods such as Yaśaloka (7th century), *Sūtradhāra Mahipāla pranamati* (10th century.) Cf. ASI, Vol. XXI. P. 129, No. 11.

App. D. Photographs. 1952-53.

2793	Śrīrangam, Tiruchirappalli District, Madras.	Painted Inscriptions in the Śrīrangam temple, Amman Shrine.	2¼″ × 3¼″
2794	Śrīrangam, Tiruchirapalli District, Madras.	Painted Inscriptions in the Śrīrangam temple, Amman Shrine.	2¼″ × 3¼″
2808	Durga-kho, Banaras District, U.P.	Cave inscriptions ..	—do—
2809	Durgo-kho, Banaras District, U.P.	Durga-kho cave inscriptions (another view).	—do—
2839	Bhilsa, Bhilsa District, M.B.	Image of *Yaksha* and *Yakshi*.	2″ × 2″

853 (v)

Annual Report of Indian Epigraphy for 1953-54. Published at Delhi, Calcutta, 1958.

Inscription on stone, 1953-54.

No.	*Place*	*Dynasty*	*King*	*Date*	*Language and Alphabet*	*Remarks.*
1	2	3	4	5	6	
BIHAR : Patna District						
162	Patna Museum, Bronze image,	—	—	V.S. 1593,	Sanskrit, Nāgari.	Seems to record the gift of the image in

1	2	3	4	5	6	7
	Pedestal.			Jyeshṭha Su 3, Monday, 1531 A.D., May 22, f d.t. .04		question by some persons who belonged to the Khaṁdelavāla anvaya and the āmnāya of Mamdalāchārya Dharmachandra of the Mūla-samgha and the Kumdakumdāchārya anvaya.
BOMBAY : Baroda District.						
169	Baroda Jaina bronzes. Find-spot Lilvadeva.	—	—	v.s. 1093	Sanskrit, Nāgari.	Records that the image of Jinendra was set up by Sri-Siddhasena Divākarāchārya of the Nāgendrakula.
170	Baroda Jaina bronze Find-spot . Lilvadeva.	—	—	—	Sanskrit, Nāgari	Mentions Vajaḍa of the Nāgendrakula.
171	Baroda Jaina bronzes. Find-spot : Lilvadeva.	—	—	—	Sanskrit, Nāgari.	Reads : *praṇata pratimā.*
Belgaum District, Athni *Taluq*.						
173	Athni—Stone found during excavation for a bridge on the Athni Anantapur Road.	—	—	—	Kannada (Prose and verse).	States that Bammana became the subject of praise on account of his renovating the Jaina temple called Ratnatraya. This temple was affiliated to the Sāmanthana *Basadi* of the Mūla-samgha, Desi-gaṇa, pustaka-gachchha, Kuṇḍakuṇḍ-anvaya and Ingalesvarabali. In characters of about the 12th century.

1	2	3	4	5	6	7
187	Shedbal. Basavanna temple. Slab set up in the temple.	Silāhāra	Vijayāditya ruling from Valayavada.	Śaka 1078 (wrong for 1075) Srimukha, Chaitra su. 5, Sunday, 1153 A.D., March 1, f d t., 49.	Kannada	Registers the income derived from levies by the Seniga Kottalis and others to a Jaina temple constructed by the former. Compare *Inscriptions in Northern Karnataka and the Kolhapur State* (ed. K. G. KUNDANGAR), No 34.
BOMBAY DISTRICT.						
199	Bombay, Bucul-la slab in Motishah's Jaina Mandir.	Kadamba.	Kavadeva.	Year 44, Iśvara, Bhādrapada, su. 12, Tuesday.	-do-	Damaged. Records the death through samādhi of the Jaina devotee Nāgayya
200	Another slab in the same place.	—	—	Vikrama, Bhādrapada, su. 7, Monday.	-do-	Do. Seems to record the death of a Jaina devotee. In characters of about the 12th century.
201	Prince of Wales Museum, pedestal of an image of *Yaksha* Gomukha.	—	—	v.s. 1356 (Shatsaravanhibhumi), Vaiśākha, ba 12, Monday, 1299 A.D. March 30.	Sanskrt Nāgari	Records the installation of the image in question by a disciple of Sri Dharmachandra described as a munindra.

1	2	3	4	5	6	7
202	Pedestal of another image.	—	—	v.s. 132 ( ), Vaiśā-kha, su. 13, Saturday.	Sanskrit Nāgari	Records the construction of the image of Abhinandanadeva and its installation by Dharmachandra-sūri, disciple of Śalibhadra sūri
203	Pedestal of a third image.	—	—	v s. 1356, Vaiśākha, ba. 12, Monday, 1299 A.D., March 30.	-do-	Records the construction and installation of another image by En-achandra-sūri, disciple of Dharmachandrasūri.

DHARWAR DISTRICT :
Shirhatti *Taluq.*

1	2	3	4	5	6	7
204	Bellatti. Boulder called Jogibandi on the hills near the village	Kadamba	—	(Śaka) 911.	Kannada	States that it is the *basadi* of the Bellatti gana of (i e caused to be made by) Aytavar-ma, the *pergade* of Ajjarayya.

DELHI :

1	2	3	4	5	6	7
232	New Delhi —Impression received from the Superintendent, North-western Circle, Delhi. Find-spot . Kukesvar temple, Banvir's wall Chittorgarh, Rajasthan.	—	—	v.s 1334 Vaiśākha su. 3, Wed-nes-day, 1277 A. D. April 7.	Sans-krit, Nāgari.	Records the construction of a devakulikā by Kumarala-śravika for the merit of her grandmother at the Śāntinātha *chaitya* constructed by Sa Ratna-simha.
233	-do-	—	—	-do-	-do-	Another copy of the same,

1	2	3	4	5	6	7

HYDERABAD :

Raichur District,

Lingsugur *Taluq*.

1	2	3	4	5	6	7
238	Karadkal.— Vīrabhadra temple. Back of the Vīrabhadra image.	Western Chālukya.	Vikrama Chakravarti Tribhuvanamalla.	Śaka 1081, Pramathi, Āshāḍha, Thursday, Pushya, Dakshināyanasamkramana= 1159 A.D., July 16. The tithi was amāvāsya, 75.	Kannada.	Damaged and worn out. States that king Bijja (i. e. Bijjala) of the Kalachurya family, bearing the title *Tribhuvanaikavira*, was ruling the kingdom Describes a general and a lady named Padmaladevi. Seems to register a gift of land to a Jaina teacher of the Mūla samgha, Desi gaṇa and Pustaka gachchha.
247	Maski P.W D. Inspection Bungalow. Slabs set up in the compound of the Bungalow. Slab No. 4.	Western Chālukya.	Jagadekamalla.	Śaka 953, Prajapati, Phālguna, su. 9, Monday, Minasankranti, 1032 A.D. February 21, Monday, f.d.t. 66.	Kannada.	Registers a grant of land, flower garden and oil mill at the *rājadhāni* Piriya—Mosangi in favour of the Jagadekamalla Jinālaya of the Desiyagana. The gift was made by the king at the request of Ashtopavasi Kanakanandi Bhalara under the direction of Revana, the chulayta (herald) of Sodorevadiyara Kalidasayya

1	2	3	4	5	6	7
	MADRAS. South Kanara District, Karkal *Taluq*.					
337	Karkala.—Slab in the compound of the traveller's Bungalow.	—	—	Śaka 1 (5) 01, Pramadı, Kārttıka, su. 13.	Kanna-da.	Fragmentary. Commences with the verse: *Śrīmat-paramagambhīra*, etc. The details after the date are lost.
338	Gommata image. Foot-prints carved near the Brahmastambha in front of the image.	—	—	—	Kanna-da	Reads: *Sri Ganadhara-Padam* In late characters
339	Slab in a field called Bakıyur to the east of the *Basti* and north of the Jain matha.	—	—	Śaka 1466, Krodhin, Māgha su. 3, Thursday, 1545 A.D., Junuary 15, Thursday, 69.	-do-	Registers a gift of land to god Gummatanātha-svamin of Karkala by Sıdavasayadevarasa of Karıje, when Pandyappa Vodeya of the lunar race, who was the son of Chandaladevi, was ruling.
	MYSORE: Hassan District, Chennarayapatna *Taluq*.					
400	Sravanabelagola—Pillar on the *maṇdapa*, on the big hill.	—	—	—	Sanskrit, Kannada.	Contains the eulogy of Chavundarāya and a description of his valour Published in Ep. Carn., vol. II, No. 281.
401	On the small hill.	—	—	—	Kannada.	Mentions Śāntisena-muni as the renovator of Jaina faith. Refers to Bhadrabāhu and Chandragupta also. Publicshed in Ep. Carn., Vol. II, No. 31.

1	2	3	4	5	6	7
KADUR DISTRICT						
Narasimharājapur Sub *Taluq*						
404	Saingeri —Pārśvanātha Basti, *nishidi* stone.	—	—	Śaka 1082, Kumbha su. 10, Thursday-1160 A D., February 18, Thursday	Kannada.	Records the construction of a *basadi* for the merit of Marisetti, son of Siriyave-setti and Hemmadisetti and the grant of certain gifts made for its upkeep

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Department of Archaeology Annual Report on Indian Epigrapy for 1954-55 Published by the Manager of Publications Delhi. Printed at the Government of India Press, Calcutta, India 1957.

The Kāmākshi-amman temple at Kanchipuram has yielded 60 inscriptions. The earliest among them (No. 360) belongs to Narasingappāttaraiyar. The expression *pottaraiyar* clearly indicates that it refers to a Pallava king of that name. The inscription which is damaged is dated in the 18th regnal year of the king and is engraved in characters of about the 9th century It seems to register a gift of land to the temple of *arhat* (*arivar*) in Magilampalli Anukka pallavan who is mentioned in this connection appears to be, as the expression implies, an officer in the personal service of the king The record also states that the queen Lokamahādévi was afflicted by a *bahmarākshasa* and mentions an *āchārya* of the *ājivak a darśana* who played some part in probably alleviating her affiliction Since the imperial Pallava line had ceased to exist and there was no ruler of the name Narasingappottaraiyar at the period of this record, we have to conjecture that this epigraph, if it narrates an event of the reign of Pallava Narasmihavarman II, also known as Narasimhapotavarman, is a matter of an earlier record.

A. Copper Plates, 1954 55.

No.	Source/Findspot	Dynasty	King	Date	Language and Alphabet	Remarks.
1	2	3	4	5	6	7
SAURASHTRA :						
15	Through Dr D. C. SIRCAR, Findspot : Paliad	Chālukya (Solanki).	Bhima I	Samvat 1112, Chaitra, sudi 15, Lunar-eclipse, 1056 A D. April 2.	Sanskrit, Nāgari.	Registers the gift of some land situated in Vayad-ādhisthāna in favour of a *Vasatikā* at the same place The writer of the charter was Vateśvara, son of Kāyastha Kanchana, and the executor was Mahāsandhivigrāhika Bhogāditya.

B Inscription on stone and Other Materials, 1954-55—contd.

No.	Findspot	Dnyasty	King	Date	Language and Alphabet.	Remarks.
1	2	3	4	5	6	7
NASIK DISTRICT :						
90	Anjaneri—Ruined Jain temple. Sand-stone slab fixed into the right wall of the *mandapa* of the temple.	Yādava.	Seunachandra.	Śaka 1063 (for 1064), Dundubhi, Jyeshtha Sudi, 15, Monday, Anuradha, Siddhayoga-1142 A.D., May 11.	Sanskrit, Nāgari.	Records gift of two shops (hatta), a house and 5 *drammas* by the merchants Vatsarāja, Lahada and Dasaratha, Published in Ind. Ant., vol. XII, Pp. 126 ff.
RAICHUR DISTRICT :						
159	Koppal —Slab found in a well near the fort.	Rāshtrakūṭa.	Indra...	Śaka 811, Sobhana, Kārttika Punnavi.	Kannada.	Damaged. Records that Dandanāyaka Ammarasa visited the holy place of Kupana and seems to register a gift

1	2	3	4	5	6	7
						to the *basadi* which was got constructed by mahāsāmanta Aliyamarasa of the Kadamba family bearing the epithet 'Lord of Banavāsi'.
160	Do. Rock called Palkigundu on the hill near the village.	Maurya	Aśoka	—	Brāhmi	Fragmentary. See Hyiderabad Ahchaeolog cal Series No. 10, p. 17.
161	Do. Same rock.	—	—	—	Kannada	States that Chavayya was responsible for engraving the footprints of the venerable Jatāsinganandiāchārya. Above the inscription to the right, are seen the footprints See ibid., No. 12, p. 8, No 6.
KUTCH:						
169	Bhadreśar slab in the Mahādeva temple.	—	—	Vara Samvat 23, Samvat 1315, Samvat 1323, Samvat (1905), Samvat 1934 Samvat (19.9)	Sanskrit, Nāgari.	In modern characters. Refers to the anceint history of a Jain Chaitya constructed at Bhadravatipura by the merchant Devachandra who also installed an image of Pārśvanātha. Refers to a great famine that occurred in the year v.s. 1315 and caused the depopulation of the town of Bhadravati by the financial aid rendered by the merchant

1	2	3	4	5	6	7
						Vimalachandra. Also records a donation of 50,000 (coins) by Khengaraji Mahārāja for the spread of the Jaina religion. Mentions two ladies Virabāyı and Miṭhibāyi.
170	Bhadreśar slab in the Mahādeva temple.	—	Mahārā-jādhi-rāja Bhāra-malla and Mahārāja Khengarāji.	v.s. 1659, Vaiśā-kha Su.	Sans-krit Nāgari.	Mentions Vivekaharsha-gani, Vijayadevasūri and Tapāgachchādhi-rājabhaṭṭāraka Vijaya-senasūri. Refers to the repairs to a dilapidated *vihāra* and the installation of an image (*pratima*) at Bhadreśvara and to certain gifts made at Kudara-tigrama.
173	Bhuj Museum, Stone No. 2.	Kshatra-pa.	Rājan Rudra-dāman.	Year 52, Phāl-gun. Su 2.	Prākrit Brāhmi.	Records that the staff (*Lashṭi*) was raised by the same person in memory of his brother Rishabhadeva. Plate B.Ep. Ind. Vol. XVI, p. 23.

MADHYA BHARAT :

Dhar Dist., Mandir.

1	2	3	4	5	6	7
182.	Pedestal of an image.	—	—	(v.s.) 1483, Vaiśākha, (Chaitra) Su. 5, Thursday =1426 A.D., March 14.	-do-	Refers to the installation of image of Sambhava (?) nātha.

1	2	3	4	5	6	7
MADHYA BHARAT:						
Mandasaur District.						
194	Rāmpurā Pillar in Bharan Mandir, Baḍa Bazar.	—	—	Year Chaitra su. 15 (rākā).	Prākrit Brāhmi.	Mentions a ruler named (Su) hagasimha and Bhattāraka Vijayadevasūri, Vijayasimha and Kanakaguni and Rāmapurā.
196	Do. Stone built into Pādshahkī Bavḍi.	—	Durgabhānu.	Radhas (Vaiśākha).	Sanskrit, Nāgari	Records the *Praśasti* of Durgabhānu, son of Pratāpa and father of Chandra belonging to the lunar race and states that he caused the excavation of a tank and performed other meritorious acts. The tank was excavated by *sūtradhāra* Rāmadāsa. The *prasasti* was composed by Kesava of Bhāradvājagotra. Mentions a *jinālaya* and about the end of the record one saugata-dharma-vettā.
202	Vaikhara-Maund outside the village.	—	—	—	Sanskrit, Nāgari.	Mentions the Jaina teachers Subhakirti and Vimalakirti of the Nandiyada (?) sangha. In characters of about 10th century.
SHIVAPURI DISTRICT:						
241	Stone built into the wall of Jaina temple.	Timurid (Mughal)	Sahi Salema (Salim)	Samvat 160 84(1684).	Local Dialet Nāgari.	Refers to the rule of Amarasimha, grandson of Rāmadāsa and

1	2	3	4	5	6	7
				Āshaḍha, su. 9, Thursday Irregular.		servant of Sahijaha (Shah Jahan). Records the repairs to a Jaina Chaityālaya. DVIVEDI's list, No. 419.
	MADHYA BHARAT:					
	Shivapuri District.					
250	Shivapuri—Jaina image.	—	—	Samvat (1703) Wednesday.	Sanskrit, Nāgari.	Refers to the installation of the Jaina image at Shivapuri-grama in Malavadeśa. Mentions Gangadāsa and Girdharadāsa cf. DVIVEDI's List No. 447.
252	Shivapuri—Jaina Bāngaṅga temple.	—	—	Samvat 1703, Śaka, 1568, Vaiśākha, su. 3.	Hindi Nāgari.	Records certain benefactions at Sivapuri by a Jaina named Mohanadāsa who seems to have been a *potdār* of Mahārāja Sangrāma. Also mentions Mahārāja Amarasimgha. cf. DVIVEDI's List. No. 441.
	Nagpur District.					
267	Nagpur Museum. Above a standing figure in the compound.	—	—	Samvat 1245.	Nāgari	Mentions the names of some disciples (Jaina ?) like Manika-senadeva, Virasenadeva, Vajasenadeva.
	Raipur District.					
285	Sirpur	—	—	—	Sanskrit North Indian.	Damaged, mentions the poet (?) Devanandi and the sculptor Gonna. P. 111, No. 187 (cf. HIRALAL's list).

1	2	3	4	5	6	7
MADRAS : **Madura District,** **Melur** *Taluq.*						
396	Alagarmalai—Label engraved near the seated Jain image cut on the boulder bearing the Brāhmi inscription.	—	—	—	Vatteluttu.	The label reads : 1. *Sri Achchanan* 2. *di seyal.* In characters of about the 9th or 10th century.
ORISSA · Cuttack District.						
448	Ratnagiri Hills. Brick from the hill Impression from Superintendent, Department of Archaeology, Eastern Circle, Calcutta.	—	—	—	Sanskrit, East Indian Alphabet.	Fragmentary. Refers to a Shrine of Jina. In characters of about the 7th century.
RAJASTHAN : Bhilmara District.						
451	Badnor slab in the Thakore Saheb's palace.	—	—	v.s. 1(4) 97.	Local dialect Nāgari.	Mentions Sāntinātha.
452	Bijolia—Rock near the village.	—	—	—	Sanskrit, Nāgari.	Consists of a Kāvya in 5 cantos (*sargas*) entitled the *Uttamasikharapurāṇa* by Siddhasūri. The poem describes the incidents of the life of the Jaina Tirthankara Pārśvanātha. Mentions Uttamashikhara appa-

1	2	3	4	5	6	7
						rently the hillock where the inscription is found. Written by Lollaka, and engraved by Keśava. Cf. BHANDARKAR's List. No. 1854.
RAJASTHAN : Tonk District.						
466	Tonk—Pedestal of marble stone image of a Jina at the Jaina temple. No. 1.	—	—	v.s. 1470 Jyeshtha su. 11, Thursday. 1413 A.D., May 11.	Sanskrit Nāgari.	Mentions the teacher Padmanandin of the Mūlasamgha and refers to the installation of the image by some members of the Khandillavāla family.
467	Do. No 2	—	—	Do.	Do.	Contents similar to No 466 above. The name of the person responsible for the installation of the image is given as Rāja
468	Do No. 3.	—	—	Do.	Do.	Contents similar. Mentions the teachers Prabhāchandra and Padmanandi of the former's line.
469	Do. No. 4.	—	—	Do.	Do.	Contents similar to No. 468 above.
470	Do. No. 5.	—	—	Do.	Do.	-Do-
471	Do. No. 6.	—	—		Do.	Damaged.
472	Do. No. 7.	—	—	v.s. 1158 Vaiśākha* su. 7.	—	Refers to a person named Ālāka who was apparently responsible for the installation of the image and cites a *mantra*.

1	2	3	4	5	6	7
RAJASTHAN :						
Udaipur District.						
485	Udaipur museum. Inscription No 2 from Chittor.	Guhila of Mewar	Samara-simha son of Teja-simha	(v.s) 1335, Vaiśākha su 5, Thursday, 1278 A D April 28.	Sanskrit Nāgari.	Records certain gifts made by Samarasimha to Pradyumna-sūri Refers to the construction of Śri-Syamapārśvanātha-basadi by Jayatalladevi, queen of Teja-Simha, lord of Medapata. Mentions Maheśvara-rasi and his disciple Siva-rasi of the lineage of Harita-iasi. BHANDARKAR'S List No 593, JASB, vol LV, P 48.
486	Do No. 3	Do.	Rānā Rāya-malla.	v.s. 1556.	Do.	Consists of a *praśasti* composed by Vimala, disciple of Harsha. Records the construction of certain Jaina temples Engraved by *sutradhāra* Chhitara, son of *Sūtradhāra* Isara, cf. BHANDARKAR'S List, No. 872.
UDAIPUR DISTRICT						
Udaipur Museum						
507	Inscription No 24.	—	—	—	Sanskrit, Nāgari.	Refers to the construction and setting up of *phalikā* of Sambhavanātha. of. PRAS, WC, 1905-06, p. 62, No. 2236. In characters of about the 13th century.

1	2	3	4	5	6	7
	ENGLAND :					
530	London. Victoria and Albert Museum. Plaster casts received from the Keeper. Pedestal of a bronze image. No. 1.	—	—	v.s. 1583, Jyeshṭha, su. 13, Monday= 1527 A.D. May 13, f.d.t. .02.	Sanskrit Nāgarı.	States that the image of Ādinātha was caused to be made by Siramgaka, son of Srıvasta of the Śrīmāla community and a resident of Virasiddhi-mahotsava.
531	Do. No. 2.	—	—	v.s. 1523, Māgha, su. 6.	Do.	States that the image of Sumatinātha was caused to be made by Rajaka son of Sadhā of the Prāgvāta community at the instance of Lakshmisāgara-sūri.
532	Do. No. 3.	—	—	—	Do.	States that the image was caused to be made by an unnamed person at the instance of his teacher Śāntisūri.
534	Do. No. 5.	—	—	v.s. 1527, Pausha, ba. 1, Monday= 1471 A.D. January 7.	Do.	States that the image of Vimalanātha was caused to be made by Devarāja of Khadiralaya at the instance of Lakshmisāgara-sūri, the chief of the Tapā-gachcha.
535	Do. No. 6.	—	—	v.s. 1515 Vaiśākha, su. 13	Do.	States that the image of Padmaprabha was caused to be made by the Sreshṭhin Ānada (Ananda) of the Prāgvāta community of Sihura at the instance of Ratnaśekhara-sūri of the Tapā-gachcha.

1	2	3	4	5	6	7
ENGLAND :						
536	London. Victoria and Albert Museum. Plaster casts received from the keeper. Pedestal of a bronze image. No. 7.	—	—	—	Sanskrit Nāgari.	Seems to refer to the installation of the image of a Tīrthankara, details not clear. In characters of about the 16th century.
537	Do. No. 8.	—	—	v.s 1529 Māgha, su. 6.	Do.	States that the image of Vimalanātha was caused to be made by certain persons (names not clear) at the instance of Somaratnasūri
538	Do. No. 9.	—	—	v.s. 1520, Chaitra, ba. 8, Friday-1464 A D. March 23.	Do	States that the image of Suvidhinātha was caused to be made by Ulaka at the instance of Dhaneśvarasūri.
539	Do. No 10.	—	—	v.s 1263	Do.	Damaged Seems to record the installation of an image of Pārśvanātha

E. PHOTOGRAPHS

Negative No.	*District and Locality*	*Description*	*Size*
3007	Samanarmalai, Madurai District, Madras.	Jaina Inscription A.R Ep, No. 65 of 1910.	Full
3008	Do	Another Jaina Inscription A.R.Ep., No. 66 of 1910.	Do.
2424	—	Part of line 8 of the Hāthigumphā (Orissa) inscription of Khāravēla.	Do.

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B. Inscriptions on Stone and Other Materials, 1955-56—*contd.*

No.	*Findspot*	*Dynasty*	*King*	*Date*	*Language and Alphabet*	*Remarks*
1	2	3	4	5	6	7
	BOMBAY Belgaum District, Raibag Mahal.					
151	Raibag—Slab kept outside the Ādinātha temple.	Raṭṭa	Kārta-vīrya IV ruling from Venu-grāma.	Śaka 1124, Vaiśākha, Paurnima, Friday-1201 A.D., April 20.	Kannada	Registers a perpetual and free endowment of the village of Chinchali situated in Kundi-3000, for the benefit of a Jain temple, by the king, Cf. Bomb. Baz., Vol. I, Pt. II, P. 557.
152	Pillar to the left of entrance into the central hall of the same temple.	—	—	Śaka 1519, Jyeṣṭha, ba. 14= 1597 A.D. June 3.	-do-	States that at the instance of Somasena-Bhattāraka of Mūla-samgha Somagana, the temple was renovated by the Jaina sangha and the image of Pārśvanātha installed therein.
153	Another pillar to the right of entrance into the central hall of the same temple.	—	—	-do-	Sanskrit Nāgari.	This is a Sanskrit version of No. 152 above.

1	2	3	4	5	6	7
	CAMBAY DISTRICT :					
159	Cambay—Pedestal of a Jain image. Impressions from the Superintendent, Western Circle, Baroda. Image No. 1.	—	—	v.s 1468 Ākha-(sha)-ḍha su. 3, Sunday-1412 A.D., June 12, The Samvat year was 1469 and not 1468.	Sanskrit, Nāgari.	Records of gift of the image of Śrī Ādinātha by Vamgai, daughter of Sāmaja.
160	Do. No. 2.	—	—	-do-	-do-	Records that the image of Śri Ādinātha was made by Bhati and consecrated by Devagupta-sūri.
161	Do. No. 3.	—	—	v.s. 14 (26) Vaiśākha, ba. 1, Monday=1369 A.D., April 23.	-do	Records the Sam(gha) pālhanadevi, wife of Samghapati belonging to the Palhakata gotra caused the image of Ādinātha to be made for the welfare of her son (Gova)la and that Munisekhara-sūri of Maladhāri-gachcha installed it.
162	Do. No. 4.	—	—	—	-do-	Records the gift of the image of Ādinātha by a person (name not mentioned) for the welfare of Eladeva. In characters of about the 15th century.

1	2	3	4	5	6	7
CAMBAY DISTRICT :						
163	Cambay-Pedestal of a Jain image, Impressions from the Superintendent, Western Circle, Baroda, Image No. 5.	—	—	—	Sanskrit, Nāgari.	Records the dedication of the image of Ādinātha by Rūpākauriga-devi for the merit of her uncle. Do.
164	Do. No. 6.	—	—	v.s. 1429, Māgha-ba. 7.	-do-	Records the installation of the image of Ādinātha made for the welfare of Shimī, wife of Chamghī, by Śrī-Devagupta-sūri.
165	Do. No. 7.	—	—	v.s. 1397	-do-	Records the installation of the image of Ādinātha caused to be made by Vijinasaha for the welfare of his mother Vāyīkadu (?), by Maladhāri Śrī-Rāja-śekhara-sūri.
166	Do. No. 8.	—	—	—	-do-	Records the installation of the image of Ādinātha by Śri-Deva-gupta-sūri on behalf of (Mala)dhāri-Śivarāja, son of Sādhu Sayara, for the latter's merit. In characters of about the 15th century.
167	Do. No. 9.	—	—	—	-do-	Records the gift of the image of Ādinātha by Dhādhaladevi, wife of Dhanada, for her own merit. -Do-

1	2	3	4	5	6	7
CAMBAY DISTRICT						
168	Cambay-Pedestal of a Jain image, Impressions from the Suprintendent, Western Circle, Baroda, Image No. 10.	—	—	—	Sanskrit Nāgari.	Fragmentary. Records the gift of the image of Śri-Śāntinātha by Lahamaka (?). -Do-
169	Do. No. 11.	—	—	—	-do-	Records the installation of the image of Ādinātha by Śri Deva-gupta-sūri on behalf of the son of . sigaradeva. -Do-
170	Do. No. 12.	—	—	v.s. 14(5) 4, Māgha su. 8, Saturday-1398 A.D, Jan. 26	-do- -do-	Records the installation of the image of Śāntinātha by Sri Devagupta(Sūri) on behalf of Sahasidevi, wife of (U)dayarāja, for the welfare of the state.
171	Do. No. 13.	—	—	—	-do-	Fragmentary. Records, the gift of the image of Pārśvanātha. In characters of about the 16th century.
172	Do. No. 14.	—	—	v. s. 142 (9), Māgha, ba. 7.	-do-	Damaged. Records the installation of the image of (Pārśva)-nātha, caused to be made by Sādhu Sāramga for the merit of...devi, by Sri-Devaguptasūri.

1	2	3	4	5	6	7
CAMBAY DISTRICT :						
173	Cambay-Pedestal of a Jain image, Impressions from the Suprintendent, Western Circle, Baroda, Image No 15.	—	—	V.S. 14(2) 6, Vaiśā-kha, su. ? 15, Sunday=1369 A.D, April 22.	Sanskrit Nāgari	Records the construction of the image of Sri-Pārśvanātha by a *śrāvikā* [of the prāgyāta community and its installation by Devagupta-sūri.
174	Do. No. 16.	—	—	V S. 1423	-do-	Records the gift of the image of Śri-Śāntinātha by La(la)dasa, wife of Sādhu(Pura) who was the son of Sādhu Sahaja, for her husband's welfare, and its installation by Śri-Deva-gupta-sūri.
175	Do No. 17	—	—	—	-do-	Records the gift of the image of Śri-Śāntinātha by (Sa)ivādika, daughter of Dhanada, for her own merit. In characters of the 16th century.
176	Do. No. 18.	—	—	—	-do-	Badly damaged and fragmentary.
						-Do-
177	Do. No. 19.	—	—	V.S. 1460, Ashāḍha, su. 10,	-do-	Registers the gift of the image of Pārśvanātha by Soni-Trai-

1	2	3	4	5	6	7
				Wednesday=1404 A.D, June 18.		lokasiha, son of Soni-Visala, for the welfare of his wife, Tejala-devi, and its installation by Śri-Devagupta-sūri of Upakeśa-gachchha.
178	Pedestal of a Jain image. Impressions from the Superintendent, Western Circle, Baroda, Image. No. 20.	—	—	v.s. 14 (20)	Sanskrit, Nāgari.	Registers the gift of the image of Śāntinātha by Sādhu Lashmi (Lakshmı)dhara, son of (Dhagu) for his own merit and states that it was installed by Śri-Sāgararāja-sūri.
179	Do. No. 21.	—	—	v.s. 14 (2)6	-do-	Records the gift of the image of Śri-Śantinātha by Jākala.
180	Do. No 22.	—	—	—	-do-	Records the gift of the image of Ājitanātha by Sādhu Sāgara(deva), son of Su(napanadevi), wife of Sādhu , for the merit of his mother and the states that it was installed by Śri-Deva-guptasūri.
181	Do. No. 23.	—	—	—	-do-	Badly damaged.
182	Do No. 24.	—	—	—	-do-	-Do-

1	2	3	4	5	6	7
CAMBAY DISTRICT						
183	Do. No. 25.	—	—	—	Sanskrit Nāgari.	Records the gift of the image of ...tinātha. In characters of the 16th century.
184	Do. No. 26.	—	—	v.s. 1454, Vaiśākha ba. 15, Sunday, Irregular.	-do-	Records the installation of the image of Padmaprabha by Śrī (Bhuti) sāgara-sūri, the disciple of Maladhāri Śrī-Su.
185	Do. No. 27.	—	—	—	-do-	Records the gift of the image of Śrī-(Supārśva) by Sāyara, son of (Ha ..)siri, wife of Sādhu sri Sāramga, for his mother's religious merit.
186	Do. No. 28.	—	—	—	-do-	Records the gift of the image of Śrī-(Vāsupūjya ?) by Sā Nogaladevi wife of Sa(Ni)baka, for her own welfare.
187	Do. No. 29.	—	—	v.s. 1433	-do-	Registers the gift of the image of Śrī-Neminātha by Simgāradevi wife of Sādhu Śri-Sāranga, for her own merit and states that it was caused to be made by her son Sādhu Sāyara, and installed by Śrī Devagupta.

1	2	3	4	5	6	7
BOMBAY—*Concld.* CAMBAY DISTRICT						
188	Do No. 30	—	—	—	Sanskrit Nāgarı	Records the gift of the image of Śri(Neminātha), by Sāyara, son of (Sımgāra), wife of Sādhu Sārmga, and states that it was installed by Śrī-Devagupta See No 185 above
189	Do. No. 31.	—	—	—	-do-	Illegib le
190	Do. No. 32.	—	—	—	-do-	Badly damaged
191	Do No. 33.	—	—	—	-do-	Records the gift of the image of Sri Māhāvīra by Śrī Jayavala-devı. In characters of the 9th century.
192	Do No. 34.	—	—	—	-do-	Records the gıft of the image of Śrı-Mahāvīra by Rāṇaka (Śrı-Mū) jaladeva Do.
193	Do. No 35.	—	—	—	-do-	Records the gıft of the image by Śrı-(Mahāvīra by *rajñı* Śrı-Karpūradevı Do
194	Do. No. 36.	—	—	—	-do-	Illegible
195	Do. No. 37	—	—	v s. 1433	-do-	Records the ınstallation of the ımage Śrī Devagupta sūri) and states that ıt was caused to be made by Sādhu Sāyara, son of Simgāradevi, wife of Sādhu Śrı-Sāramga.

1	2	3	4	5	6	7
HYDERABAD. RAICHUR DISTRICT, Kopal *Taluq.*						
196	Kopal. Stone built into the southern sector of the fort wall	—	—	Śaka 862, Vikāri	Kannada	Fragmentary. Commences with an invocation to *Jina-śāsana.* Broken after the date
197	Another stone in the same place	—	—	—	Sanskrit, Kannada	Fragmentary Seems to refer to *Karmashtaka* in the second line. In characters of about the 8th century.
198	Broken stone built into the wall of the well called Danakana-bhavi	—	—	—	Kannada	Damaged and worn out. Contains a description of the Jain preceptors belonging to the lineage of Kondakunda, one of whom is Maladhārideva. It also describes a pious lay follower of the Jain faith. In characters of about the 11th century.
199	Wall of a cave on a lower level to the south of the Pālkigundu boulder.	Chālukya of Kalyāna.	Vikramāditya V.	Year 1	-do-	States that the Jaina preceptor Simhanandi died under the vow of *Ingini-marana* and that his disciple Kalyānakirti built a Jinendra-Chaityālaya in his memory Published in the Hyderabad Archeological Series No. 12. (The Kannada Inscriptions from Koppal). Pp. 8 ff.

1	2	3	4	5	6	7
200	Uppinabetagēri stone lying in a field about a mile away to the north of the village.	Rāshtrakūṭa.	Akālavarsha Kannaradeva.	Śaka 887, Raksakshi, Uttarāyana Sankrānti=964 A.D., Dec. 23, Friday.	Kannada.	Registers a gift of land by Mahāsāmantādhipati Sankaragandarsa of the Raṭṭa family for the benefit of the Jayadhira Jinālaya constructed by him at Kupana. The gift was entrusted into the hands of the preceptor Nāganandipaṇḍitabhatāra, disciple of Vinayanandi Siddhantada-bhatāra of Surasthagana Cf. Jainism in South India, Ins. No. 46.

MYSSORE :

BELLARY DISTRICT,

Hospet *Talaq*.

1	2	3	4	5	6	7
335	Fragments of a pillar in the museum.	—	-	—	-do-	Seems to describe a line of Jaina monks. Praises Collāchārya, his disciple Guṇachandra, and the latter's disciple Indranandi. Mentions Nandimuni and Kanti. In characters about the 12th century.

1	2	3	4	5	6	7

C Inscriptions of Pre-1945-46—Collections—*Contd.*

UTTAR PRADESH .

Jhansi District.

55	Siron Khurd. Pratihāra Śāntinātha temple	1. Bhoja 2. Mahendra-pāla. 3. Kshitipāla 4. Devapāla.	v.s. 960, 964 965, 967, 969, 991, 994, 1005. 1008, 1025.	Sanskrit Nāgari.	Ep. Ind. Vol. I. Pp. 162 ff.

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S.No	*District and Locality*	*Description*	*Size*
3238	Marugāltalai, Tirunelveli District, Madras.	A.R.Ep., No. 407 of 1906	Full.
3239	Anamalai, Madura District, Madras. Tirupparangunram, Do.	A.R.Ep., No. 457 of 1906 -do- 333 of 1901	Do.
3240	Arittāpatti and Karungālakkudi. Madura District, Madras.	-do- 460-A of 1906	Do.
3241	Do.	-do- 462 of 1906 561 of 1911	Do.
3242	Varichchiyūr and Nāgamalai Hill near Vikkiramangalam, Madura District.	-do- 38A of 1926 and -do- Nos. 361-623 of 1926	Do.
3243	Do	-do- 38(B,C1,C2) of 1908	Do.
3244	Mettupatti (Siddharmalai), Alagarmalai, Do.	-do- 45(E,F,G,H and J) of 1908 and No. 334 of 1908.	Do.
3245	Sittannavāsal, Tiruchirapalli District, and Kunnakkudi, Rāmnād District.	-do- 388 of 1914 and No. 44 of 1909.	Do.
3246	Kongar-Puliyangulam.	-do- 56(A,B and C) of 1910.	Do.

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P. 9. Among the collections from Jalor No 497 records the construction of *Śrī-Kuvaravihāra* by Chaulukya Kumarapāla in v.s. 1221, its renovation in v s. 1242 at the instance of Chahamāna Samarasimha of Songirā, the construction of a *toraṇa* for the god Mahāvira and the hoisting of the flag on a staff made of gold in v s 1256 at the behest of the royal family. and the setting up of the golden cupola in the newly built central hall for dramatic performance on the *dipotsava-dina* in v. s 1268 (cf. Ep. Ind. Vol. XI, Pp 54-55) The renovation of the temple by Samarasimha within two decades after its foundation probably indicates that this *Vihāra* built by Kumarapāla was affected by the invasion of Mu'izz-ud-din Muhammad Ghuri who is said to have plundered Nādol (The Struggle for Empire, p. 87).

No. 495. From the same place, dated v s 1331 and belonging to the time of Mahārājakula Chāchigadeva, refers to the *Chandana-vihara* pertaining to the Jaina monastery attached to the Nānakiya-gachchha to which 150 *drammas* were endowed by certain persons for the worship of the god Mahāvira during the *ashtāhnika* festival. The inscription refering to the said festival is dated the eleventh *tithi* of the bright half of Āsauja (Āśvina). According to Mirji ANNARAO's *Jaina Dharma*, p. 572, the festival is usually celebrated in the months of Āshādha, Kārttika and Phālguna. The Halsi plates of Kadamba Ravivarman (Ind. Ant., Vol. VI, P. 26), where we find the earliest epigraphaphical reference to this festival, state that the king ordained this festival to be celebrated in the month of Kārttika The epigraph is published in Ep. Ind. Vol XXXIII, Pp. 46-49.

P. 10. Among the miscellaneous epigraphs of the year's collection, the following are noteworthy Eight lebel inscriptions (Nos 212-218) in archaic Chālukyan characters attributable to the 7th century A.D engarved on the pillars in the Jaina temple close to the meguti temple at Aihole in the Bijapur District of Mysore state, gave names such as Ānanda-sthavira, Mahendra, Bina-amman and Maureyan, and may be compared with similar level records both from this place (A R. Ep., 1928-29, Nos. E. 1—31) and from Badāmi (ibid., Nos. E 101—131 : 1927-28, Nos. E-93—238).

B. Inscriptions on Stone and Other Materials, 1957-58

ANDHRA PRADESH :

Warangal District.

No.	*Find Spot*	*Dynasty*	*King*	*Date*	*Language and Alphabet*	*Remarks.*
1	2	3	4	5	6	7
41	Tatikonda—Fragmentary stone built into the fort wall, watch tower.	Chālukya of Kalyāna.	—	—	Sanskrit, Kannada.	Mentions the Jaina teachers Chandrasūri, Nayabhadra-sūri and Muni-suvrata. Stops abruptly after the expression *svasti samastabhuvanāśraya* In characters of about the 11th century *See* No. 44 below.
44	Warangal—Broken pillar lying in the fort	—	—	Śaka 9 (80) Vilambi	Kannada	Demaged Seems to mention a certain Muni-Suvrata as a disciple of (Nandi) siddhānta-deva. *See* No. 41 above.
45	-do- Slab lying in front of Khush Mahal in the fort.	--	—	Paridhāvin, Śrāvana Su. 11, Sunday, probably—1132 A D., July 24, f d t. 69	-do- (verse)	Records the death of certain Gunachandra-mahā-muni of Vandiyur-gana. In characters of about the 12th century A D

AURANGABAD DISTRICT

No.	*Find Spot*	*Dynasty*	*King*	*Date*	*Language and Alphabet*	*Remarks.*
142	Aurangabad—Office of the Superintendent, Dept. of Archaeology South-Western Circle. Find-spot : Nagar basti-	--	-	-	Sanskrit, Kannada	Records the erection of the image of the god Nemi-jina by Ajana, son of Kallapa-śreshṭhi and Mābāmba. Kallapa-śreṣthin was the son of Ojana. The image was

1	2	3	4	5	6	7
	keri, Gersoppa, North Kanara District.					erected under the instructions of Devachandrasūri, son of Lalitakīrti of Desigana and Panasokavali. In characters of the 12th-13th century. Text published in Mys., Arch. Rep. 1928, No. 107, p. 95.
POONA DISTRICT :						
Mawal *Taluq.*						
159	Poona—Pedestal of a statue with only a portion of the feet.	—	—	—	Sanskrit Kannada	Refers to the installation of Nemi-jineśvara by Nemichandra yati. In characters of about the 12th century.
DELHI :						
165	New Delhi.— National Museum. 5t hfragment. Arhaidinka-Jhompura, Ajmer, Rajasthan.	—	—	—	Sanskrit, Nāgari.	Fragmentary. Mentions Jinarāja in line 10 and Vajrasvāmin in line 11 and Dharmaghosha in line 15. In characters of about 12th century.
175	Do 15th Fragment. Do				-do-	Do. Mentions some Sūri in the 2nd time. In characters of about the 12th Century.
MADHYA PRADESH						
Shehore District.						
184	Bhopal —Slab in the Jain temple near the State Bank of India. Findspot : Devaparla,	—	—	v.s 982 (?) Āshādha ba. 11.	-do-	Illegile. Śri-Garggarāy-ānvaya occurs in the first line The names of a few śreshthins are mentioned but are illegible.

1	2	3	4	5	6	7
BIJAPUR DISTRICT : Hungund *Taluq.*						
212	Aihole –Lower part of the left side pillar at the entrance of the double storied Jaina temple.	—	—	—	Kannada	Contains two labels which read : (1) Śrī-Bina (2) Śrī-Bina Amman. In characters of about the 7th century.
213	Front side of the same pillar.	—	—	—	-do	Contains three labels which read : (1) Śrī-Ānandastha-vira-śishya (2) Śrī-Pintavadi Mahendrar (3) Śrī-Bisadan. -do-
214	Rear side of the same pillar	—	—	—	-do-	Reads : *Śrī-Bina Amman.* Do.
215	Left side of the same pillar.	—	—	—	-do-	Reads : *Śrī-Bisadan.* Do.
216	Top of the Ist floor, entrance, same temple.	—	—	—	-do-	Reads : Śrī-Ma (Va)Śrī gyamattan. Do.
216A	Left side pillar, in the same place.	—	—	—	-do-	Reads : Śrī-Maureya. Do.
217	Right side pillar in the same place.	—	—	—	-do-	Reads : Śrī-Binja (di)-Ovajan. Do.
218	Rock near the same temple.	—	—	—	-do-	Reads : Śrī-Guṇapri-yan (pa) ṭṭa Śrīchitradhipa Śrī. Do.

DHARWAR DISTRICT :

Hirekerur *Taluq.*

1	2	3	4	5	6	7
222	Aladageri—*Nisidi* stone in front of the Bevinakatta .	—	—	(1) Pim-gala, Āśvija su. (5), Sunday Probably 1=317 A.D. Sept 11. (2) Prabhava, Āśvija su 7, Monday. Irregular.	Kannada.	Records the death, by *Samnyāsana*, of Mānikadeva, disciple of Mahāmaṇḍalāchārya Jayakirti-bhaṭ-ṭāraka and of Mallaya, disciple of Mahāmaṇḍalāchārya Balachandra Traivid-yadeva on the specified dates Mentions Nandimunipa, disciple of Nāgachandra, bhattāraka of the Chitrakūt-anvaya In characters of about the 13th century.
223	Another *nisidi* stone in the same place.	—	—	—	-do-	Damaged. Records the death by *Samādhi*, of an individual (name lost) who was a disciple of Nandibhattāraka. Also mentions Nāgachamdra-bhattāraka of the Surasthagana and Chitrakūt-anvaya.
225	*Nisidi* stone in front of Kariya-mmana *gudi.*	—	—	—	-do-	Records the death, by *Samādhi*, of Māyakka, disciple of Nayakirti-munimdra who was a disciple of Namdi Bhaṭṭāraka of Surashtha-gaṇa. Do.

1	2	3	4	5	6	7
226	Another *nisidi* stone in the same place.	—	—	Plava, Śrāvaṇa ba. 10, Thurs-day, Sam-kramana. Probably= 1181 A.D., August 6 Samkra-mana oc-curred on July 28.	Sanskrit and Kannada.	Worn out, seems to regisrer the death of (Soma)vve disciple of Nayakirti-bhaṭṭāraka. Mentions Namdibha-ṭṭāraka and Kanaka-bhadra. Do. about the 13th century.
279	Hirekonati.— *Nisidi* stone in front of Hanu= manta temple.	Yādava	Rāma-deva.	Bahud-hanya, Chaitra ba. 10, Monday= 1278 A.D., April 18.	Kannada	Damaged Records the death by samnyasana, of a setti (name not clear) who was a dis-ciple of Jina-Bhaṭṭā-raka.
280	Another *Nisidi* stone in the same place.	-do-	Mahā-deva	Year 12, Prajāpati (Jye)-shtha ba. 11, Fri-day=1271 A.D., June 5.	-do-	Records the death by *Samnyāsana* of a woman (name lost) who was a wife (?) of Satisetti and a disciple of Anan-takirti-Bhattāraka.
281	Three faces of a pillar in the same place.	—	—	Kshaya, Asvijā 5, Monday.	-do-	Damaged and worn out. Refers to a vratin-dra and mention is made of Śāntibhaṭ-ṭāraka. In characters of about the 13th cen-tury.
282	*Nisidi* stone in front of Kona-	—	—	Visva-vasu,	-do-	Records the death, by *samādhi*, of Bammayya,

1	2	3	4	5	6	7
	tevva temple.			Bhādra-pada su. 3, Sunday. Probably = 1245 A. D., August 27.		disciple of Kalyāna-kīrtibhattāraka. Do.
297	Kunchur—Below the image of a Jina in the same place—Kalleśvara temple.	—	—	—	Kan-nada.	Demaged in the middle Refers to the installation of the image by Bāmayya, son of Jogisetti who is described as a nāḍakumāra and others belonging to Desigana of Koṇḍakuṇḍā-nvaya and Mūlasamgha. In characters of about the 12th century
298	Below another image in the same place.	—	—	—	-do-	Fragmentary. Records the installation of a Jina image. Mentions Kaliyanna, son of Chamuṇḍa and refers to Mūlasamgha and Surasthagana. Do.
299	Sculptured slab below Donni Kenchavvanakaṭṭe.	—	—	—	-do-	Contains the verse *Śrīmatparamagambhīra* etc. do.
302	Lingedevarakop—slab standing in front of Karmadevara *guḍi* on the way to Kunchur.	—	—	Śrīmukha, Aśvayuja su. 1.	-do-	Lower portion lost. Purport not clear. Refers to Nandi Bhaṭṭāraka of Surasthagaṇa and Mūlasamgha.

1	2	3	4	5	6	7
RAJASTHAN .						
Ajmer District.						
412	Ajmer—Rajputana museum, pedestal of a Jaina image findspot · Tantoli, Ajmer district.	—	—	v.s. 1161 Phālguna su. 3, Friday, Irregular	Sanskrit Nāgari.	Records the installation of the image in question by Bodhi and others on behalf of Śreshthin Dhamanaka (?) for the merit of the latter's father, whose name is not clear.
419	Do. Pedestal of an image of Jaina Sarasvati.	—	—	v.s. 1216 Vaiśākha su. (4)	-do-	Records the obeisance of Vīga, daughter of Rāhila and Sonama the former of whom was a devotee of Āchārya Chārukīrtti of Māthura-samgha.
420	Do. Pedestal of another A.D. image.	—	—	v s 12, (5) 4, Pha (1*) guna su. 11, Thursday= 1198 A.D., February 19.	-do-	Record the installation of the image by the members of the family of a Nāyaka belonging to Nāgabhatta-jāti.
421	Do. Pedestal of a red stone image of Mahāvīra.	—	—	v.s. 1061, Jyeshtha su. 8.	-do-	Records the installation of the Jaina image by the *śrāvikā* Mahādevī. Also mentions Dharmasena of Vā(ga)ṭa-samgha.
422	Do. Pedestal of the image of Rishabhanātha.	—	—	—	-do-	Damaged. Mentions Kīrttyāchārya. Another inscription engraved below this in later characters mentions Dedā.

1	2	3	4	5	6	7
423	Do. Pedestal of a seated image of Śāntınātha	—	—	—	Sankrit Nāgai.	Records the obeisance to Śāntınātha.
424	Do. Pedestal of the image of Ādi-nātha.	—	—	v.s. 1573, Vaı(śākha*) su. 8.		Records the setting up of the image probably by Hemavimala-sūrı.
425	Do. Pedestal of the image of Śreyāmśunātha.	—	—	—	-do-	Probably records the setting up of the image by Hiravıjayā-sūri. Also mentions Devasundara-sūri
426	Do. Pedestal of a Digambar Jaina image	—	—	v.s. 1130, Phālguna su. 11, Monday Punarvasu= 1074 A.D. February 10.	-do-	Damaged Mentıons Bharārı and hıs father.
427	Do. Pedestal of another similar image.	—	—	v.s. 113 (7), Vaı-śākha su. 5, Sun-day, A.D. Aprıl 26, f.d.t. 13.	Sanskrit and Lo-cal dıa-lect, Nāgari.	Records the settıng up of the ımage by Vira, son of Chandana.
428	Do. A mutilated sculpture.	—	—	—	Nāgari.	Mentions Kali, Prabhā-ta, etc., and Purva-phālguna, etc. appa-rently as labels of figures.
429	Do. Pedestal of a white-stone image of Śāntināthа.	—	—	v.s. 1195, Vaiśā (kha) su. 3.	Sans-krit, Nāgari.	Records the setting up of the image by Paṇḍita Guṇachandra.

1	2	3	4	5	6	7
430	Do. Pedestal of the broken image of Pārśvanātha. Findspot · Baghera.	—	—	v.s 1231, Chaitra su. 13, Saturday= 1175 A.D , April 5.	Sanskrit Nāgari.	Records the obeisance of Dulaka, son of sāḍhā. Also mentions Māthura-saṁgha. Cf. A R. Rajputana Museum, Ajmer, 1939, (B) iv, p. 4.
431	Do Pedestal of the white-stone image of Risha-bhanātha	—	—	v.s. 1195, Vaiśākha su 12, Wednesday= 1143 A D., April 12. (Kārtti-kādi)	-do-	Recordst he installation of the image on the said date.
432	Do Pedestal of the image of standing Tīrthankara Findspot . Baghera	—	—	v s. 1201. Pausha ba. 2, Monday=1145 A.D. November 13, f.d.t. '53 (Purnimānta).	-do-	Records the setting up of the image of Kumthunātha by Palhu, Dhanapati and Vilhana for the explation of Lashama-Harichandra. Mentions *Siddhāntikas* Padmasena and Udayakīrtti and the Chaturasitisthāna.
433	Do. Pedestal of the white-stone Jaina image.	—	—	v.s. 1203, Vaiśākha su. 9, Friday=1174 A.D., April 11 (Karttikādi).	-do-	Records the obeisance of Palu and (Kha) rata, sons of Darasa, to Kumthunātha.
435	Do. Inscribed slab No. 1158, Findspot : Kishangarh.	—	—	v.s. 1150 Jyeṣṭha ba. 1.	-do-	Damaged. Seems to refer to the consecration of the image of Pārśvanātha.

1	2	3	4	5	6	7
JODHPUR DIVISION ·						
Jalore District.						
489	Jalore—Pillar No. 4. in the building called Topkhānā	—	—	v s 1217, Śrāvana ba. 1. Thursday= 1160 A.D. July 21.	Sanskrit Nāgari.	Demaged. Mentions Pārśvanātha. Records the erection of two pillars by Jisa(lim)ba, son of Uddharana.
490	Pillar No. 5, First face.	Chāha-māna of Son-girā.	Mahārājakula Sāmantasimhadeva.	v s. 134 (9) Chaitra ba 4, Thursday=1293 A.D., February 21 (Kārttikādi, Purnimanta).	-do-	Records the gift of 33 Visalapri-*drammas* for the *balipujā* and *ashtāhnika* of Mahāvira by Maham Paduma for the merit of his brothers and sons.
491	Do. Second face.	-do-	-do-	v.s. 1361, Chaitra ba. 11, Monday= 1305 A. D., March 22 (Kārttikādi).	-do-	Records the endowment of 301 Visalapri-*drammas* for the worship of god Mahāvira in Sri-Chandanavihāra in Nānakiya-gachchha with the interest on the endowed amount, by Mānasiha.
492	Do Third face.	-do-	-do-	v s. 1353, Chaitra ba. 5, Thursday= 1297 A.D., March 14, f.d.t. 29. (Kārttikādi-Purnimānta).	-do-	Records another gift of 301 Visalapri-drammas for worship during the *ashtāhnika* festival with the interest on the gift amount in the Mahāvira-chaitya attached to the Nānakiya gachchna by Maham Padama.

1	2	3	4	5	6	7
493	Pillar No. 6.	Chāha-māna of Son-girā.	Chā-chiga-deva.	V.S. 1323, Mārga-śirsha su. 5, Wednesday, 1266=A.D., November 3.	Sans-krit Nāgari	Text published in *Prāchīna Jainalekha Samgraha* by Jinavijaya, No. 363.
494	Pillar No. 7.	—	—	V.S. 1320, Māgha su. 1, Monday. Irregular.	-do-	Ibid., No. 362.
495	Pillar No. 8 in the Topkhānā.		Chāchi-gadeva.	V.S. 1331, Āśvina su. 11, Thursday, 1274 A.D., Septem-ber, 13.	-do-	Records an endow-ment of 150 drammas for the worship of the god Mahāvīra in Chandana-vihāra of the monastery attached to the Nāṇakīya gachchha during the *ashṭāhnika* festival with the interest on the endowed amount for his own merit by the Namvai in associa-tion with his mother and brother. Published in Ep. Ind., Vol. XXXIII, Pp. 46 ff.
496	A beam in the second storey of the same place.	—	—	V.S. 1294.	-do-	Published by Jinavijaya op. cit., No. 361.
497	A lintel in the central dome (se-cond storey) of the same place.	Chāha-māna of Son-girā.	Sama-rasimha.	(1) V.S. 1221 (2) V.S. 1242,	-do-	Published in Ep. Ind., Vol. XI, Pp. 54-55.

1	2	3	4	5	6	7
				(3) v.s. 1256, Jyeshtha su. 11, and (4) v.s. 1268, Dipotstava.		
498	Two more lintels in the same place.	Chāha Somearamana Sinha. of Singira.		v.s. 1239, Vaiśākha su. 5, Thursday 1183 A.D. April 28, The month was nija and the year Kārttikādi.	Sanskrit Nāgari.	Ibid., Pp. 52—54
499	Below a panel of	—	—	v.s. 1175, vai(sa)kha ba 2, Saturday=1119 A.D., March 29, f.d.t. 40 (Kārttikādi, Pūrnimānta).	-do-	Damaged. Seems to refer to the construction of a door in a Jaina temple.

1	2	3	4	5	6	7
	UTTAR PRADESH : Agra District.					
513	Agra.—Pedestal of an image of a Jaina Tirthankara received from the Principal, Jain college, Agra. Impression received from Superintendent, Northern Circle, Department of Archaeology, Agra	—	—	v.s. 1599, Magha su. 5, Wednesday=1543 A.D., January 10	Sanskrit Nāgari	Records the devotion of a person who is stated to be the son of the younger of the two sons of Nathu and Udai.
	Allahabad District.					
533	Allahabad.—Municipal Museum. Below the sculptures of an arch around the image of Ambikā (Museum No. Ac. 2976) from the former Vindhya Pradesh. Sculpture No. 1.	—	—	—	Sanskrit (corrupt) Nāgari.	Reads : *Prajāpati*. In characters of about the 12th century.
534	Do. No. 2	—	—	—	-do-	Reads : *Susha(kha) dā (tri)*. do.
535	Do. No. 3.	—	—	—	-do-	Reads : *Kāli*. Do.
536	Do. No. 4.	—	—	—	-do-	Reads : *Mahākāli*. Do.
537	Do. No. 5.	—	—	—	-do-	Reads : *Go (Gau)ri* Do.
533	Do. No. 6.	—	—	—	-do-	Reads : *Vairoja*. Do.
539	Do. No. 7.	—	—	—	-do-	Reads : *Anamtamati*. Do.

1	2	3	4	5	6	7
	Allahabad District.					
540	Do. No. 8.	—	—	—	Sanskrit Nāgari.	Reads : *Jayā*. Do.
541	Do. No. 9.	—	—	—	-do-	Reads : *Va* (*Ba*) *hurūpi* (*pi*) *ṇi Chāmu* (*n**) *d* (*ā**).
542	Below the figures in an arch around the image of Ambikā (Museum No. 2976) from the former Vindhya Pradesh. Sculpture No. 10.	—	—	—	-do-	Reads : *Sarasa*(*sva*)*tī*. Do.
543	Do. No. 11.	—	—	—	-do-	Reads : *Padu·n ā* (*dmā*) *vatī Vī* (*Vi*) *jayā*.
544	Do. No. 12.	—	—	—	-do-	Reads : *Aparajit* (-ā*) Do.
545	Do. No. 13.	—	—	—	-do-	Reads : *Mahāmanusa* .. Do.
546	Do. No. 14.	—	—	—	-do-	Reads : *Anamtamatī*. Do.
547	Do. No. 15.	—	—	—	-do-	Reads : *Gāmdhārī*. Do.
548	Do. No. 16.	—	—	—	-do-	Reads : *Mānusī*. Do.
549	Do. No. 17.	—	—	—	-do-	Reads : *Jālā* (*Jvālā*) *mālini* (*ni*). Do.
550	Do. No. 18.	—	—	—	-do-	Reads : *Manuja*. Do.
551	Do. No. 19.	—	—	—	-do-	Reads : *Varjasamkala*. (Vajraśriṁkhalā). Do.

1	2	3	4	5	6	7
Allahabad Distrsct.						
555.	Do. Stone fragment. Findspot: Soron, Allahabad District.	—	—	—	Sanskrit Nāgari.	Damaged and fragmentary. Mentions *prāsāda* in line 2 and Jina in line 3. In characters of about the 12th century.
Lucknow District.						
586	Lucknow.—Provincial Museum. Round shaped stone. Findspot: Jaunpur.	—	—	—	Nāgari.	Seems to mention Mahāvīra and some numerals.
Mathura District.						
593	Mathura Museum—Pedestal of a broken Tīrthankara image. Findspot: Deep Darwāzā.	—	—	—	Prākrit Brāhmī.	Seems to record the installation of the image in honour of the *Arhat*.
C. Inscriptions of Pre-1945-46, Collection.						
Jhansi District.						
302	Deogarh—Deogarh fort. North boundary wall of the Jaina temple.	—	—	—	Sanskrit, Nāgarī.	Records that the dānaśālā was made by several Paṇḍitas. In characters of about the 13th or 14th century A.D. No. 125. An. Rep. Nor. Circle, 1918-19.
303	North Boundary wall of the Jaina temple	—	—	—	-do-	Records a *gashthī*. Do. Ibid No. 127.

Jhansi District

1	2	3	4	5	6	7
	Jhansi District.					
304.	Jaina temple, No. 19.	—	—	v.s. 1 (1) 26	Sanskrit Nāgari	Records the gift of the image of Padmiyati (Padmāvati) by Mohini, wife of Thakura Siruka. The writer was Gopāla-paṁḍita. Ibid., No. 104.
305	Temple No. 23. A—C.	—	—	—	-do-	3 small inscriptions. (i) Records the gift of a dānaśāla by Bāla-chandra. (ii) Reads : *Samjharā-putra-Chamdanā.* (iii) Reads : *Jayadevah Praṇamati.* In characters of about the 11th century.
306	Temple No. 24 (?)	—	—	—	-do-	Reads *Bhoṇī Praṇamati,* Do.
307	Temple No. 25. A—B.	—	—	—	-do-	(A) Illegible. (B) Mentions the name Śaḍhā.
308	Temple No. 26. A—H.	—	—	—	-do-	8 small inscriptions. (a) Reads : *Abhanamdi Pabhatasah* (b) Reads : *dava i ?* (c) Reads : *aye.* (d) Reads : *Virachamdra.* (e) Reads : *Kesava-sutah.* (f) Reads : *Sharja ?* In late characters.

1	2	3	4	5	7	7
						(g) Mentions Sivapura and Govinda. (h) Fragmentary. Reads : *sya Gang-akhyen ahita subha.* In characters of about the 10th century A.D.
309	Temple No A—C.	27.	—	—	— Nāgari.	3 small inscrictions in late characters. (a) Reads : *Sāhana* (b) Reads · *Davanadi* (*Devanamdi?*) (c) Reads : *Deva Iva Su-guna Sodho Dvarsa-nam Laha Sedhe.*
310	Temple No	28	—	—	—	-do-	2 small inscriptions in late characters. (i) Reads : *Rabha* ( )*Paju* (*vā*) (ii) Reads : *Suha nu Si-yata.*

E. Photographs, 1957-58.

S No. 1	*District Locality* 2	*Description* 3	*Size* 4
3549	Kīḻavalavu, Madurai District	Inscription No. 135 of 1903	Full
3550	Kalugumalai, Kovilpatti *Tāluq*, Tirunelveli District.	Inscriptions Nos. 464, 465-A and 465-B of 1906.	-do-
3551	-do-	Inscription No. 465-C of 1906	-do-
3552	Kongarpuliyankulam, Madurai District.	Inscriptions Nos. 56 of 1909 and 139 of 1937-38.	-do-

1	2	3	4
3553	Paradesipodai, Tirunelveli District.	Inscription No. 25 of 1912.	Quarter
3554	Pugalur, Tiruchirappalli District.	Inscriptions Nos. 341—347 of 1927-28.	Full
3556	Kaḷattūr, Chingleput District	Seal of C. P. No. 1 of 1934—35.	Quarter
3568	Chitaral, Kerala.	Jaina Sculpture near Bhagavati temple.	-do-
3721	Kuḍumiyamalai, Tiruchirappalli District.	Inscription on Music (A. R. Ep., 1914, No. 288).	-do-
3722	—	Brāhmī inscriptions in the caves of Tamilnad.	Half
3723	—	-do-	-do-
3724	—	-do-	-do-
3725	—	-do-	-do-
3726	—	-do-	-do-
3727	—	-do-	-do-

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Annual Report on Indian Epigraphy for 1959-60. *Publication, Delhi and* Printed by Government of India Press, Calcutta, 1963.

B. Inscriptions on Stone and Other Materials, 1959-60 – *Contd.*

BOMBAY :
Ahmedabad District.

No.	*Findspot*	*Dynasty*	*King*	*Date*	*Language & Alphabet*	*Remarks*
1	2	3	4	5	6	7
184	Dholka —Ranachhoḍji temple. Back side of the slab with the image of Vishṇu. Impression from Dr. M.R. MAJMUDAR, Baroda.	—	—	—	Sanskrit (verse), Nāgarī.	Fragmentary. Records that the minister Vāgbhata built the Udayanavihāra. Also appears to describe the conquest of Mallikārjuna, the lord of Konkana, by a hero whose name is lost. Refers to a

1	2	3	4	5	6	7
						chaitya for the Tīrthankara Suvrata at Bhrigukachchha, to Kumāravihāra at Śrīpaṭṭana, to Dhavala's son Vairisimha who built a *chaitya* at Stambhatīrtha and to Hemachandrasūri. The *praśasti* was composed by Ramachandramuni, 'the author of one hundred works'. In Characters of about the 12th century. Published in Ep. Ind. Vol. XXXV, Pp. 89 ff.
185	Pedestal of the same image.	—	—	Vikrama 1266, Chaitra ba 4.	Sanskrit, Nāgari.	Gives the date of the installation of the image. Noticed in op. cit., p. 89.
WEST KHANDESH DISTRICT : Dhulia *Taluq*.						
231	Dhulia.—V.K. Rajwade Samshodhan Mandal. Broken piece of a slab Findspot : Sultanpur, West Khandesh District.	— — —	— — —	Vikrama 121 ( )	-do-	Fragmentary. Records the installation of the image of Jinendra by Vijayakīrtti, disciple of Amritachandra who was the *āchārya* of the Punnatagurukula. Published in samsodhaka (Marathi), year 26, P. 81.
232	Do. Pedestal of a seated Jain image Findspot : Do.	—	—	—	-do-	Damaged and Fragmentary. Seems to record the installation

1	2	3	4	5	6	7
						of the image by Lashna and his family members In characters of about the 13th century
233	Do. The pedestal of a broken image. Findspot · Do.	—	—	—	Sanskrit Nāgari	Do. Records the construction of the image by the descendants of the merchant (Sādhu) Ūsata of the Varddhamānapuranvaya. Do
PALGHAT DISTRICT : Alattur *Taluq*						
238	Godapuram—Slab in the site of a ruined Jain temple.	—	—	—	Tamil, Vatteluttu	States that this is the silālekhai arranged to be engraved by an assembly of several bodies such as Nārpattennayiravar, Patipādamūlam of Tirukkunavayttēvar, attikośam and the adiganmār of Nalanjiyar and it seems to lay down that the right of collecting levies such as ulaikkalam etc., from the Nalanjiyar-poalli and other connected establishments shall not be mortgaged to others. The name of the deity Tirukkunavāyttēvar reminds us of Kunavayirkottam where the saintly author of the *Silappadikaram* is stated to have retired after reno-

1	2	3	4	5	6	7
						uncing his rights to the Chera throne (Padikam II. 1-2). In characters of the 10th century.
	MADHYA PRADESH : Raisen District, Gohargauj Tahsil.					
252	Bhojpur.—Pedestal of the colossal image of a Tirthankara in the old Jain temple.	Paramāra	Bhojadeva (c-1000-55 A. D.).	—	Sanskrit Nāgari	Damaged and fragmentary. Refers to the setting up of the Jina. In characters of about the 11th century. Published in Ep. Ind., Vol. XXXV, Pp. 185-86.
253	Pedestal of the image of Pārśvanātha at the same place.	-do-	Narvarman	Samvat 11 (57).	-do-	States that Chillana, son of Rāma and grandson of Nemichandra two Jina images. Ibid, P. 186.
254	Pedestal of another Pārśvanātha image at the same place.	—	—	—	-do-	Damaged. Details are not clear. In characters of about the 12th century.
254	Broken pedestal of a seated Jain image in the same temple.	—	—	Jyeshtha ba. 6.	-do-	Damaged and fragmentary. Do.
256	Right outside wall of the Jain temple.	—	—	—	-do-	Pilgrim's record. Seems to read *Sri· (Mri) damka*. In characters of about the 11th century.

1	2	3	4	5	6	7
	MYSORE: Belgaum district, Chikodi *Taluq*.					
395	Eksambi.—Slab set up inside the Ādinātha Basti.	Kala-churya.	Bijjaļa	Saka 1087 (Current), Tāraṇa, Phālguna su. 13, Thursday = 1165 A.D., February 25.	Kannada.	Records a gift of land, house-site for a dānaśālā, garden etc. for worship, offerings etc. to the Neminātha *basadi* at Ekkasambuge situated in Koravalli-gampanadu of Kundi province, by Kartavirya of the Rotta family. The *basadi* was got built by Kalana, a subordinate of Vijayāditya of the Silahara dynasty who was ruling from his capital at Valavāḍa. He made an endowment in favour of the *basadi* and entrusted it to mahā-mandalāchārya Vijaya-kirti of Yāpaniyasangha and Punnagavrikshmulagaṇa. The record contains genealogical accounts of Kalana, Kārtavirya and Vijayāditya. It further registers gifts of income from taxes etc., to the same *basadi* by the five hundred *svāmis* of Ayyavole, the 1700 *gavares*, *mummuridanadas*, *tala-samasta* and ubhayananadesis. Noticed in Mys. Arch. Reports, 1916. Pp. 48-50.

1	2	3	4	5	6	7
	MYSORE					
396	Hero stone in the same place.	Śilāhāra of Karad.	Vijayāditya ruling from Valavāḍa.	Śaka 1061 (current), Malayukta, Māgha ba. 12, Sunday= 1139 A.D., January 29.	Kannada.	Records the death of Paḍevala Jinna in a fight. Mentions senādhipati Daṇḍanāyaka Revaṇa who was a subordinate of mahāmaṇḍaleśvara Bijjanadevarasa.
	DHARWAR DISTRICT : Hirekerur *Taluq.*					
423	Sutkoti.—*Nisidi* stone on the bank of the tumbuva honda.	Yādava	Rāmachandra.	Regnal year 14, Svabhanu, Marggasira, ba. 11, Friday= 1263 A.D. December 2. The week day was Thursday.	-do-	States that the *niśidi* stone was set up to commemorate the death of Devisetti, son of Kattiya Bommiseṭṭi who was the *bogāra* of Bayala Balligave.
	GULBARGA DISTRICT : Chitayur *Taluq.*					
428	Chitapur.—Image lying in front of	—	—	—	-do-	Records that Ravidevarasa, Piriya Madhuva-

1	2	3	4	5	6	7
	GULBARGA DISTRICT—*Contd.*					
	the Railway station.					rasa, Kiriya Madhuvarasa and Govindarasa repaired the Ghatāntakiya *basti* of Mūlasamgha, Desi-gaṇa, pustaka-gachchha and Kondakumdānvaya which had fallen into disrepairs, installed the image of Ādi-bhaṭṭāraka and set up the pinnacle (*kalasa*). In characters of about the 12th century.
441	Ingalgi —Slab fixed to the wall of the Jainadēgula.	Chālukya of Kalyāna.	Tribhuvanamalla, ruling from Kalyāṇa.	Chālukya-Vikrama 18, Śrimukha, Phālguna, su. 10, Monday= 1094 A.D. February 27.	Kannada.	Refers to Jakaladevi, queen of Tribhuvanamalla, as ruling over Ingulige in Aralu-300 Records that this queen built the Jaina temple at Ingulige, installed an image of Jina in it and entrusted it to Indrasenabhaṭṭāraka with certain grants necessary for its maintenance. A certain Anega is stated to have remitted some income to the same temple as *sarvanamasya*. The record was written by Nāgārjuna paṇḍita.
	Shorapur *Taluq.*					
465	Hagaritage—Sculptured slab built	—	—	Śaka 1147 (current)	-do-	Sates that a Jaina teacher Devachandra died

1	2	3	4	5	6	7
	into the wall of the village-gate (agasi).			(giri-pārā-vārarudra), Tarana. Āshādha, su. 11, Friday,= 1224 A.D., June 28.		by the rite of *sannyāsana* on the specified date and that Babbara Kalisetti caused the sculpture to be made. It is stated that Devachandra belonged to Mūla-sangha, Pustaka-gachchha, Desiyagana and Gomini-anvaya.
	RAJASTHAN. Jodhpur District, Osian *Taluq*.					
535	Osian—Panel of an image of a goddess in the Jaina temple.	—	—	Vikrama 1251 Kārtti-ka, su 13	Sanskrit, Nāgari.	Records the construction of a *Chaturvimsati-Jina-matri-pattikā* by several brothers for the merit of their mother. It was installed by Kakka-sūri.
536	Torana pillar in the same temple.	—	—	Vikrama 1075 Āshādha su. 10, Sunday, Svatinakshatra 1019 A.D., June 14	-do-	Damaged. Refers to the construction of the *torana*. Cf. BHANDARKAR's List, No. 106. Also noticed in ASI, AR., 8908-09. P 108.
537	Slab fixed into the wall of the same temple.	Pratihāra.	Vatsarāja	Vikrama 1031, Phālguna su. 3.	-do-	D ι. Refers to the city of Ūkeśa and the temple of Mahāvīra. States that the *Mandapa* was renovated by a merchant named Jindaka. Cf. BHANDARKAR's List No. 72. Published in P. C. NAHAR's Jaina Inscriptions, Part I, Pp. 192 ff.

1	2	3	4	5	6	7
538	Pillar in the same temple.	—	—	Vikrama 1231, Mārga. su. 8.	Sanskrit Nāgari.	Records a gift of one Muladevasti (Muladeva-vasati) by Yaśodhara, son of Dhamdhala.
539	Pillar in the Sachiā-mātā temple.	—	—	Vikrama 1247 Chaitra su. 13, Sunday,= 1191 A.D., March 10.	-do-	Records the gift of *Kumbhi stambha* by Yasaschandra, Hema-Chandra, Rāmchandra and Devadatta, the sons of Jehada, along with Jayatisiha and Virachandra, the sons of Jalhana. Jehada is stated to be the son of Yaśodhara and grandson of Śreshthi Jesala
540	Do.	Chāhamana of Nadol.	Kelhana-deva.	Vikrama 1236, Kārttika su. 1, Wednesday= 1179 A.D., October 3.	-do-	States that when the king's son Kumarasimha was in charge of Mandavyapura, and when Kirtipala was his Rajyavāhaha Rajasevaka Vishayai Dharavarsha of Guhila-gotra made a *vyavasthā* in the presence of the Sachchikadevi-goshthikas. The *vyavasthā* seems to be that each of the bhojakas should keep watch at the gate of the Sachchikadevi temple for one *prahara* and get one *karsha*, etc. every day from the *koshthagara* of the temple. Published in Jaina Inscriptions Pt. I, P. 198 Cf. BHANDARKAR's List No. 384.

1	2	3	4	5	6	7
541	Pillar in the Sachiā-mātā temple.	—	—	Vikrama 1247 Chaitra su 8.	Sanskrit Nāgari	Stases that the pillar was the gift of sādhu Kudhara, son of Savada of Ūmkeśa-gachchha.
542	-do-	—	—	Vikrama 1351, Chaitra su. 1, Thursday = 1295 A D., March 17, f.d.t. 48.	-do-	Pilgrim's rocord. Records a visit of certain persons to the temple of Sachchika.
543	-do-	–	—	Vikrama 1234, Vaiśākah su. 14, Tuesday = 1178 A.D, May 2.	-do-	States that the pillar, was the gift of Yaśodevi, wife of Yaśoḍhara, for her own merit.
544	-do-	—	—	-do-	-do-	States that the pillar was the gift of Yaśodhara, son of Nāgadeva, and grandson of Savadeva. The gift was made along with Pāmadeva and Māṇika, sons of Nina.
545	-do-	—	—	Vikrama 1248, Chaitra su. 8, Monday = 1192 A.D., March 23.	-do-	States that the pillar was a gift by Bahadeva, Harichandra and Bhavadeva, son of Jehada and his wives Rājasiri and Ratnadevi,

1	2	3	4	5	6	7
546	Pillar on the backsine (outside) of the same temple.	—	—	Vikrama 1245, Phālsu. 5.	Sanskrit Nāgari	Records a gift of a house for being used as Mahāvīra-rathaśālā, by Sampurna-śrāvika, wife of Yaśodhara, and the daughter-in-law (vadhu) of Devachandra. The grant intended for her own merit was made in the presence of the *goshṭhi*.
	SIKAR DISTRICT: Danta Ramgarh Tahsil					
593	Revasa—Slab fixed above the interior door of the Ādinātha temple	Mughal	Akbar	Vikrama 1661, Mārgasira su. 5, Thursday' Uttarashadhanak shatra. 1604 A D., November 15.	Local Dialect, Nāgari.	Records the installation of Padmasila in the temple of Ādinātha, by Sahu sri-kumbha on the advice of his *guru* Jasahkirti, in the presence of his sons and grandsons. Also records the construction of the *chaityālaya* by his sons Sahu Jitamalla and Nāthamalla. Kumbha belonged to Khandelavāla family. Mention is made of Mahārājādhirāja Raisalaji of Kurma family and the minister (*pradhāna*) Deidāsaji. Noticed in A. R. Rajputana Museum, 1935, p. 5, No. XI.
	SIROHI DISTRICT: Sirohi Tahsil:					
596	Barlut—Stone slab in three	Chāhamāna	(1) Mahārānaka	(1) Vikrama 1283	Sanskrit,	Contains two records: (1) Mentions Āsarāja

1	2	3	4	5	6	7
	pieces kept in the compound of the Śāntinātha temple	of Songirā.	Udayasimha. (2) Mahāmaṇḍaleśvara Chāchigadeva.	Jyeshtha su. 8, Thursday = 1226 A.D., May 7, (the *tithi* was su. 9).	Nāgari.	of Nadula and also Yeśodhira who was the minister of Udayasimha. A gift of land to the deity Śāntinātha and to the Mananasimha-vihāra and a *putha* in the village Valadautha to the god Śāntinātha a gift of one *dramma* for the Pūjā of the same deity.
				(2) Vikrama 1330 Phālguna su. 11, Sunday = 1274 A.D., February 18.	-do-	(2) Records that the Mananasimhavihāra was constructed by Rāja Abhata. A Sre-(Sreshthin) named Padmasimha of the Prāgvāta community built a temple consecrated by Gunabhadra-sūri disciple of Dhaneśvara-sūri of Brihad-gachchha. Published in Ep. Ind., Vol. XXXVI, Pp. 33 ff.
597	Gohil—Stone fixed into the right inner wall of the Pārśvanāth temple.	—	—	Vikrama 1245, Vaiśakha su. 1.	Local dialect, Nāgari.	Records the gift of a *dhipadā* by Ra Ranadhavala and Ra Mumjaladevi.
600	Kalandri—Pedestal of a small Jaina image kept in the local Jain temple.	—	—	—	-do-	Records the installation of the image and refers to Vardhamāna-sūri. In late characters.
601	Sirohi—Lintel in shrine No. 1. in the Ādiśvara	—	—	Vikrama 1613, Posa	Sanskrit, Nāgari.	Records the construction of a *devakulikā* in the—Ādinātha by the

1	2	3	4	5	6	7
	Bhagavan temple.			(Pausha) su. 2, Thursday, Pūrvāshādhā-nakshatra, Vriddhi-yoya, 1556 A.D., December, f d.t. 18.		son of Sa Vardhamāna.
602	Lintel in shrine No. 2 in the same temple	—	—	Vikrama Sans-krit 1613, Śrāvana su. 13, Sunday, Śrāvana-nakshatra = 1557 A.D., August 8 (the year was Kārttikādi).	Nāgari.	Records the construction of a *devakulikā* in the Ādināthachaityaat Sirohinagara by Amarade who was the wife of Amara the son of Karamā.
603	Lintel in shrine No 4 in the same temple.	—	—	Vikrama 1617, Yeshta (Jyeshtha) Su. 3, Saturday = 1561 A.D., May 17.	-do-	Records the construction of a *devakulika* in the same Chaitya by an inhabitant of Sirohi who was a member of the Prāgvāta community. Mentions Vijayadanasūrisvara at the end.
604	Lintel in shrine No. 5 in the same temple.	—	—	Vikrama 1617, Yeshta (Jyeshtha)	-do-	Damaged. Records the construction of a *devakulikā* in the same Chaitya by a Prāgvāta woman

1	2	3	4	5	6	7
				Su. 3, Saturday=1561 May 17.		of Sirohi by name Navarangade. Mentions Vijayadānasūriśvara.
605	Lintel in shrine No. 6 from right in the same temple.	—	—	do-	Sanskrit Nāgari.	Contents similar to those of No. 604 above.
606	Lintel in shrine No 7 in the same temple.	—	—	Vikrama 15 (72) Phālguna ba. 9, Monday, Irregular.	-do-	Records the construction of *devakulikā* by a member of the Prāgvāta community in the temple of Ādinātha at Sirohi on the advice of Hemavimala-sūri, the chief of Tapā-gachchha.
607	Lintel in shrine No. 8 from right in the same temple.	—	—	Vikrama 1501, Jye (Jyeshtha) ba. 11.	-do-	Records the construction of the Suvidhinātha *devakulikā* by a member of the Pra(Prāgvāta) community for the merit of his mother in the temple of Ādinātha. The saint Sundarasūri of Tapā (Tapa-gachchha) is mentioned.
608	Lintel in shrine No. 9 in the same temple.	—	—	Vikrama 1586, Phālguna ba. 5, Tuesday.	-do-	Records the construction of a *devakulikā* by Sa Kuravataka an inhabitant of Sirohi and belonged to the Prāgvāta community, on the advice of Saubhāgya-harsha-sūri of Tapā-gachchha.
609	Lintel in shrine No. 10 in the	—	—	Vikrama 1521,	-do-	Records some construction by Kheta and Tolā

1	2	3	4	5	6	7
	same temple.			Māgha, su. 13.		on the advice of Lakshmasāgara-sūri of Tapā-gachchha.
610	Lintel in shrine No. 11 in the same temple.	—	—	Vikrama 1521, Āshāḍha, su. 2.	Sanskrit Nāgarı.	Records the construction of *devakulikā*. On the advice of Lakshmisāgara—sūri of Tapā-gachchha.
611	Lintel in shrine No. 12 in the same temple.	—	—	Vikrama 15 (38).	-do-	Damaged. Records the construction of a *devakulikā* in the temple of Ādinātha. The same was consecrated by Ratnaśekhara-sūri.
612	Lintel in shrine No. 12 in the same temple.	—	—	Vikrama 1563, Vai (Vaiśakha) su 3.	-do-	Records the construction of a *devakulikā* in the temple of Ādinātha on the advice of Hemavimala-sūri of Tapā (Tapa-gachchha).
613	Lintel in shrine No. 23 in the same temple.	—	—	—	-do-	Damaged. Records the construction of a *devakulikā* by Mukumda (?) in the temple of Ādinātha on the advice of Hemavimala-sūri of Tapā (Tapa-gachchha).
614	Lintel in shrine No. 24 in the same temple.	—	—	Vikrama (1616 ?).	-do-	Damaged. Records the construction of a *devakulikā* by a member of Vayada community on the advice of Hemavimala-sūri of Tapā (Tapa-gachchha).

1	2	3	4	5	6	7
615	Lintel in shrin No 25 in the same temple.	—	—	Vikrama 1562, Vi. (Vaiśakha), su. 3.	Sanskrit Nāgari.	Records the construction of a *devakulikā* in the temple of Ādinātha at Sirohi by Kalumaka (?) on the advice of Hemavimala-sūri of Tapā-gachchha.
616	Lintel in shrine No 26 in the same temple	—	—	—	-do-	Records the construction of a *devakulikā* in the temple of Ādinātha at Sirohi on the advice of Hemavimala-sūri of Tapā (Tapa-gachchha).
617	Lintel in shrine No 34 in the same temple	—	—	—	-do-	Damaged and worn out. Records the construction of *devakulikā* on the advice of Hema-vimala-sūri.
618	Lintel in shrine No. 35 in the same temple.	—	—	Vikrama (156 ?).	-do-	Damaged. Records the construction of a *devakulikā* in the temple of Ādinātha at Sirohi on the advice of Hemavimala-sūri.
619	Lintel in shrine No. 36 in the same temple.	—	—	Vikrama (1551).	-do-	Damaged. Records the construction of a *devakulikā* on the advice of Hemavimala-sūriśvara.
620	Lintel in shrine No. 37 in the same temple.	—	—	—	-do-	Construction of a *devakulikā* on the advice of Gundhira-sūri of Pūrṇimāpaksha.
621	Lintel in shrine No. 39 in the same temple.	—	—	Vikrama 1625, Bhādra-(pada) su. 15.	-do-	Records the construction of a *devakulikā* in the Ādinātha-*chaitya*.

1	2	3	4	5	6	7
622	Lintel in shrine No. 39 in the same temple.	—	—	Vikrama 16012 (1612), Āshādha su. 1, Ma (Mangalavara) = 1556 A.D., June 9 (the tithi was su. 2).	Sanskrit Nāgari.	Records the construction of a *devakulikā* in the Ādinātha-*chaitya* by Salanī, daughter of Liladevi wife of Dosi Jida of Sirohi
623	Lintel in shrine No 41 in the same temple.	—	—	Vikrama 1611, Phālguna, su. 11, Pushya 1555 A.D., March 3.	-do-	Records the construction of a *devakulikā* in the Ādinātha-*chaitya* at Sirohi by Tejapāla, son of Kodamāde and Sa. Kura and grandson of Jivade and Jiva who was a brother of Jagamalana, son of Chamda and Sam Maḍana a resident of Sidhapura.
624	Lintel in shrine No. 42 in the same temple.	—	—	-do-	-do-	Contents same as in No. 623 above
625	Lintel in shrine No. 43 in the same temple.	—	—	Vikrama 1611, Chaitra, su. 10, Monday = 1555 A.D., April 1.	-do-	Worn out in parts. Records the construction of a *devakulikā* in the Ādinātha-*chaitya*.
626	Lintel in shrine No. 1 in the Ajitanātha temple.	—	—	Vikrama 1527, Mārgaśira,	-do-	Records the construction of a *devakulikā* in the temple of Ajitanātha

1	2	3	4	5	6	7
				ba. 13, Sunday, Irregular.		by Bha, Vijayaprabhasūri of Kachchhulivala-gachchha and Pūrnimā-paksha.
627	Lintel in shrine No. 2 in the same temple.	—	—	Vikrama, 152 (1), Māgha, su. 4, Monday=1464 A D., December 31, f.d t. 29.	Sanskrit Nāgarı.	Contents same as in No 626 above
628	*Torana* kept near the right entrance to the same temple	Devada	Akhayarāja.	(1) Vikrama 1706 Śaka 1571 Pausha su. 7. Saturday, Vijayamuhurtta= 1649, A. D., December 29, f.d.t. 21.	-do-	1. Mentions the Tulakirti of Bhatarika (Bhattāraka) Hiriji of the second śākha of the Kachalivala gachchha and Pūrnimāpaksha.
				(2) Vikrama 1706 Māgha ba. 6, Sunday= 1650 A.D. January 13.	-do-	2. Also records that Bha. Hiriji gave *paṭṭābhisheka* to Āchārya Āsaji. Written by Neta
628	Lintel in shrine No. 3 in the same temple.	—	—	—	-do-	Records the construction of a *devakulikā* by Mun. Udayavardhana in the temple of Ajitanātha on the advice of

1	2	3	4	5	6	7
						Vijayaprabha-sūri of Kachalivala-gachchha and Pūrnimaā-paksha.
645	Lintel in shrine No. 1 from right in the Śāntinātha temple.	—	—	Vikrama 1551, Aloja (Āśvina), ba. 6, Thursday=1495 A D, Sept 10.	Sanskrit (corrupt) Nāgari	Records the construction of a *devakulikā* by Sa. Dasaratha, son of Śrāvikā Kautigade and the *devakulikā* was consecrated by Jinahamsa-sūri of Kharatara-gachchha.
646	Lintel in shrine No. 2 from right in the same temple.	— —	— —	Vikrama 1558, Posha, ba. 9, Saturday=1501 A D., Dec. 4.	-do- -do-	Records the construction of a *devakulikā* for the merit of Gamgade, wife of Mam. Jesimgha, son of Kamalade and Mam. Puja belonging to Usavalajñāti and Bhanabaligotra consecrated by Jinahamsa-sūri of Kharatara-gachchha.
647	Lintel in shrine No. 4 from right in the same temple.	—	—	Vikrama 1558, Asoja su. 10, Thursday, Irregular.	-do-	Records the construction of a *devakulikā* by the sons of Karamai which was consectrated by Jinahamsa-sūri of Kharatara-gachchha.
648	Lintel in shrine No. 1 from left in the same temple.	—	—	Vikrama (1558) Posha, ba. 9, Saturday=1501 A.D., December 4.	-do-	Records the construction of a *devakulikā* in the temple of Śāntinātha by Srā Jiva (ni) kā.

1	2	3	4	5	6	7
649	Lintel in shrine No. 2 from left in the same temple.	—	—	Vikrama (1558) Mārgaśi-rsha, ba. 5, Thursday, Irregular.	Sanskrit (Corrupt) Nāgari.	Damaged and fragmentary. Records the construction of a *devakulikā* for consectrated by Jinahamsa-sūri of Kharatara-gachchha.
650	Lintel in shrine No. 3 from left in the same temple.	—	—	Vikrama 1558 Posa (Pausha) ba. 8, Friday= 1501 A.D., December 3.	-do-	Records the construction of a *devakulika* in the Śāntinātha-*chaitya* by some members of the Usavala community hailing from Sureti-nagara. It was consecrated by Śrī-sūri of Āgama-gachchha.
	UDAIPUR DIST. : Udaipur Tahsil					
655	Nāgdā—Pedestal of the Jaina image in the Jaina temple.	Gubila	Kumbhakarna.	Vikrama 14(9)7, Jyeshtha su. 2, Monday= 1441 A.D., May 22.	Local Dialect, Nāgari.	States that Sādhu Sagarāka got made the image af Kunthunātha. The image was installed by Jinasāgara-sūri belonging to Kharatara-gachchha. BHANDARKAR's list No. 786. Noticed in PRAS, WC., 1905-06, P. 63, No. 2241.
656	-do-	-do-	-do-	Vikrama 1494, Māgha, su. 11, Thursday= 1438 A.D.,	-do-	States that the image of Jina with the *parikara* was got done by Sāranga, of Usavamsa and Navalaksha-śākha. The image was instal-

1	2	3	4	5	6	7
				February 6.		led by Jinasāgara-sūri belonging to Vardhamānānvaya and Kharatara-gachchha. Published in BHANDARKAR's List No. 776.
657	Same stone.	—	—	Vikrama (1733).	Local Dialect Nāgari.	Damaged. Purport not clear.
658	Pedestal of another Jaina image in the same place.	—	—	Vikrama 1495, Jyestha su 14, Wednesday=1439 A.D, May 27.	-do-	Damaged. Purport not clear. Mentions Jinachandra-suri Cf. BHANDARKAR's list No. 780. Noticed in PRAS, WC, 1905-06, P 63, No. 2241.
659	Basement of the panel of the Jaina Tirthankara in the same place.	—	—	-do-	-do-	Fragmentary. States that 7,000 (*saptati-śata*) Jina images were constructed, by an individual Onkesa-vamsa and Navalaksha-gotra.
662	Chirwa.—stone inscription. Impression through the Superintendent, Department of Archaeology, Western Circle, Baroda.	Guhila	Samarasimha	Vikrama 1330, Kārttika, su. pratipada, Friday=1273 A.D., Oct. 13.	Sanskrit Nāgari.	Traces the royal genealogy from Bappaka. Published in Vienna Oriental Journal, Vol. XXI, Pp. 144 ff. See BHANDARKAR's list No. 579.

C. Inscriptions of Pre-1945-46, collections—*contd.*

No.	Find Spot	Dynasty	King	Date	Language & Alphabet	Remarks.
1	2	3	4	5	6	7
	UTTAR PRADESH :					
	Etah District,					
	Kasganj Tahsil.					
485	Soron.—Pillar in Sitā-Rāmjikā Mandir.	—	—	—	Sanskrit, Nāgari.	Records the obeisance of Nayakīrtti, Gunanadi, etc. In characters of abut the 13th century.
	ETAWAH DISTRICT :					
487	Chakranagar.—Pedestal of a Jaina image.	—	—	Vikrama 1335, Phālguna Su. 8, Monday= 1279 A.D., February 20.	-do-	Damaged. Mentions Mūla-samgha and Bhojadeva of the Golārātakānvaya, evidently the donor, together with his relations. Cf. PRAS NC., 1923-24, No. 8.
488	-do-	—	—	-do-	-do-	Mentions Sādhu Kīkadeva and Bhojadeva of the Golārātākānvaya of the Mūla-samgha together with their relations. Ibid., No. 6.
489	-do-	—	—	-do-	-do-	Mentions Bhojadeva belonging to the Golārādānvaya of the Mūla-saṁgha together with his relations. Ibid., No. 7.

1	2	3	4	5	6	7
490	Chakranagar—Pedestal of a Jain image	—	—	Vikrama 1617, Jyestha, Su. 5, Wednesday=1560 A.D., May 29, f.d.t. 06.	Sanskrit Nāgari.	Damaged. Records the installation of the image by a person whose mother's name was Malhā. Ibid., 1923-24, No. 9.
	FARRUKHABAD DISTRICT ;					
491	Kampil.—Pārśvanātha temple, brass image of Sumatinātha.	—	—	Vikrama, 1563	-do-	Records that the image was caused to be made by, Sā (i.e. Sāhu) Ranamalla, of Srimāla-vamsa. Probably Jina(vijaya)sūri of Kharatara-gachchha consecrated the image. Noticed in PRAS, NC, 1918-19, No 77.
	HAMIRPUR DISTRICT					
497	Mahoba.—Pedestal of a Jaina image.	—	—	—	-do-	Damaged Reads . s (ā) *dhu(go) shthipraṇamati ntyam*. In late characters. PRAS, N.C., 1903-04. No. 98.
498	Rock—South-west of Madan Sagar.	—	—	Vikrama 1240, Māgha, su. 13,	-do-	Records the date only. Ibid., 1903-04, No. 99.

1	2	3	4	5	6	7
				Friday= 1184 A.D., January 27.		
499	Cave on the same rock.	—	—	-do-	Sanskrit Nāgari.	Damaged. Purport not clear. Ibid., No. 100.
	JHANSI DISTRICT					
500	Deogarh.—Pedestal of the image of Chandraprabha.	—	—	—	-do-	Records the installation of the image by Gunanandi, disciple of Lokanandi. In characters of about the 11th century. Ibid., 1914-15, No. 60.
504	Pillar in front of the main Jain temple.	Pratihāra of Kanauj.	Bhojadeva I.	Vikrama 919, Śaka 784, Āśvayuja, su. 14, Thursday=862 A.D., September 10.	Sanskrit.	Published in Ep. Ind., Vol. IV, Pp. 309-10.
508	Octagonal column in the anti-chamber of the great Jain temple.	—	—	—	Nāgari.	Damaged. Long record, containing a number of personal names, each with a numerical figure, apparently recording donations. BHANDARKAR's

1	2	3	4	5	6	7
						list No. 479 above. PRAS. N.C., 1914-15, No. 57.
509	Pillar in the main Jain temple.	—	—	—	—	Defaced. Ibid , 1915-16, No. 10.
514	Standing image in the Jain temple, No. 14.	—	—	—	Sanskrit, Nāgari.	Reads : *Sri-Nāgasenāryasya.* In characters of about the 9th century cf. PRAS., NC., 1917-18, No. 90.
515	Column with Jain images.	Ruler of Orchā.	Mahārāja Udaisiha.	—	-do-	Fragmentary. Records the names of several persons such as Keśavacandradeva, Ajayakirttideva, Vasamtakirttideva etc., belonging to the Mūlasamgha and Kumdakundāchāyaanvaya Refers to the *Sati* of Chandamadeva's wife. Cf Ibid. No. 15.
516	Temple No. 12. Pedestal of the Pārśvanātha image.	—	—	—	-do-	Records the installation of the image by Gangaka and Śivadeva belonging to the Prāgvāta family and sons of Dhannaka who was a disciple of Mādhavadeva. In characters of about the 12th century. Ibid., 1917-18, No. 86.
517	Slab in temple No. 12.	—	—	—	-do-	Damaged. A pilgrim's record. In late characters.

1	2	3	4	5	6	7
518	Dudahi —Slab in the Jaina temple.	—	—	Vikrama 1648, Vai (i.e., vaiśākha) ba. 5, Sunday= 1521 A.D., April 4, (The year was Kārttikādi current or Chaitrādi expired).	Nāgari.	Pilgrim's records Mentions bhā (i.e., bhādanta) Lalitakirtti.
	LUCKNOW DISTRICT ·					
532	Lucknow Provincial Museum—Pedestal of a Jaina image. Findspot · Kankālī Tīlā Mathura Dist.	—	—	Year 84 Va (Varsha) 3, di 25.	Mixed dialect Brāhmī	Records the installation of an image of Vardhamāna, the last Jain Tīrthankara which was set up by Okharika and Data.

854

ARCHAEOLOGICAL SURVEY

D. C. SIRCAR.—*Three Paramāra Inscriptions.* (Pp. 185-186), Delhi, 1963 (Ep. In. Vol. XXXV, Pt. IV, 1963), Delhi, 1963.

Bhojpur Fragmentary Inscription of the time of Bhoja I.

This inscription is engraved on the pedestal of a colossal image of a Jain Tirthankara in the old Jain temple at Bhojpur in the Goharganj Tahsil of the Raisen District, Madhya Pradesh. The village lies about 16 miles from Bhopal.

The language is Sanskrit and the record is written in two stanzas. The extant part of the record does not bear any date. But it can be referred to a date about the middle of the eleventh century A.D.

The object of the inscription is to record the installation of an image of Śānti-jina, i e. the Jaina Tirthankara Śāntinātha, the ceremony of installing the image was performed by a Jain monk named Nemichandra-sūri. Although it is a Jain epigraph the invocation of Chandrārdhamauli or Śiva in verse 1 seems to suggest that the author of the two stanzas, in which the record was composed, was a Śaiva.

The importance of the inscription lies in the fact that it associates Paramara Bhoja I with Bhojpur or Bhojapara, "the city of Bhoja". It appears that Bhojopur was named after the said Paramara King.

Text given and plate.

2 Bhojpur Inscription of the time of Naravarman, Vikrama 1157

This small inscription is engraved on the pedestal of an image of the Jain Tirthankara Pārśvanātha installed in the Jain temple at the village of Bhojpur, in the Gohargaanj Tahsil of the Raisen District of Madhya Pradesh.

The characters of the inscription are Nāgari of the eleventh or twelfth century. Its language is Sanskrit The inscription refers itself to the reign of Naravarman, no doubt the Paramāra king of that name, whose known dates range between Vikrama 1151 (1094 A D.) and 11 (113 A.D) It is dated in Vikrama 1157 (1100-01 A D.) Next is mentioned the Vemak-ānvaya (i.e. the Vemaka family). It is stated that two Jina (i e Tirthankara) images were installed by a person named Chillana who was the son of Śreshthin Rāma and the grandson of Nemichandra.

Text given and Plate

855

A. C. BURNELL—*Elements of South-Indian Palaeography*. Second edition—London, 1878.

P. 41. Review on the Jaina form of writing *grantha* in use in the provinces of Arcot and Madras.

P. 47, note 6. Notes and documents relating to the identification of the *Nirgranthas* with the Jains.

856

G. BÜHLER.—*Indische Palaeographie*. (Grundriss der Indoarischen Philologil and Altertumskande, Band I, Heft 2). Strassburg 1896.

Pp. 1—3. The ideas of the Jaina tradition in the matter of Indian writing the '*Samavāyāngasūtra* (traditional date : about 300 B.C.), the '*Prajñāpanāsūtra*' (traditional date : 168 B.C.) and the fragments of the '*Dṛṣṭivāda*'.

An English translation of this work of BÜHLER has appeared as appendix to the Indian Antiquary, Vol. XXXIII. Bombay, 1904.

857

J. KIRSTE —*Notes de paleographie indienne.* (Actes du XIVe Congress international des Orientalists, Ire Partie, Pp. 204-209). Paris, 1906

I. In the Jaina manuscript from the 15th to the 17th century the sign of *n* (*n* guttural) is absolutely identical with that of *d* (*d* cerebral). Paleographical explanation of this confusion.

II. On the form of 'Ch' and of the group 'cch' in the Jaina manuscripts

858

Sushil K BOSE —*Studies in Gupta Paleography*, (Ind. Cul. Vol. IV, 1937-38). Calcutta

The orgion of the so-called Eastern variety

P. 339 R D. BANERJI was of the opinion that the script of the Jaina record contributed most to the development of the later Gupta alphabet (Ind. Ant. Vol. XXXVII, p 52). The Jaina script of the Mathura inscriptions was the precursor of the Western variety of the North Indian alphabet during the days of the Guptas

859

LOVENTHAL, E.—*The Coins of Tinnevelly* Madras, 1888.

Pp. 12-13. Rāmānuja's conversion of Bitti Deva, the Ballala king of Dvārasamudra, from the Jain to the Vaiṣnava faith. His conversion dated probably from 1117

860

SMITH, Vincent A.—*Catalogue of the Coins in the Indian Museum*, Vol. I. Oxford, 1906.

P. 132. *Stūpa* used in ancient times by the Jains as freely as by the Buddhists. Buddhism more widely diffused than Jainism during the period of the currency of punch-marked coins

861

SMITH, Vincent A.—*The History and Coinage of the Chandel* (Chandella) Dynasty of Bundelkhand (Jajakabhukti) from 831 to 1203 A.D. (IA, XXXVII, 1908, Pp 114-148).

P. 119. An image in the Jain temple at Khajurāho.

862

RAPSON, Edward James – *Catalogue of the coins of the Andhra Dynasty, the Western Ksatrapas, the Traikutaka Dynasty and the 'Bodhi' Dynasty*, London, 1908

P. XII. Between 2 B C. and 2 A D Brahmanism, Buddhism and Jainism continued to flourish side by side

P. XVII. Hāthigumphā inscription of Khāravela.

P XX Śakti Śrī, in accordance with BUHLER's suggestion, may have been the historical original of the Śakti-Kumāra of Jain legend

P XXXIX Paithan on the Godāvari in the Nizam's Dominions The ancient Pratisthāna is in Jain legend the capital of king Śālivāhan (Sātavāhana) and his son Śakti-Kumāra.

P. CIXXV. The symbol '*Nandipada*' ( ) is certainly not exclusively Brahmanical, as it is frequently seen, often in a more elaborate form, in Buddhist and Jaina sculptures.

863

CHARIAR, T Desika – *Numismatics with special relation to South India* (QJMS, III, 1913 Pp 1-11)

P. 6 Buddhism or Jainism had a strong hold in South India as the prevailing religious faith during the period of the currency of the Pallava coins at some period subsequent to that of Asoka

P. 8. It is wrong to identify that last of the first line of Pāndyan kings converted from Jainism to the Hindu faith.

864

ALLAN, John.—*Catalogue of the Coins of the Gupta Dynasties and of Sasanka, king of Gauda*, London, 1914.

P. XVIII. The Lichchhavis played an important part as an illustrious family ruling at Vaiśāli. The early history of Buddhism and Jainism.

865

R. S. Raghava AYYANGAR—*Some South Indian Gold Coins*. (Ind Ant. Vol. LVI 1927, Bombay)

P. 193. On the east face of the pillar on which the Anumakonda inscription Epi. Ind Vol IX, p 257) of Prola, Grandfather of Ganapati, is engraved, we find a Jaina figure flanked by a cow and a calf on one side and a dagger and a shield on the other. We nowhere find a bull among the seals of grants or inscriptions of Kākatiyas.

866

D. D. KOSAMBI—*On the Study and Metrology of Silver Punch marked coins*. (N.I.A., Vol. 4, 1941-42).

P 65. In the *Abhidhānarājendra*, Bimbisāra is called Seniya , Ajātaśatru, Kūṁiya, Kūnika, Koṇika. The nine Nandas are mentioned as beginning with the successor to Udayi, about 50-60 years after Mahāvira and displaced by Cānakya—Chandragupta. This is not very helpful.

P. 68 Jain records are more interested in the *mantries* of the 'Nine Nandas' than in the rulers themselves.

867

RELIGIOUS ART

J. BURGESS.—*Digambra Jain Iconography*. (Indian Antiquary, vol. XXXII, Pp. 459-464).—Bombay, 1903.

General remarks :

Geographical distribution of the Digambar and of the Śvetāmbaras.

The three classes (jātis) of laic Digambaras in Rajputānā: Khandarwāls, Agarwāls and Bahirwāls. The literature of the Digambaras, according to BÜHLER. Summary of the four Vedas. The two sects of Khandarwāls at Jaypur: the Vispanthis and the Therāpanthis.

The eleven categories of adepts of the Jainism in the province of Mysore.

The eight places of Digambara teaching.

The eight principal differences which separate the Digambaras from the Svetāmbaras.

Iconography study.

This very interesting study of Digambara iconography, illustrated by four plates besides text, comprises three sections :

1. Yakṣas or Yakṣinis : Description of the secondary divinities who usually accompany each Tirthankara.

2. Brahmanical divinities Sarasvati, Brahmayakṣa, Indra and Indrāni, the *Navagrahas* etc.

3. Different symbols *Omkara, Harimkara, Siddhacakra Pancatīrtha* and Couvisvata.

868

Jagamander Lal JAINI.—*Some Notes on Digambra Jaina Iconography* (Indian Antiquary, vol. XXXIII, Pp. 330-332). Bombay, 1904

Complementary and rectifying to the treatise on M. J. BURGESS, "*Digambara Jaina Iconography*"

1. The division of the Khandarwāls in Vispanthis and Therāpanthis is special to the Digambaras. The Vispanthis pray being seated, and the Therāpanthis standing. However the *Bhaṭṭārakas* who form a special group among Therāpanthis pray in a sitting posture

2. The custom of washing the statues in the Digambara temples.

3. The "eleven degrees" represent the stages (*pratimās*) that a Jain adept may go through since the imitiation, that is to say the simple belief in the Jain creed, up to the renouncement of the world Enumeration and definition of these eleven stages.

4 Remarks on two of the principal differences between the Śvetāmbaras and the Digambaras.

5-6. Notes on the attitudes of the *Yakṣas* and the *Yakṣiṇis*.

869

J. BURGESS.—*The Iconography of the Digambara Jainas.* (Verhandlungen des XIII, internationalen Orientalisten-Kongresses, p. 74)—Leiden, 1904.

Review on the representation of the Tirthakaras in the Digambara temples of South India.

870

BHANDARKAR, D. R.—*Jain Ineonography* (continued from the Arch. Sur. Rep for 1905-06, p. 149 ; IA, xl, 1911, Pp. 125-130 & 153-161).

II. *Samavasarana.*

871

GOPINATHA RAO, T. A —*Elements of Hindu Iconography.* Vol. 1, 2 parts, Madras, 1914.

Pp. 220-221. All over India the images of the twenty-four Tirthankaras of the Jains are found in the attitude of a *Dhyāni* Buddha. The Jain images are completely, divested of clothing and are stark naked , though they may sometimes have ringlets of hair on the head, there are not enough of it for a knot. The *Śrīvatsa* mark is, according to the *Brihat-Samhita*, required to be shown in the figures of the Jain Tirthankaras.

872

GOPINATH RAO T. A.—*Elements of Hindu Iconography.* (vol. II. Parts I & II). Madras, 1916).

P. 30. The Vaidikas practically gave up flesh and liquor as a result of the preaching of Mahāvīra.

P 518. The Vedic deity Indra plays also an important part in Jains religious lore.

873

SASTRI, H. Krishna.—*South Indian Images of Gods and Gondesses.* Madras, 1916.

P. 2n Use of the caverns wiih rock-out beds in the Madras and Tinnevelly districts as temples in a much later period either by Buddhists or Jains,

P. 77n. Jain images called *Chaturmukha* or *Chaumukı* are often made of a single stone.

Pp. 262-265. The Digambra Jain images.

P. 184. The theory of the personification as a goddess of every human or divine activity has pervaded even Jainism and Buddhism.

874

GOPINATHA RAO, T. A.—*Bhūsana-Lakshanam, or a Description of Ornaments Usually worn by Indian images*. (QJMS, ix, 1919, Pp. 123-141).

P. 123. Ornaments worn by the images of the Jain, Buddha and Hindu religions are the same.

875

GOPINATH KAVIRAJ.—*A further note on the Brass Image of Śrīdevi* (J.U.P H S. Vol 2, 1919), Calcutta.

Pp. 101-105. Identification of the image, Śrīdevi. The brass image of which Mr. Sahni has given a descriptian (P. 68 above) represents a Goddess rather than a *Yakshinī* Jains worship-Jñātidevī or caste. Goddess and *Kuladevī* or family Goddess, (Ind Ant. 1884, P. 276 and Ind. Art. 1903, Pp 461-3). *Yakshas* and *Yakshinīs* generally represented in sitting pāsture-*lalitāsana* Śrīdevi—a goddess waited upon Maru Devi Mother of Tīrthankara Vrishabhadeva (Jina sena-*Ādipurāna*—(783 A D). Inscrīption—reading—*Saratana* instead of *Saratāmna* , Māhāvajī and not Mahavaji. Kāshtha Sangha-originated in the time of Umāsvāti Ācāhrya , the successor of Kundakunda and the 6th Digambar Pontiff of the Nandi Amnāya counting from Bhadrabāhu II. Umāsvāti ascended the pontifical chair in 44 A D and died about 85 A D. (Ind Ant 1891. P. 351 , BHANDARKAR's report for 1883-84 P. 117). *Bhattāraka*— explanation of *Bhattāraka*, Rāmasena and Tribhuvana Kīrti. Maham rangā, Saratāna (Sanskritised form of the Persion Sultan) , Vāsaga (*Uvāsaga*) Genealogy of the donor explained.

876

D R. SAHNI—*A note on the Brass Images*. (J U.P.H.S. Vol. 2, 1919), Calcutta.

Pp. 68-71. Brass image of the Jain Yakshi Śrīdevi [Pl. i(a)] description given. Inscription on the back of the image [Pl. i(b)] in Nāgri Sans. text. Trans. Sam. 1655. Kāshthāsangha, Nanditata-gachchha ; Bhattāraka Rāmasena in his line Bhattarāka Tribhuvanakīrti. Donor Māhāvaji Rāmajī. Brass image of the Goddess Durgā : description given. Inscription Nāgari, Sans. Text, Tr. mentions Sāvag Hemu. Year 167 X. *Śāvag* is the apabhransa of *Śrāvaka*, a Jain Layman.

877

CHANDRA, Ramaprasad.—*Medieval Sculpture in Eastern India.* (JDL, iii, 1920, Pp. 225—246).

The Pāli *suttas* confirm good deal of what is contained in the Śvetāmbara Jain canon The ancient Jain sculptures of Mathura dating from the first century A.D. guarantee the antiquity and authenticity of many of the Jain tradition. It is generally believed that there were Jain monks before Mahāvira belonging to the order founded by Pārśvanātha. Nature of *Chaityas* mentioned in the ancient Bauddha and Jain texts. Jain description of a *chaitya* given in full in the *Aupapātika Sūtra.*

878

B. C BHATTACHARYA—*Indian images,* Culcutta, 1921

Pp vii-viii—Jains call themselves Hindus—intermarriage prevails among Jains and the Vaisnavas.

879

DEB, Harit Krishna.—*The Svastika and the Onkara.* (JPASB, xvii, 1921, Pp. 231—244).

P. 232. The *Svastika* has long been a favourite emblem with the Jains whose traditions represent it as having been the special sign of Supārśvanātha, a Tīrthankar who is said to have flourished considerably anterior to the period of Mahāvira (died 523 B C.).

880

CHANDRA, Ramaprasad.—*Four ancient Yakṣa Statues.* (JDL, iv, 1921, Pp. 47-74).

Pp. 51-52. Prākrit canon of the Jains makes it evident that *Yakṣa* Maṇibhadra was a popular diety in Eastern India.

The Jains recognize Soma Yama, Varuna and Vaisraman (Vaiśravaṇa. Kubera) as the four Lokapālas or the guardian deities of the four cardinal points.

Agreements of the Brahmanas, the Buddhas, and the Jainas in recognising Manibhadra or Manibhadras as a *Yakṣa.*

Pp. 81-82. Names of some of the *Chaityas* mentioned in the Bauddha and Jain texts.

Śvetāmbra Jain Ardha-Magadhi texts (Aṅgas and Upāṅgas).

(1) Chatrapālāśa-chaitya to the north-east of Kajangala.

(2) Pūrnabhadra-chaitya to the noth-east of Champā.

(3) Gunaśāla-chaitya to the north-east of Rājagriha.

(4) Dutipalāsa-chaitya to north-east of Vāniyagāma (Vaiśāli).

(5) Manibhadra-chaitya to the north-east of Mithilā.

(6) Nandana-chaitya to the north-east of Moka.

(7) Puspavati-chaitya to the north-east of Tungiya

(8) Kasthaka-chaitya near Benares.

(9) Kosthaka-chaitya near Śrāvasti

881

DIKSHIT, K. N.—*Six sculptures from Mahoba.* Calcutta, 1921 (Mem Arch Sur. India, No 8).

P. 1 Brahmanical and Jain sculptures long known among the ruined shrines of Mahoba, Hamirpur district of British Bundelkhand

882

SASTRI, Hiranand —*Some recently added sculptures in the Provincial Museum,* Lucknow, Calcutta, 1922 (Mem. Arch Sur. India No. 11).

Pp 1, 14—15. Three Jain statues of iconographical interest representing Suvidhinātha (Pl. 1, fig a), Neminātha (Pl. 1, fig. c) and Risabhanātha. The first and second standing nude and marked with symbols of carb and conch—shell. Both consecrated in the (Vikrama) year 1208 (A.D. 1151)—Good examples of mediaeval Jain sculptures of Upper India. The third one sitting cross-legged in meditation on a lotus resting on two lions—description in details of other figures about this Tīrthankara—consecrated in Samvat 1216 (A.D. 1159). Good specimen of the Jain Art of the 12th century A.D.

883

COMMARSWAMI, Ananda K.—*Jaina Sculpture*. Massachusetts, 1922, (Bull. Mus. of Fine arts, No 120, Aug. 1922, p. 53).

Mahāvīra, the historical founder of Jainism and contemporary of Buddha, is represented in Jain art from the Kusān period onwards as a deified saint to whom prayers may be addressed. The sculpture is probably from Bundelkhand, North Central India, and may be assigned to the ninth century

884

GANGULY, Manomohan.—*Handbook to the Sculptures in the Museum of the Bangiya Sahitya Parishad* Calcutta, 1922.

Pp. 47—49. Jain sculptures

885

Helen, M JOHNSON—*Svetāmbara Jaina Iconography*. (Ind Ant. Vol. LVI—1927, Bombay)

Pp. 23-26. Hemacandra in his *Trisaṣṭisalākāpuruṣacantra* gives the name, colour, *vāhana*, number of hands with the object in each and any unusual feature, of each *Śāsanadevatā* Full description given of each Śvetāmbara tradition differs from the Digambara *Abhayahasta* and *varada—hasta*; *Vāhana ratha* and *yāna* vehicle of the divinities, *āsanapadmāsana* (ambuja, Kamala), *bhadrāsana*, *lohāsana* and *garudāsana*; Kuṣmāṇḍas, Vyantaras, Yaksas.

886

O. G GENGOLI.—'*Rūpam*'. (Q.J.O A. No. 37. Calcutta, Jan., 1929).

P. I. A Jain relief from South Kensington Museum, a complete description of the image given.

887

CHANDA, R. P.—*The Hair and the Uṣṇīṣa on the Head of the Buddhas and the Jinas*. (I.H.Q. Vol. VII. 1931).

Pp. 670-673. Early Jaina literature does not render help in solving the puzzles relating to the head of the images of Jinas. *Ācārāṅga sūtra* mentions Mahā-

vīra plucking his hairs when turned an ascetic and *Śakra* the leader and king of the gods catching up the hairs in a cup a cup of diamond and bringing them to the 'Milk o

Kalpasūtra—mentions Mahāvīra and his 23 predecessors plucking hairs in five handfuls .— Only the image of one Jina i.e. Ṛṣabha is shown as wearing matted locks like the Brahman *Jaṭila* monks carved on Sunga monuments. Image of other 23 Jinas mostly show heads with bump covered by hair arranged in ringlets becoming the *Mahāpuruṣa*. Images of Jinas with shaven head—not unknown. Mention of the image of Jina Pārsva with smooth head from Mathura is referred to by Dr COOMARSWAMY (The origin of the Buddha Image—fig. 43).

888

BANERJEE, J. N. Uṣṇīsa—*Śiraskuṭa in early Buddha images of India.* (I.R.Q Vol. VII, 1931).

P. 506 "In Mathura, however, both Buddha and Jina images are represented at first, with a spiral protuberance which is a lock of hair and not an Usnisa , later the whole head and hair are covered with small short curls, and this type after the second century becomes the almost universal rule, the only example of the smooth head dating from the Gupta period being the Mankuwar image 448-9 A D."—Dr. COOMARSWAMY (The Origin of the Buddha Image) (M F. A Bulletin Vol. IX no 4, p 23).

889

BHATTACHARYYA, B C —*The Goddess of Learning in Jainism.* (Malaviya Commemoration Volume. Benares, 1932. Pp 291-303).

Pp 291-2 Sixteen *Vidyādevīs* and one *Śruta-devī* or Sarasvatī in Jainism—conception of *Vidyādevīs* modelled after the *Yakṣiṇīs.*

Description of Sarasvatī according to Śvetāmbara books (e. g *Pratiṣṭhākalpa* p. 146). and Digambara texts (i e *Pratiṣṭhā Sārodhāra*)—similarity of Sarasvati with the consort of a *Dikpāla*, the consort of Bramhā

Pp 293-303 The sixteen *Vidyādevīs* – Rohinī, Prajñāpti, Vajraśṛṃkhalā, Vajrāmkuśā, Apraticakrā or Jambunadā, Purusadattā, Kālī, Mahākālī, Gaurī, Gāndhārī, Mahājvālā or Jvālāmālinī, Mānavī, Vairotī, Achyutā, Mānasī, and Mahāmānasī—the conception of each according to Śvetambara and Digambara texts.

890

M. H KRISHNA —*The Art of the Gomata Colossus* (AIOC. VIIth or VIIIth session, 1933) P. 690.

891

COOMARASWAMY, A.K.—*Elements of Buddhist Iconography* Cambridge, 1935.

P. 17. The cult of the "feet of the Lord" (pāduka, Buddha-pada, Viṣṇu pada etc)—common practice among Buddhists, Jains and Vaiṣṇavas.

Plate IV fig. 15. Jaina *āyāgapaṭa* from the Kankāli Tīlā, Mathura, now J 55 in the Lucknow Museum, Fig. of Jina (Mahāvīra ?)

892

JOUVEAU—DUBREUIL, G.—*Iconography of Southern India.* Paris, 1937.

P. 4. Jain image at Anankuppam, near Pondicherry

P. 54. Appar, the Śaivite sage (6th century A.D.) was formerly a Jain.

P. 55 Manikkavachakar, a Śaivite sage (800 A.D.) combated Jainism.

893

K. P. JAYASWAL—*Jaina images of Maurya Period.* (J. B. & O R. S. Vol. XXIII, Pt I, 1937), Patna, Pp.

894

K. P. JAYASWAL—*Oldest Jain Images discovered—old Theories on Jain iconography upset.* (Jain. Ant., Vol. III, No. I). Arrah, 1937, Pp. 17-18).

At Lohanipur (Patna) two images of Tīrthankaras have been unearthed.—One resembling the Mohan-jo-Daro Torso is of the early Maurya age and the other probably of the pre-Gupta period. The large image being a most perfect specimen of sculpture, unequalled in the whole Jaina iconography is highest polished and is the oldest image yet discovered in stone for the purposes of worship for the historical period.

895

Vasudeva, S. AGARWALA—*The Presiding deity of childbirth amongst the Jainas with special reference to figures in the Mathura Museum.*

(Jain Ant. Vol. II ; No. IV ; Arrah ; 1937 Pp. 75-79).

The famous Vodva *stūpa* of 2nd century B.C. at Mathura (Kankālı Tīlā). During the Kushāna period it was in its most flourishing condition and was one of richest centres of sculptural treasures of North-India. The image of the Jain deity—Naigamesha, its description and identification, mythological function of the deity; Evolution of the "Mother Goddess" of Jain iconography.

896

BANERJEE, J N.—*Some Folk Goddesses of Ancient and Mediaeval India.* (I.H Q Vol XIV. Calcutta, 1938)

P. 107. The Jaina literature refers to eight different kinds of vyantara devatās.

897

BANERJEE, Jitendra Nath—*Some folk Goddesses of Ancient and Mediaeval India* (Ind. Hist. Qu. vol XIV, No. 1), Calcutta, 1938.

P. 108. The eight kinds of *vyantara devatās,* viz. Piśācas, Bhūtas, Yaksas, Rākṣasas, Kinnaras, Kimpurusas, Mahoragas and Gandharvas

898

MAZUMDAR, M.R —*Gujarati or the Western School of Mediaeval Indian Sculpture* (I.H.Q Vol XIV. Calcutta, 1938).

P. 560, Section in *Rūpamandana* on Jaina Iconography In the *Rupamandana* (by Sūtradhāra Mandana Circa 1450 A D published as No XII in the Calcutta Sanskrit Series 1936) different forms of Jaina images alongwith *Āyatanas* or the companion deities or the attendant *yakṣa* and *Yakṣinis* have been described. The rich Jaina community in Western India was very influential at the court of Rajput kings, the warlike Jaina ministers and merchants were also great patronisers of art and were great buliders, hence the section on Jaina iconography in this work.

899

H. D. SANKALIA—*An Unusual form of a Jain Goddess.* (Jain Ant. Vol, IV; No. III; Arrah, 1934; Pp. 85-88-1 plate).

The figure is in the collection of the Jain Bronzes in the Museum of the Indian Historical Research Institute, St. Xavier's College, Bombay. Its iconography given and discussed. It is in an unusual form of a Jaina *yakṣiṇi* probably a combination of the Digambara form of Padmāvatı and Vairoṭi as the figure has a canopy of serpenthood (nāgaphaṇā) and serpents in all the four hands

900

Vasudeva Sharna AGRAWALA—*Some Brahmanical Deities in Jaina Religions Art* (Jain Ant. vol. III , No IV ; Arrah ; 1938 ; Pp. 83-92).

The Anantagumphā (Orissa) contains a Gaja-Lakshmi motif ; fully described. Its representation betrays a similarity with the figures of mother goddesses found elsewhere. Śrī also shares the same iconographic style One of the dreams of the mother of Mahāvīra was the consecration of Śrī, standing in the midst of a lotus-pond, by elephants hoarding water in their trunks. Inscribed Saraswati sculpture from Kankālī Tīlā (Mathura)—description given An image of Tīrthankara—one of the vertical hands of the slab show a female holding a child on her left thigh and a lotus flower in her right side ; she is seated on a lion—it represents Gauri or Ambikā the Yakshinī of Neminâth ; there are figures of Baladeva, Vāsudeva Balarām and Krishna—the left side image is that of four-armed Vishnu , full description and legend from the Jaina books given

Image of Neminâth—its right-side figure is of a Nāgrāj—identified with Balarām the left-side figure is of Vishnu.

Yakshini Ambikā —an image of 8th-9th century , a seated Jina over the head of the Goddess —the Jina is flanked on either side by Balarām and Vāsudeva—description given.

So, the Gaja-Lakshmi, Sarasvati, Baladeva, Vāsudeva and Ambikā of Brahmanical pantheon were assimilated in Jaina religious beliefs and represented in Jaina art from an early period.

901

H. D. SANKALIA -*A Jaina Ganeśa of Brass.* (Jain Ant. vol V , No. II ; Arrah , 1939, Pp. 49-52 & 1 plate).

The image of Ganeśa exhibited in the collection of "Bronzes" in the Musuem of the Indian Historical Research Institute, St Xavier's College, Bombay. He has 18 arms the additional 16 arms springing from the two main arms It is remarkable for its number of arms, pose, trunk, kalasa-like ornament on the *torana*. It belongs to about 15th century A.D Description given, iconography discussed. Gaṇeśa is worshipped even by the Jains (*Ācharadinakara*, published in the Kharatara Granthamālā).

902

V. S. AGARWALA.—*Some Iconographic terms from Jaina Inscriptions*. (Jain Ant. Vol-V ; Arrah ; 1939 ; Pp 43-47.)

Some technical words used in the inscriptions and their importance for the sake of Jaina iconographic terminology presented. *Mūrti* (image) ; *Jinālaya* (temple), *Garbhagriha* (cella), *Saphanā Mūrti* (image with a hook of serpent-heads), *Pratimā Sarvatobhadrikā* (four fold images) ; *Chaturvinśati Paṭṭa*—(slab with the figures of 24 Jinas) , *Kāyotsarga Mūrti* (standing Jina image) , *Chaturvinśati Tīrthankar Mātri Paṭṭikā* (a slab with figures of the mothers of 24 Jinas) , *Āyāgapaṭa* (tablet of homage), *Paṭṭāvali Paṭṭaka* (slab giving the genealogy of the Jaina pontiffs) ; *Tapa Paṭṭikā* (slab giving the dates of the five great events *Panchakalyāṇaka* of the 24 Jinas) ; *Kalyāṇakapaṭṭa* (slab giving the dates of the auspicious events of the lives of the Tīrthankaras) , Samosaraṇa patta (depicting congregations) ; *Pādukāpaṭṭa* (depicting foot prints) , *Pāsāda* (temple) *Pāsāda Torana* (architrave or gateway) , *Silathambha* (pillar) ; *Silavata* (sculptor) *Sūtradhār* (engraver).

903

C. H. KHARE—*Murtivijñāna*. (Marathi Text). Poona, 1939.
Description of Jain Iconography.

904

BHATTACHARYA, B.C.—*The Jaina Iconography*. Lahore, 1939.

I Fundamentals of Jaina religion—Digambaras and Śvetāmbaras—origin and characteristics of Jaina images—age of image—worship temple worship—classes of gods and goddesses—Tīrthas.

II. The twentyfour Tīrthankaras.

III. The *Yakṣas* and the *Yakṣiṇīs*.

IV The *Dikpālas*.

V. The *Navagrahas*.

VI. *Śrutadevīs* and *Vidyādevīs*.

VII. Miscellaneous Jaina divinities—Naigamesa, Ksetrapāla, Lakṣmi, Śāntidevī, Yoginis.

VIII. The Āsanas and Mudrās.

905

GRAVELY, Dr. F. H. and SIVARAMAMURTI, C.—*Madras Government Museum Illustrations of Indian Sculpture Mostly Southern.* Madras, 193 .

Plate No. XXIV—Jain memorial Pillar from Danavulapadu. Cuddapal district—Rāshtrakūta sculpture of the 10th century A.D.

906

H D. SANKALIA—*Jaina Iconography.* (N.I.A. Vol. 2, 1939-40), Pp. 497-520.

As illustrated by the collection of Jain Antiquities in the Museum of the Indian Historical Research Institue, St. Xavier's College, Bombay.

Jaina pantheon and mythology , archaeology-epigraphy and monuments—confirm to a certain extent the evidence from literature. The Museum of the Indian Historical Research Institute and its collection.

Pp. 503-505. (1) Jinas, Yakṣas, Yakṣiṇis (stone).

Pp. 505-508. II—Jinas (Brass).

Pp. 508-09. III—Ambikā (Metal).

Pp. S09-10. IV—Saraswati.

P. 513. V—Lakṣmi.

P. 519. IX—Unidentified Metal Images.

P. 520. X—Jinas etc. wooden.

907

SHAH, Umakant P.—*Iconography of the Jaina Goddess Ambikā.* (J.U.B., Sept. 1940, Pp. 147-169).

Śvetāmbara account of the origin of Ambikā, the Yakṣi of the twentysecond Tirthankara according to the "*Ambikadevi—Kalpa*" of Jinaprabhasūri (14th century A.D)—the Digambara version according to the "*Puṇyāśrava Kathā*"—divisions of images of Ambikā—Digambara and Śvetāmbara, two-armed, four-armed and having more than four arms—their find spots.

908

H. D. SANKALIA—*Jaina Yakṣas and Yakṣinīs*. (Bulletin of the Deccan Res. Inst. Poona, RI. I, 1940).

Pp. 157-168. Figures of Yakṣas and Yaksinis from the Prince of Wales Museum, Bombay, the Jain temple at Aihole Jain cave at Badāmi; and temple at Devgarh (C.I.) and one from Pātan (N. Gujarat). 6 plates.

909

R S. PANCHAMUKHI—*Gandharvas & Kinnaras in Jain, Hindu & Buddhist* P. 553 f systems—(A I.O C. Session X , 1940)—works mentioned

910

Umakant, P. SHAH—*Iconography of the Jain Goddess Sarasvati*. (Jour of the University of Bombay, X, Pt. 2, Pp 195-218, 16 plates), Bombay, 1941.

An account of Sarasvati of the Jains based on Jain literature and works of art.

911

C. SIVARAMAMURTI—*Goddess Lakshmi And Her Symbols* (J.U.P. Hist. Soc., Vol. XIV Pt. I 1941).

P 23. In the eight holy signs (*Mangalas*) of the Jain *Śrīvatsa* has an honoured place.

912

K. K GANGULI—*Jain Images in Bengal*. (Indian Culture VI, Calcutta).

Pp. 137-140. A few Jain images of Tirthankaras, found in Bengal ; belonging to the Pala period.

913

BANERJI, Adris.—"*Two Jaina Images*"—J.B.O.R.S. xxvlll, Patna, 1942.

Pp. 43—47. A slab at Pakbirra, a small village 25 miles south-west of Purulia, with the figure of a woman in full maturity carved on it. She is standing under a tree With her left hand she holds an arm of a child, on her right is the diminutive figure of a man, and on a pedestal is found the fore-part of a lion. The other slab has the figure of a woman also standing under a tree, but with a child on her left hip, and a lion sitting at her left foot etc. Both the figures are here identified with those of Agmita or Dharma-Devi

914

MITRA, K.P.—"*Notes on two images*"—J.B.O.R.S. XXVIII, Patna, 1942.

Pp. 108-207. Agrees with the identification of the images attempted by Adris BANERJI, adds more details and offers the suggestion that the Jains have taken the idea of Ambikā from the Hindu goddess Ambikā together with her vehicle, the lion

915

Vasudeva, S AGARWALA.—*A Fragmentary sculpture of Neminātha in the Lucknow Museum*. (Jain Ant Vol. VIII , No. II , Arrah 1942 , Pp 45-49—a plate).

A fragmentary sculpture of Neminath (J. 89 in the Lucknow Museum) has an attendant figure of Balarāma, who has a hooded canopy of serpent hoods. Some sculptures of Balarāma and iconography discussed.

The images of Sarasvati, Naigameśa and Āryavati are of very great importance for a history of early Jaina religious worship. Āryavati in the inscription on it appears to represent the royal lady Triśalā. She appears to be lent an honorific name and no indepedent goddess so styled seems to be intended.

The images of Tirthankaras—distinctive marks. The Jaina Tirthamkaras are conspicuous by their absence in the Kushāna and Gupta periods Cognizance marks (*lāñchanas*) seem to have emerged as regular iconographic features during the post-Gupta period. The early sculptures in the absence of special marks distinguished one Tirthankara from another by engraving the saint's name on the pedestal.

Some evidence pointing to the early conception of distinctive marks as, canopy of snake-hoods meaning Supārśva or Pārśvanātha ; locks of hair falling on both shoulders represent Rishabhanāth. A class of images in which the Tirthamkara is sought to be distinguished by means of his attendants, such as, Neminātha whose attendants may at once be recognised as Baladeva and Vāsudeva or Balarāma and Krishna respectively who were cousins of the twenty second Tirthamkara Neminātha. Plate 98 of the Jaina Stūpa of Mathura has a subsidiary figure of Yakshini Ambikā on lion definitely marking the Tirthamkara as Neminātha. This sculpture belongs to the early mediaeval period on the basis of its style Another image of the early Gupta period (No. 2,502, Mathura Museum) shows Neminātha with his two divine attendants nearer to the canons of early Brahmanical iconography The Yakshini Ambikā in the Neminātha images is the result of an afterthought in the early mediaeval period. It is invoked for purposes of iconography.

916

ADRIS BANERJI – *Two Jain images* (JBORS. XXVIII. Pp. 43-47), Patna, 1942.

Describes two images from Purulia in the Pargana of Bagda of the Mānbhūm district.

917

V S AGARWALA —*The Nativity scene on a Jaina Relief from Mathura.* (Jaina Ant. Vol. I, No I, Arrah, 1944, Pp. 1-1).

The sculpture discussed here assignable to about 1st century B. C. It portrays a religious scene. The nude standing figure in the crowd of persons filling

the proper right half of the scene leaves the Jaina character of the representation. The relief and the scene described. The scene represents the birth celebration of Mahāvīra.

Āryavatī sculpture (SMITH's Jaina Stūpa, Pl. XIV) : The existence of a goddess of the name of Āryavatī is unknown in the Jaina pantheon. It seems that the title signified. "The Venerable Lady" the royal lady Triśatā, mother of Mahāvīra as Āryavati.

918

K D. BAJPAI.—*Jain Image of Saraswati in the Lucknow Museum.* (Jain Ant. Vol. XI; No. II; Arrah, 1946; Pp. 1-4).

Mutilated image of goddess Saraswati (J. 24) in the Provincial Museum, Lucknow. The image can be dated in the 2nd century A.D. Description of the image given. There is an interesting inscription of seven lines inscribed on the pedestal of the image given. The inscription is studied in connection with epigraphic evidence. The goddess being the embodiment of learning and the presiding deity of the Muses has been given a venerable position in the Jaina scriptures and the Jain pantheon as a symbol of knowledge and wisdom.

919

N. V. SARMA—'*Contemplation' in Jaina Sculpture.* (Jain Ant., Vol. XII, No. I) Arrah, 1946, Pp. 30 to 32.

The *Yogi* type of image and the "*Āyāgapaṭa*, tablet of worship, with Jina", found at Mathura (Gr. 1st century A. D.) discussed to conclude 'Jaina sculpture had sufficient creative genius to make the people fearless of the dictum "where there is no vision the people perish".

920

A Mutilated inscribed image of 2nd century A.D. of Saraswati (of 24) is in the Provincial Museum, Lucknow. Text of the inscription on the pedestal given. The goddess being the embodiment of learning and the presiding deity of the Muses has been given a venerable position in the Jain scriptures and the Jain pantheon.

921

GADRE, A.S.—*A rare Jain sculpture from Baroda Museum.* (1301 A.D) Bulletin of the Baroda State Museum and Picture Gallery—Baroda, 1946.

Pp. 15-19. Two Jain sculptures numbered as AC. 2.16 and 2.17 in Baroda State Musum (I) carved with 14th century inscriptions in the Devanāgarı—record the construction of the *Samosarana* (Skt Samavasarana) of Śrı Ādinātha, by Śre Lakhaka for the bliss of Lakshmidevi (wife of) Śre 14th April, 1301 A.D.).

(ii) AC. 2.17—shows two row of fortifications—fully described.

Sculptures sent by *Vahivāṭdār* of Vijapur in Mehsana Dt. of Baroda state.

Samosarana means the preaching hall of Jina. *Jainachitra—Kalpadruma* contains three Ms. illustrations of the *samavasarana* of Mahāvīra.

Trishashṭiśalākā purushcharita—mahākāvyam contains *samavasarana* of Ādınātha. *Vividha Tīrthakalpa* of Jinaprabha Sūri (14th cen. A. D.) gives a description of *Samavasaraṇa* in general.

Tenets of Jainism which lead to Karma described—Abstract of the *Samavasaranarachanākalpa*—described.

P. 17(n) Jaina mythological idea of Gods described.

P 18(n) Description of 63 Jaina heroes.

P. 81. Plate—*A rare Jain sculpture.* (A representation of *Samavasaraṇa* of Ādināth A D. 1301, Barada State Museum AC. 2.17.

922

MITRA, K.—*On the identification of an image.* I R.Q. XVIII. Pp. 261-65 Pls. Description of a stele divided into three compartments and containing carved images. The upper arched portion contains the images of Ṛṣabhadeva. The second contains a tree with a male and a female figure on either side. In the lowest there are six seated figures, the most interesting being that of the goddess issuing out of the tree.

923

K. D. BAJPAI—*New Jain images in the Mathura Museum.* (Jain. Ant., Vol. XIII, No. II) Arrah, 1948. Pp. 10 to 11.

1. Statue af Mahāvīra (Reg. No. 3150) belonging to mediaeval period.

2. Base of Pārśvanāth Image (No. 3176). Inscribed, the script being of the 11th century A. D.

3. Slab (No 3178) of the post-Gupta period.

4. Base of an image of Vardhamāna (No. 3208) "with an inscription of two lines in the characters of the Kusāṇa period. Dated in Śaka year.

5. *Paratimāsarvatobhadrikā* (No. 3209) belonging to the Kuṣāṇa period.

6. Colossal Jaina head (No. 3212) of Kuṣāna period.

7. Fragmentary Tīrthankara image (No. 3219) of Kusāna period.

8. Railling pillar (No. 3233) belonging to the Śunga period (2nd, 1st cent. B. C.).

9. Fragmentary Railing pillar (No. 3234) belonging to the Śunga period.

10. Cross-bar (No. 3241) Śunga period.

924

Asoka Kumar BHATTACHARYA—*Symbolism and image—worship in Jainism.* (Jain, Ant., Vol. XV, No. 1); Arrah, 1949, Pp. 1 to 6.

In Jainism an iconic symbol is never allowed to function purely biologically as the likeness of the person or thing symbolised. The symbolic representations by the Jaina in their mss. and religious sculpture is more or less of the character of

sacrad objects of worship, sometimes singly so and sometimes taken in groups. By the 1st or 2nd cent. A. D. images were worshipped by the Jains in fully developed form. Iconographic texts exclusively dealing with the forms of images which treating with the subject of *pratiṣṭhā* or installation ceremony and texts containing casual references to iconographic matter are abundantly available not before the 9th or the 10 cent. A.D. The Jaina in early period paid but very little attention in the matter of the elaboration of the pantheon or the consecration and worship of the different deities included within it. This was probably due to the influence of Tantricism on Jainism in later ages round about the 10th or the 11th eent. A. D. Texts on images mentioned and discussed.

925

C. SIVARAMAMURTI —*Geographical and Chronological Factors in India Iconography.* Ancient India No 6, (Delhi, 1950).

Pp 45-46 *Śrivatsa* a very ancient symbol—a mark of *Mahāpurusha*, (a great person) on the chest of the Jaina Tīrthankaras in Kushān sculptures from Mathura (fig 29, 2.18). Tīrthankara images of the mediaeval period in Bengal lack the *Śrivatsa* mark on the chest though elsewhere in North India it is present in Tīrthankara (fig. 29, 2a). In South India also the Tīrthankaras lack it. The mark is present on the chest of Tīrthankaras in very early North Indian sculptures (Pl. DV - B); it is absent in South Indian Tamil medieval sculpture; it is present in North Indian medieval sculptures (Pl. XVI. D) but never in Bengal (Pl. XV. C.).

926

J. N RAMACHANDRAN—*Indian Bronzes.* (I.O.R., Vol. XIX, Part-III), Madras, 1952.

P. 189. Jaina Bronzes—South Indian Jaina and Buddhist bronzes are not many. Jaina bronzes, some of the 10th and 11th century A.D. and the rest of later periods representing the 24th Tīrthankaras, their Śāsana—devatās and Bāhubali are known from South and North Karmar (fig. 5), Chingleput, Bellary and North and South Arcot Districts. Jaina metal images are also known from Paharpur, East Bengal (11th century A.D.). Sunderbans, West Bengal from Orissa (7th-11th century A.D.), most of them representing Rishavadeva, the first Tīrthankara, and from Gwalior 9th-11th century A.D.). An inscribed large image of Mahāvīra (12th century A.D.) from Nahar collection, Calcutta, is of the class popular in South Kanara (fig. 5) and being inscribed, helps dating Jaina images.

927

R. C. AGARWALA--*Influence of a unique image of Yoga—Nārāyaṇa from Rajaputana.* (Jaina. Ant vol. XX, No. I), Arrah, 1954. Pp. 1 to 3. With plate.

Description of the Yoga-Nārāyana (Visnu) image of Jodhpur Museum given. Date : middle of the 9th century A D. Remarkable feature of the image is the presence of the garland in both the upper hands of Viṣnu instead of usual weapons. In a Nādol inscriptions Ep. Ind. vol. IX, Pp. 67-8 of 1161 A.D. Visnu, Brahmā and Śiva have all been called as Jinas, i.e , adherers of Jaina philosophy. The members of the local Jaina and Brahmanic communities got the above image of Viṣnu fashioned in such a manner as to suit the taste of all and to serve the purpose of being worshipped by the non-Vaisnavas

928

T. N RAMACHANDRAN.—*The Nāgapattinam and other Buddhism Bronzes in the Madras Museum.* (Bulletin of the Madras Govt. Museum—New Series, Vol. VII ; No. I), Madras, 1954

P. 5 The Jaina work *Nilakeśi* of the 5th century A D. mainly concerns itself with a criticism of the *Kundalakeśi*, a Tamil *Kāvya* of Nādagutta (4th century A.D.).

P. 8. Fall of Buddhism . causes—along with Buddhism came Jainism (*Ārhatam* as it is called in Tamil works) and the Ājivakam to South India. Combined with local Brahmanism they gave opposition to Buddhism.

P. 9. The Jaina Akalaṅka defeated the Buddhists of Kāñcipuram and prevailed on King Himaśitala (7th century A.D.) to drive them to Ceylone.

P. 11. Tiruppadirippuliyur, near Cuddalore was a centre of Buddhism during the 6th and 7th centuries A.D. It fell at the hands of the Jaina and Śaiva Nāyanmārs.

P. 12 Alagarmalai in Madura district contains Brāhmi records in adjoining caverns and cave dwellings were occupied by *Śramanas.* According to Tamil lexicography, Śramaṇa means both Jaina and Buddhist mendicants

P. 19. "China pagoda" of Nāgapattinam. In the map of the Trignometrical Survey, Sheet 79, it stands as the Jeyana (Jaina) pagoda (Ind. Ant Vol. VII; Pp. 224-7).

P. 26. The distinction between a seated Buddha or a seated Jina, or Maheśvara as *Mahāyogi*, are not apparent at first glance and mistake in identification may be made by those who are not expert iconographers.

929

P. RAMBACH, V. de GOLISH —*L' Inde images divines*. Paris, 1954.

P. 32 Coloured plate of Tiruparuti—Kundram painting.

P. 40. Jina—Mahāvīra Vardhamāna, contemporary of Buddha ; followers a million and a half in India, but venerated by all plates, No. 33 (Jina) No. 34 (Jaina cave temple) and No. 55 (Tiruparuti-Kundram, heavenly pavilion and royal suite).

P. Tiruparurti-Kundram—frescoes of the XIVth century. After the fall of the Pallava and Chālukya kings, Kāñchi continued to be a big centre of the Jain religion In the XIth century the Chola Kings built there a temple dedicated to the founder of this religion, Vardhamāna. In the year 1387 this temple was decorated with frescoes , these are miraculously preserved and unique of this kind.

930

Balchandra JAIN—*Jaina Bronzes from Rajnapur Khinkhin* (Journal of Indian Museums, vol. XI, 1955, with 6 plates), Pp. 15-20.

27 Jaina bronzes discovered in 1926 at Rajnapur Khinkhin (Akola dist.)—All Digambar Deccan Karnataka school—7th to 11-12th century A D Seated and standing Ambikās, *Chaturvimśati paṭṭa* of Rishabhanātha, seated Sarasvati, *Yaksha* and *Yakshi*, Ādinātha and Neminātha, Jinas, *Dvimūrtika* of Jinas, *Sarvatobhadrikā Pratimā*, *Panchameru* etc. with description.

931

R. C. AGRAWALA—*Iconography of the Jain Goddess Saccika*. (Jain. Ant., Vol. XXI, No. I), Arrah, 1955. Pp 13 to 20.

From the epigraphs and the niches of the Saciyā Mātā temple at Osian (about 39 miles from Jodhpur) it appears that Saccikā Devi was closely associated with Cāmundā, Mahisāsuramardini etc. The Upakeśagaccha *Paṭṭāvali* also makes it evident that Saccikā was a non-Jaina goddess whom Ratnaprabhasūri converted to the Jaina view of life. An epigraph from the temple of Saciyā Mātā states that Cāmundā was also the former name of Saccikā. Texts of the inscriptions at the Saccikā Devi temples of Osian and Junā given. An image of Mahiṣāsuramardini has been unearthed at Singoli near Bioda Police station. Images of Mahiṣāsurmardinī are still worshipped in some of the Jaina temples of Western India. An epigraph (Ep. Ind. IX Pp. 67-8) from Nādol (Marwar) dated Samvat 1218 (1161 A.D.) makes it clear that prominent Hindu gods—Brahmā, Vishṇu, Maheśa used to be adored by the Jains in the form of the Jinas.

932

Jitendra Nath Banerjea—*The Development of Hindu Iconography*. Calcutta, 1956.

P. 5. Rivalry and jealousy between diverse Indian sects.

P 1. Indian sects—impalement of the Jains through the efforts of a Śaiva saint, Tirujñānasambandha , an era current among the Śaivas in South India, the initial year of which dated from this event.

P. 12. Early literary records of Jainism contains incidental references to the religious practices of the Hindus

P 18. Hindu Anthological works like *Mānasāra* containing texts on architecture, iconography also deal with the construction of images belonging to the rival creed of Jainism.

P. 41 Three seals (from Indus Valley) bear representations of nude tree Gods standing erect with arms hanging on sides like the images of the Jinas in the *Kāyotsarga* posture , evidence worship of images of human and superhuman beings in *yoga* postures (R P Chanda, Mediaeval Indian Sculptures in the British Museum, P. 9).

P. 68. Religious texts of the heterodox sects like Buddhism and Jainism throw a flood of light on the religious practices of the other section

Pp. 76-77. *Niddesa* furnishes a record of the various religious systems that prevailed at the period "The deity of the lay followers of the Ājīvakas is the Ājīvakas, of those of the Nighaṇṭhas is the Nighantas...

P. 89. Literature of the Buddhists and Jainas sectaries heterodox, throws much light on the form of worhsip prevalent in the period in which both iconic as well as aniconic symbols played a great part

Pp. 95-96. Shrines, erected by various sectaries including Jain, existed in the centuries just preceding the Christian era and succeeding it and had divine images enshrined in them. A broken figure of a nude Jaina Tirthankara found at Lohanipur near Patna (Bihar)—it has been dated in the Mauryan period (J.B.O.R.S. Vol. XXIII, Pp. 130 32 and plates).

Pp 97-98 Jaina texts lay down that Manibhadra was the name of a Yaksa—The *Sūrya Prajñapti*, an ancient Jaina text, mentions a Maṇibhadra Caitya near Mithila capital of Tirhut.

P. 99. The Jaina *Kalpasūtra*, mention Yaktail as an auspicious sign—sometimes regarded as an attribute of a *Cakravartin*

P. 101 Various images classed as *Vyantara devatās* i.e. 'intermediate Gods' in the early Jaina literature.

Pp. 201-2. Abuout Terracotta seals—Bloch observed (excavations at Basarh) that most of the persons to whom the sals belonged were followers of the Brahmanical creed or Jainas, not Buddhists (A.S.I A R., 1903-04, P. 105). *Srivats* mark connected with the Jaina and other cults, similarly the two human feat (*pāda*).

P 211 Reference to the wooden image of the Yaksa Moggarapani in a shrine outside the city of Rājagiha (6th Chapter of *Antagada Dasāo*)

P 230. Varāhamihira gives a list of several sects which has been flourishing for a long time before his work (*Brhatsamhitā*) was composed mentions images of the Jinas to be consecrated and installed by the unclad ones (ch 59, V. 10).

P. 235. Many divinities were new entrants into the orthodox hierarchy , they must have existed in some form as objects of veneration of particular classes of people—the Brahmans incorporated such deities into their ever-increasing pantheon Rsabha recognised as *avatāra* of Visnu.

P 254. The red sandstone figure of Pārśvanātha from Mathura (early Kushān period)—The Jina seated erect with his legs crossed and his hands in the *dhyāna-mudrā* , Jaina images of the Gupta age and the mediaeval period also show this pose (COOMARASWAMI, H.I I A., Pl. XXIII. fig. 8b).

Pp. 258 & 264. Standing poses (*bhangas*, i.e. attitudes)—*Samabhanga*—the weight of the whole body is equally distributed on both the legs and the poise is firm and erect, there being no bend in the body—the most typical being the early and late figures of the Jain Tirthankaras whose hands also hang straight down by their sides without showing the least bend in them (*Kāyotsarga*), described by Varāhamihira as *ājānulambābahu*, i.e., the arms long enough to reach the knees.

P 281. The flying one mode in the ineonographic art, representation of the garland bearing and flower-throwing attendants or accessories of the deity—the Jaina caves of Udayagiri and Khṇḍagiri (Orissa) contain many such figures—these are *Vidyādharas*.

P. 284. The principal cult images of Jainism were free from ornaments, but the ornaments were depicted on the images of the subordinate deities like the *Sāsana-devatās*.

P 295. Mythology necessited representation of nude body e g. the figure of a Jina or a Tirthankara of the Digambara Jaina creed or of a *Bhikṣāṭanamūrti* of Śiva.

P. 314. The words *māna, unmāna* and *pamāna* occur in the Jain *Kalpasūtra* in its description of Mahāvira's body, (S B.E. XXII, p. 221).

P. 335. The newer cult-deities, the primitive folk Gods and Goddesses of inferior or secondary deities described in early Jaina texts as *Vyantara Devatās*.

P. 336. The Jaina canonical literature enumerates the *Vyantara Devatās* as . *Piśacas, Bhūtas, Yakṣas, Rākaṣasas, Kinnaras, Kimpuruṣas, Mahoragas* (Nāgas) and *Gandharvas*.

P. 338. Patanjali's evidence regarding the existence of Yakṣa images and shrines corroborated by early Jain texts. (COOMARASWAMY in this 'Yakṣas' Part I, Pp. 17 ff.).

P 350. Plate XX, fig. 4 figure of Nāgini, she may illustrate the Jaina version of the snake goddess, her Brahmanical counterpart being Manasā.

P. 357. The Jains seem to have held Gaṇapati in some respect.

P. 372 Reference to the Goddess Śri-Lakṣmi in the auspicious dream of Triśalā, the mother of Mahāvira (Barua and Sinha, Barhut inscriptions, p. 74).

P. 377. Like Śri-Lakṣmi, Sarasvati, the Goddess of learning and music, also was held in high veneration by the Jains who made her the head of the *Śruta-devatās* and the *Vidyādevīs*.

Pp 378-79. One of the earliest figures of Sarasvati with a manuscript as her emblem was unearthed from the Kankāli Tīlā, Mathura, fully described; Kushān period,—of either 132 or 122 A.D.

P. 391. *Avatāras* : The *Bhāgavatapurāṇa* enumerates the *Avatāras* thrice : in the first recounting, the number is 22, in the second 23, and in the third 16, but none of them omits Ṛṣabha (Ādinātha or Ṛṣabhanātha, the first Tirthankara of the Jainas) and Buddha.

P. 425. The *Visnupurana* describes Māyāmoha as "naked with shaved head and a peacock tail in his hand" (*digambaro mundo barhipatradharah*); the author made a wilful confusion between the Jina of the Digambara Jainas (*Nagna-Kṣapanakas*) and the Buddha of the Buddhists, both the order being described in the *purānas* as *Nagnas* (naked ones) on account of their having discarded the authority of the *Vedas.*

P. 433. Sūrya relief in the torus frieze of the small cave, Ananta gumphā (C. 1st century B C.) among the Khanḍagiri group of Jaina cave shrines (Orissa)— These early reliefs of Surya hailing from different corners of India, prove that the iconography of this motiff was to a great extent the same everywhere, and it was utilised by devotees irrespective of creeds.

P. 517. The later Jaina representations of Brahmā, either as a *Yakṣa* attendant of the Jina Śitalanātha or as one of the Dikpālas are endowed with a great deal of hieratism, even perhaps more pronounced than in their originals in the Brahmanical pantheon

P. 520. *Aṣṭādikpālas* or *Lokapālas,* the guardians of the quarters or the worlds—Early Buddhist and Jaina texts differ from one another in their characterisation of this group of divinities

Pp. 522 and n 1 The Jaina literature refers to a group of *Dikpālas*, most of whose names and associations being similar to the stereotyped list of the later Hindu Mythological texts, (described B.C. BHATTACHARYA, 'Jaina Iconography', Pp. 147-57)

Pp 561-63. In the hierarchy of the Jaina deities, many of the subsidiary members of the pantheon were direct copies of the Brahmanical Hindu divinities, classification of the scondary Jain deities under four heads,—the deities whose images (besides those of the Jainas) are usually found in Jaina iconographic art comprise the *Navagrahas,* the *Dikpālas,* the *Yakṣas* and *Yakṣinī* (*Upāsakas* and *Śāsanadevatās*), the sixteen *Śruta* or (*Vidyādevis,* the *Aṣṭamātrikas,* the *Bhairavas,* the sixty-four *Yoginis,* Śrī or Laksmi, Gaṇeśa, Ksetrapāla and others. The names and iconographic features of most of them are similar to those of their Brahmanical counter parts. The Brahmanical Hindu origin or many of the *Upāsakas* and *Śpānadevatās* of the Jinas can be easily demonstrated—examples given.

P. 567. Installation of images—*Bṛhatsamhitā* (ch. 59). Images of the Jinas should be installed by a Digambara Jaina

P. 588. *Bṛhatsamhitā* Adhyāya 57—

आजानुलम्बबाहु: श्रीवत्साङ्कः प्रशान्तमूर्तिश्च ।
दिग्वासास्तरुणो रूपवांश्च कार्योऽर्हतां देव: ॥ ४५ ॥

Trans · The god of the *Arhata* (the Jainas, i.e. any of the 24 Tīrthankaras) should be shown nude, young and beautiful in appearance, with a tranquil expression and arms reaching down to the knees, his breast should have the (auspicious) *Śrīvatsa* mark.

933

S K. SARASWATI—*A Survey of Indian Sculpture*, Calcutta, 1957.

P 25 Sixth century B.C. saw great ferments in the intellectual and political life of India, the rise of Jainism and Buddhism introduced new ideas

Pp 50-51. Udayagiri and Khandagiri cave relief, Khāravela flourished about the second half of the first century B C. Hāthi gumphā, Manchapuri, Ananta gumphā, Rani gumphā, Ganesha gumphā, Jaya Vijaya and Alkapuri caves.

P 54. The two Jaina torsos from Lohanipur near Patna are analogus to the Patna Yaksha figures.

P. 68. Mathura, votive slabs (*āyāgapaṭṭas*) erected in Jaina shrines, Āmohini relief pre-Kushāna in date.

934

Gustav ROTH—*The woman and tree motif* Śālabhanjikā—Dālamalikā in Sanskrit *Vāstuśāstras* and Prākrit Texts, (summaries of papers, AIOC, XIXth session, Delhi, 1957) Pp. 107—110.

Śālabhañjikā is a technical term applied to the graceful woman, tree motif in Indian art. The term Śālabhañjiā occurs in Prākrit works like *Rāyapasenaijja* and *Nāyādhamkāhao*. A list of these passages from canonical Jaina Śvetāmbara works, written in Ardhamagadhi Prākrit is given. Archaeological findings of woman—tree carvings in a Jaina stūpa in Kankāli Tīlā at Mathura.

935

C. SIVARAMAMURTI—*Iconographic Gleanings from epigraphy*, (extract de la revue Arts Asiatiques, Tome IV, fascicule I, 1957).

P 37. The purpose of this paper is to show that epigraphical passages, specially the invocatory verses, enlighten the student of iconography as much as the rest. These are characterised by a chara borm of natural and spontaneous description which is often very suggestive and unconsciously points out the most noteworthy features of iconographic representations just from the areas whence the inscriptions originate.

There are excellent descriptions of Jain images in the invocatory verses of inscriptions Description of Vrshabhadeva image (fig. 29) of 11th century A.D., from Central India given It is described in a verse from an inscription from Śatruñjaya wherein the use of pun on words suggesting similiarity and difference with and from Śiva make it interesting, text, with translation given Another such verse is from an inscription from the Vimala temple at Mount Ābū. Text and translation given.

936

A. N. UPADHYE—*The Gommaṭeśvara colossus of Śravana* Belgoḷa, (Indo Asian Culture, Vol. VI, No.3), New Delhi, 1958, Pp 284 to 290

Śravana Beḷgola is situated at a distance of about 90 miles from Bangalore, about 60 miles from Mysore and about 30 miles from Hassan as well as Ariskere. History, tradition, mythology, inscription all given and the anointing ceremony (*Mahāmastakābhiṣeka*) described

937

R C AGRAWALA—*Goddess Ambikā in the Sculptūres of Rajasthan.* (Q.J.M.S. Vol. 40, Nos. 2, 1951, Bangalore).

Pp 87—95 Jodhpur Region -at Ghatiyālā, an inscribed slab (v.s. 918 A D 861) bearing a female deity seated on a lion, relief (Ambikā) fully described.

At Sādadi (near Rūnakpur) in the Jain temple a brass image of Ādinātha (10th century) on his left a seated image of Ambikā A stone image of Ambikā from the fort of Jalor (Jabalipur)—mediaeval period, fully described, the Sardar Museum at Jodhpur contains a Jain bronze—of Tīrthankara and Ambikā, fully described.

P. 90. Sirhoi District Piṇḍawāda—bronze of Pārśvanātha with Ambikā (Mediaeval period).

P. 91. Udaipur Region—from Bigod near Bhilwārā, bronzes of Ambikā of v.s. 1305 and v.s. 1349. At Gogundā—stone image of Ambikā v.s. 1409. At Udaipur Museum—stone image of Ambikā.

938

S. K. RAMACHANDRA RAO—*The Conception of Sarasvati.* (Q J.M S. Vol. 49 No. 4), 1959, Bangalore.

P. 217. Sarasvatı is worshipped as *Śrutadevatā* or *Vagvādıni* (these appellations are unusual in orthodox Hinduism) by the Jains. Mallisena says: *Sānkhya Bhautika—Carvaka—Mīmāmsaka—digambarāh Saugatās tepı devı tvām dhyāpanti jñāna chetave.*

P. 218. She is perhaps the earliest of the Gods and Goddesses of the Hindu pantheon to take shape. The earliest representation is found in a Bharhut rail pillar of the 1st century. A typical sculpture from Kankālı Tılā in Mathura—first half of the 2nd century. Meanings of some names of Sarasvati in *Abhıdhānacıntāmani*, 12, 155.

939

M.S. RANADIVE—*The concept of Dharmacakra in Jainism,* (summaries of Papers, AIOC, XXth Session, 1959), Bhuvanesvar, 1959.

P. 94. The *Dharmacakra* arises when the Tırthankara becomes omnipresent and it moves ahead of the trophet, dispelling the darkness of ignorance and enlightening the living beings.

940

Banister PLOTCHEV. *A History of Architecture.* London, 1928.

P. 787. Jains regarded temple building as a virtue, ensuring happy future state endowment of temples by private individuals.

P 789. Most monuments of Jaina architecture belong to the period A.D. 1000-1300, description of Jaina temples.

P. 793. Description of temples at Mount Ābū Palıtana, Girnār, Parasnātha, Gwalior, Khajuraho, Ranpur (A.D. 1439).

Pp. 799-805. Comparative analysis of Jaina temples; roofs of Jaina temples; columns of many designs.

P. 856. Jain practice of flat roof of corbelled stone slabs adopted by Saracen architects in India,

941 (a)

P. K. ACHARYA. *Art and Science of Architecture*. (D. R. BHANDARKAR—Volume, Ind. Res. Ins., Calcutta, 1940).

Pp. 237 and 240. The Buddhist-Jaina group represented by *Lalita-vistara* and *Uttarādhyanasūtra*, refers to the arts in connection with the training of their respective heroes, Budhisattva and Mahāvīra. The objects of Jain architecture may be classified as of the north and of the south. The first peculiarity that strikes one as distinguishing architecture of the south from that of the north, is the division of the southern temples into two classes, *Bastis* and *Beṭṭas*. The former are temples in the usual acceptance of the word, as understood in the north, and as there, always containing an image of one of the twenty-four Tīrthankaras, which is the object there worshipped The latter are unknown in the north, and are courtyards usually on a bill or rising ground open to the sky and containing images, not of a Tīrthankara, but of a Gomata, Gomateśvara so called Though he is not known to the Jains in the north.

941 (b)

Moti CHANDRA—*Architectural Data in Jaina Canonical Literature*. A. I. O C. Session XV, 1949. (Published in J.B.B.R.A.S. Vol. XXVI, P. 168).

942

T. N. RAMACHANDRAN—*The Mancapuri cave*. (I.H.Q. Vol XXVII, 1951, No 2, Calcutta. Pp. 103-108.

The main part of the Mancapuri cave, second—first century B C, in Khaṇḍagiri—Udayagiri, Orissa was put up by Kudepasiri and the rest by Kumara Vaḍukha. Text of the inscription in this case given. Probably Kudepasiri was Khāravela's successor and Vaḍukha, the successor of Kudepasiri Persepolitan and Scythian influences are noticeable in this cave. Important features described The central scene of the Verandh (plate—I) depicts a throne with a royal group one among whom is seen with a Tiara resembling the Tiara on Mauryan heads. The scene has been described in details. Either the scene represented here is the Jina's *Samavasaraṇa*, or if it portrays any special historical event, it perhaps represents the celebration and re-installation of the Kalinga—Jina, of which Khāravela was the fortunate auothor. Summary of the paper given.

943

K. N. TANDON—*Rock-Cut cave Architecture of the Jains in Orissa*, (Jain. Ant, vol—XIX, No. II), Arrah, 1953, Pp. 18 to 21.

The two tree—clad hills in which the earliest specimen of rock-cut chambers are a found are well known as Khaṇḍagiri and Udaigiri. They were to accomodate the monks. Description of some of the caves given.

944

Gustaw ROTH—*Mohanagraha in Malli-Jñāta and in Kautilya's Arthaśastra*, (Jain, Ant., Vol. XIX, No II), Arrah, 1953. Pp. 1 to 11.

The technical term *Mohanagraha* does not occur in other Sanskrit Literature. *Mohanagraha*, according to the different references, means—a delusive-house with secret walls and passages, in the centre of which *garbhagrahas*, *jālagrahas*, *vāsagrah as* and *kośagrahas* may be constructed to improve security. It is a term of high antiquity closely linked with *Garbhagraha*, having become obsolete in later times, but preserved in Kautilya and Jain literature. The term *Garbhagraha* survives in Sanskrit treatise about architecture.

945

D. N. SHUKLA—*Studies on Hindu Science of Architecture*. Aparājitapṛcchā's contributions to the canons of Art and Architecture (Summaries of Papers, AIOC, XIXth Session, Delhi, 1957).

P. 155. The unique distinction of Bhuvanadevacārya's *Aparājitapṛcchā* (a mediaeval text) among the Vāstu-texts of Northern India on canons of Iconography, is its broader outlook to have included the Jain images also.

946

Hari Ram MISHRA—*Khajuraho temples*. (Proc and trans. AIOC, XIXth Session), Delhi, 1961. Part—I, Pp. 110-119.

Khajuraho, ancient Shrikharjūra-vāhaka, the capital of the Chandellas, is 27 miles from Chhatarpur. The Chandellas showed tolerance towards all faiths including Jainism. Madanavarman one of the Chandellas, was a Jain in faith. The Ādinātha temple, the Pārsvanātha temple, the Śāntinātha temple are in the eastern group of temples at Khajuraho. The Khajuraho temples, both Hindu and Jain are similar in external appearance. Details of construction and structure and their philosophical religious, cultural and secular aspects discussed.

947

P. K. ACHARYA—*Jain Architecture.* (A.I.O.C. Session III; 1924) P. 247.

948

P. H. GRAVELY—*An outline of Indian Temple Architecture.* (Bulletin of the Madras Govt. Museum—New Series, vol. III ; Pt. 2), Madras, 1950. (Published 1936, Reprinted 1939).

P. 1. Buddhism and Jainism as we know them today sprang out of Hinduism and there is every reason to believe that their temples have had a similar history. The difference between surviving Buddhist and Hindu monuments mainly chronological, and no essential architectural difference seems to exist between them and Jaina monuments.

P. 17. The large Jain temple at Lakkundi figured by *consens* in pl. lxi of his "*Chalukyan Architecture*" affords a good and advanced example with the Śāntesvara at Tilivalli of more unrestrained transitional type of building.

949

U. P. SHAH—*Introduction of Śāsanadevatās in Jaina Worship*, (Proc. and Trans. A.I.O.C., XXth Session 1959), Poona 1961. Vol. II, Part I, Pp. 141-152.

The paper discusses literary and archaeological evidence regarding the introduction of Śāsanadevatās in Jainism and shows that the first attendant Yakṣa pair was introduced in (6th century A.D., whereas the twenty-four different pairs for the twenty-four Tīrthankaras were introduced sometime after the eighth century A.D., possibly in the 9th, and became more popular after C. 1000 A.D., An interesting beautiful bronze of standing Ṛṣabhanātha, discovered from Akola, is perhaps the earliest known Jaina image which shows *śāsanadevatās* accompanying a Tīrthankara. Comparative tables showing names of *Yakṣīs* given.

950

Debala MITRA.—*An Image of Mahamayuri in the Nalanda Museum.* (J.A.S. Vol. I, No. I, 1959, Pp. 37-39), Calcutta, 1961.

Sculpture showing a lying female below the pedestal of a Jina figure ; three such sculptures : (1) one of about the 9th cent. A.D. in the sanctum of the temple on the Vaibhara hill at Rajgir ; (2) the second in the Nahar collection of about the 8th cent. A.D. and (3) the third fragmentary sculpture discovered at Rājghāt (Vārāṇasi) and now in the Asutosh Museum of the Calcutta University. The mother of a Tīrthankara, when depicted lying on a cot, has either a child by her

side or the auspicious objects dreamt by her on the eve of the conception. The three sculptures are identified as that of Bahurūpiṇī (the *śāsanadevī* of Muni-Suvrata, the 20th Tīrthankara). This identification is supported by carved figures of 24 Tīrthankaras with their respective śāsanadevīs in the Barabhuji cave of Khaṇḍagiri near Bhubaneswar (Orissa) ; one of which shows only Bahurūpiṇī lying on a bed and others seated.

Existence in Uttar Pradesh, Bihar, Orissa and Bengal, of an iconographic canon requiring Bahurūpiṇī to be shown in reclining pose. Plates III & IV showing Munisuvrata with Bahurūpiṇī at—(1) Rajgir, (2) in Hahar's collection and (3) at Khaṇḍagiri.

951

R. C. AGARWALA—*An unpublished sculpture of Jain Kubera from Rajasthan*, (Jain. Ant. vol. XXII, No. 1), Arrah, 1963. Pp. 5-6.

An interesting sculpture of Jaina Yakṣa Kubera discoverad at Bansi (near Bāḍi Sādaḍi, Udaipur region), preserved in the Victoria Hall Museum at Udaipur (i.e., Museum No. 117/1066) with anatomic and iconographic details and ornaments and garments, is a priceless and charming specimen of the Post-Gupta (7th-8th century A.D.) art of the country.

952

K. D. BAJPAI—*A unique stone head from Mathura*, (Jain. Ant., Vol XXII, No. I), Arrah, 1963. P.32.

The stone head now preserved in the State Museum, Lucknow (Museum No. 46-80) is one of the most interesting heads from Mathura and depicts the *udīcya-vesha* figure of *Sūrya* on an ornament of the forehead. Description of the head including the hairdress given.

953

C. SIVARAMAMURTI.—*South Indian Bronzes*. New Delhi, 1963.

P. 9. Mahendravarman I was originally a Jaina who was converted to Śaivism by the saint Appar. With extraordinary zeal he studded his kingdom with rock-cut monuments. The name of Mahendravarman has come down in history not only as the pioneer of South India architecture and painting, but also as a poet, dramatist and musician.

P. 10. In the second half of the 7th century A.D. Arikesari Māravarman (A.D. 670-710), the Pandyan king, who was a Jaina, was converted back to the fold of his forefathers by the boy saint Tirujñānasambandar who was requested by the king's prime minister Kulachchirai, at the instance of the queen Maṅgayaraśi, to win back her husband to his original faith.

P. 12. The late Chālukya traditions were continued by the Hoysalas, amongst whom Vishṇuvardhana (A.D. 1110-1152), the Jaina monarch who was converted by Rāmānuj to the Vaishnava faith, is famous for his marvellous temples at Belur and Halebid.

P. 20. In the case of Jaina Tīrthankaras, it is the *dhyānamudrā* and the post of *Kāyotsarga*, wherein the two hands are straight, that usually occur

P. 23. The Jaina Tīrthankaras are twenty-four in number, represented either seated in *dhyāna* or standing and distinguished one from another, only by their individual cognizances, the tree or *dīkshāvriksha* and other emblems which are often not very clear in sculpture. The exception is Ādinātha, who in addition is distinguished by his *jaṭās*. The bull is the cognizance of Ādinātha, who is known also as Rishabhadeva, the elephant for Ajitanātha, the horse for Sambhavanātha, the monkey for Abhinandana, the wheel or curlew for Sumatinātha, the lotus for Padmaprabha, the *svastika* for Supārśvanātha, the moon for Chandraprabha the *makara* for Suvidhinātha, the *śrivriksha* for Śitalanātha, the rhinoceros for Śreyaṃsanātha, the buffalo for Vāsupūjya, the boar for Vimalanātha, the falcon for Anantanātha, the *Vajra* for Dharmanātha, the deer for Śāntinātha, the goat for Kunthunātha, the fish for Aranātha, the water-pot for Mallinātha, the tortoise for Munisuvrata, the lily for Naminātha, the conch for Neminātha, the snake for Pārśvanātha and lion for Mahāvīra. The snake's coils and the hoods over the head of the Tīrthankara are additional distinguishing marks in the case of Supārśvanātha and Pārśvanātha, the number of hoods differing in either case. The *yakshas* and *yakshiṇīs* associated with each Tīrthankara make up a regular host of deities associated with the Jaina faith and in andition there is the representation of Bāhubali, the saintly son of the first Tīrthankara, who is also called Gomateśvara.

Pp. 41—42. *Śrīvastsa* symbol: The śrīvatsa a very ancient symbol of the goddess of prosperity.

In Chāulkya sculptures, the Gupta tradition of ignoring the symbol is followed and it is absent on Vishṇu's chest. It is also absent on the chest of Jaina Tīrthankaras.

Plates :

Fig. 2c. Bāhubali. Probably a figure of the Rāshtrakūta period. Chālukya School. 9th centruy A.D. (Ht. 50. 1 cms) Prince of Wales Museum of Western India, Bombay. The find spot is said to be Śravaṇa Belgoḷa.

Fig. 3b. Goddess or a Jaina *Yakshi*. The coiffare of this image is typical of the later phase of Western Chālukya art. Western Chālukya. 9th-10th centuries A.D. (Ht. 33 cms.) Collection of Capt. Jones. Lodon. Now in British Museum.

954

Kailash Chand JAIN—*Jainism in Rajasthan*, Sholapur, 1963. Pp. viii—284, with 100 illustrations.

It contains a survey of Jainism in Rajasthan from the earliest times to the present day. Jainism proved a great cultural and dynamic force under the patronage of the heroic Rajput rulers who were a great support to Jain monks and laymen.

Contents :

Chapt. I. Sources; II. Historical role of Jainism; III. Divisions and subdivisions of Jainism IV. Jaina Art; V. Jaina Literature, VI. Jaina Śāstrabhaṇḍaras, Jaina monks and statesmen. VIII. Contributions of Jainism to Rajasthan

955

A. C. MITTAL—*Date of Kharavela* (Summaries of Papers of the 26th International Congress of Orientation, New Delhi, 1964).

P. 168. The writer discusses the subject and assigns to the 1st century B.C.

Mini Nāgraj—The contemporaneity and the chronology of Mahāvira and Buddha (—do—as above).

Pp. 174-175. Conclusion

		Mahāvira	Buddha
Birth	—	599 B.C.	582 B.C
Enlightenment	—	567 B.C.	547 B.C.
Nirvāna	—	527 B.C.	502 B.C.

Sayyid Akbar Ali TIRMIZI—*The Background of historiography in Mediaeval Gujrat.* (do—as above).

Pp. 252-253. The extant Jain-caritas, Prabandhas, Kāvyas and the bardic-ballads make a very useful contribution to the history of the early middle age when the Chālukyas and the Vaghelas held away over the province.

These genres were raised to the status of history under the Islamic influence which became predominent in the province with the establishment of the Muzaffarid dynasty in the beginning of the fifteenth century.

956

P. M. UPADHYE—*Geography known to the Paumacarya*, (summaries of paper of the 26th International Congress of Orientation, New Delhi, 1964).

Pp. 258-59. The *Paumacarya* of Vimalasūri gives a considerable geographical data. These are the country Bharata—other princely states or provinces—tribal regions—the rivers—mountains—forests—cities etc., names given.

Rāmagiri, the mountain of Rāma, identified with Rāmaṭeka situated a short distance to the north of Nagpur. In Sanskrit literature we do not get its reference except in the *Meghadūta*.